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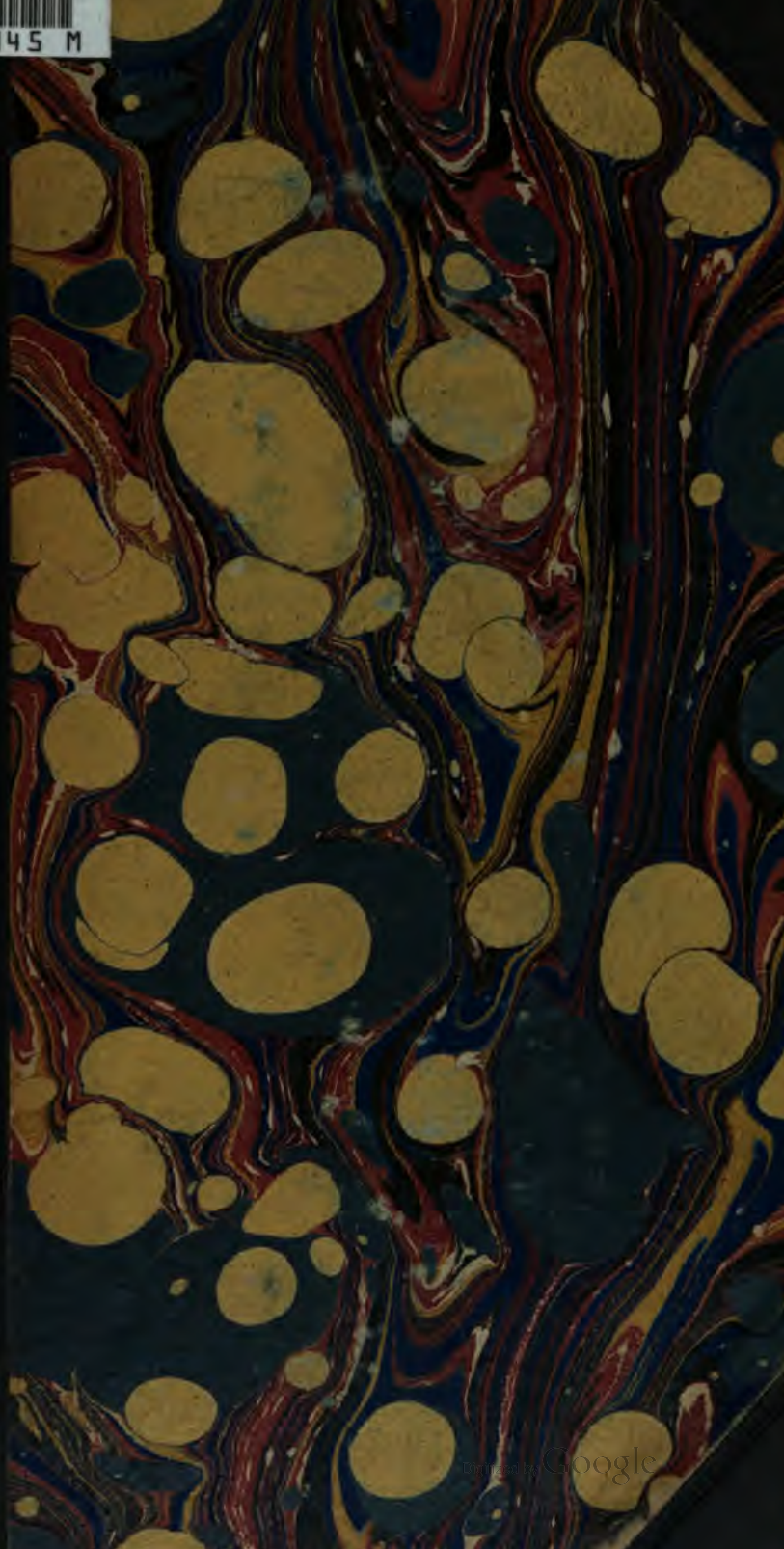
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THE  
COLONIAL CHURCH  
CHRONICLE,

AND  
*Missionary Journal.*

1857.

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"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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THE  
COLONIAL CHURCH CHRONICLE  
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*Missionary Journal.*

JANUARY, 1857.

SOUTH INDIAN LANGUAGES.

FEW of our readers, probably, have yet become acquainted with a book recently published by Messrs. Harrison of Pall Mall, and bearing the uninviting title of "A Comparative Grammar of the Dravidian, or South Indian, Family of Languages, by the Rev. R. Caldwell, B.A., Missionary of the *Society for the Propagation of the Gospel in Foreign Parts* at Edeyenkoody, Tinnevely, South India." To those who know Mr. Caldwell only as a missionary, we may say that this work establishes his character as an accomplished philologist and skilful writer, and forms an important contribution to our knowledge of the languages of Southern India, the structure and mutual relations of which it analyses, in accordance with the established principles of comparative grammar. To enable those who may not be thoroughly familiar with the new science of comparative philology, to understand the position which this work will occupy, in reference to former treatises on this subject, we must say a few words about the results which have been obtained by former labourers in this field of research,—results which Mr. Caldwell, of course, takes for his starting-point. Setting aside the Chinese language, and the dialects of Africa and America, Professor Max Müller<sup>1</sup>

<sup>1</sup> See his book on the "Languages of the Seat of War," 1st edition, p. 10. The same author's more recent paper in the *Oxford Essays*, 1856, on comparative mythology, is probably known to many of our readers. In that beautiful dissertation (in which the author seeks to trace the history of mythology in that of language, and to deduce many religious personifications from the imaginative epithets bestowed on the more imposing natural phenomena by the lively fancy of a people in the stage of national childhood), a great deal will be found relating to the connexion of Sanskrit with the classical tongues and the growth of language.

divides the languages of the world into three families,—the Semitic, the Aryan, and the Turanian. The *first*, as is well known, embraces the Hebrew, Arabic, and their cognate dialects; the *second* includes Sanskrit, Zend, Greek, Latin, the Germanic, and other kindred tongues; while in the *third* family are comprised, according to his scheme, the Tungusian, Mongolian, Turkish, Finnish, &c., and the languages of Southern India. To this classification we shall return below, after noticing briefly what has been done towards determining the internal affinities of the other two great families of speech.

Professor Bopp, of Berlin, in his well-known "Comparative Grammar of the Sanskrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic Languages," has shown in great detail the mutual affinities of all these forms of speech, both in respect of roots, and of their forms of declension and conjugation; tracing and illustrating the laws of those phonetic changes which they have respectively undergone, and by which they have gradually diverged from each other to such an extent, that words, which can be clearly proved to have been originally identical, are now, at first sight, scarcely recognisable as having any family relation. The conclusion pointed at is, that the languages in question are all sister forms of speech, equally derived from some mother language which no longer survives. The general reader will find an interesting summary of these researches in an article in the *Edinburgh Review* for October 1851 (the authorship of which has been acknowledged by Professor Müller); and in the same author's papers, on the last "Results of the Persian and Sanskrit Researches," in Bunsen's "Outlines of the Philosophy of Universal History," vol. i. pp. 110—142.

A French scholar, M. Ernest Renan, in his "Histoire générale des Langues sémitiques" (Paris, 1855), has commenced to do for the Semitic languages what Bopp had previously done for the Indo-Germanic tongues. His work is highly commended by competent critics, but it is not yet completed.

There is no doubt that the most interesting departments of comparative philology are those which have been already pre-occupied by Professor Bopp, and by M. Renan, in the works to which we have referred. Those two great families of language, of which one (the Indo-Germanic) includes forms of speech so cultivated and so renowned as Latin, Greek, and Sanskrit, containing the most ancient and important documents of history and philosophy, and possessing a close affinity with the principal dialects current in modern Europe; while the second (the Semitic) comprises, on the one hand, the tongue in which are enshrined a part of the most sacred records of our religion (the



Hebrew), and, on the other hand, a language (the Arabic) which has attained the highest degree of culture and development, and contains nearly the whole religious and philosophical literature of the Mohammedans;—must attract a far larger share of our interest than the family or families which are composed, for the most part, of the rude dialects spoken by tribes, either comparatively barbarous, or of little historical importance. Mr. Caldwell's *Dravidian*,<sup>1</sup> or *South Indian Languages*, have no primeval Vedas, connecting us with the earliest history of Gentile religion and philosophical speculation, and contained no indigenous literature till they had been brought into contact with the Sanskrit; and even since then, that literature has acquired no general significance. Still, however, they have an interest of their own; and our author has addressed himself with a most commendable zeal, and disinterested love for his subject and for science, to the task of throwing on them all the light which the principles of comparative philology could enable him to reflect.

We shall first allude to what had been previously done to illustrate the structure and affinities of these languages, and then specify the further contributions which Mr. Caldwell has made to our knowledge of the subject. It is acknowledged by almost all former writers, that the Aryan races of India, from which the Brahmans and other high caste inhabitants of Northern India are descended, were not the earliest occupants of Hindostan; but on their immigration from the north-west, or north, and settlement in the Punjab and adjacent provinces, found those countries already possessed by tribes of a different stock from themselves, with whom they were of necessity brought into hostile conflict. These former occupants of India receded to the south and east before the superior might of the Aryans (*Aryas* is the Sanskrit word); and their descendants are now found among those rude tribes who dwell in the hills and forests of Central India, and perhaps among those more civilized communities who inhabit the country which now forms the Presidency of Madras, though Mr. Caldwell thinks that these communities were sprung from yet earlier immigrants into Hindostan, and were already settled in Southern India before the Aryan immigration into the northern parts of that country.

The languages of these southern tribes are found to be funda-

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<sup>1</sup> *Drāvīda* is a Sanskrit term properly denoting the country occupied by the people who speak Tamil and Malayalam, i.e. the part of the Indian peninsula from about the latitude of Madras to Cape Comorin. It is, however, for convenience sake, applied by Mr. Caldwell to denote the whole of the South Indian languages,—Tamil, Malayalam, Canarese, Telugu, and some minor dialects.

mentally different from the Sanskrit, and afford clear evidence of belonging to a different family or families. It has also, we believe, been generally recognised of late, by scholars familiar with the languages of Southern India, that those of them which are spoken by the civilized tribes occupying by far the largest part of the southern peninsula, viz., the Tamil, Malayalam, Canarese, and Telugu, are all cognate to each other. But the relation in which these languages stand to the dialects of the uncivilized tribes of Central and Southern India, has not hitherto been so accurately defined. Professor Müller, in an elaborate dissertation (in vol. i. of Bunsen's "Outlines of the Philosophy of Universal History," pp. 263—521) "on the last results of the researches respecting the non-Iranian and non-Semitic languages of Asia or Europe, or the Turanian family of language," not only endeavours, with such data as he could command, to settle the relations of the several non-Aryan dialects of India to each other, as more immediately cognate or otherwise, but seeks to embrace under one great family, styled Turanian, the whole of the non-Aryan and non-Semitic forms of speech current in Asia and Europe, except the Chinese. The conclusion he arrives at, in regard to the Indian dialects of the centre and south of India, is, that (while they are all branches of the Turanian family) we find in Central India traces of a language widely different from that of the Tamulian (= Mr. Caldwell's Dravidian) or South Indian people; and that, both historically and physiologically, there is sufficient evidence to show that two different races (both of course distinct from the Aryan), the Tamulian and an earlier race, came into contact in that region, whither both had fled before the approach of a new (the Aryan) civilization.

Before proceeding further, we must cite more fully Professor Müller's opinion respecting the family connexion which he conceives to exist between the Tamulian (*i. e.* Dravidian) dialects (the Tamil, Malayalam, Canarese, and Telugu) and the Ugrian branch of the Turanian system of languages. (By the Ugrian are meant the Finnish, Esthonian, Lapponian, Hungarian, and several other cognate dialects.) On this subject he remarks: "There are other parts of grammar" (*i. e.* besides the pronouns), "however, which offer more positive evidence, and have preserved a common type with so much tenacity, that although the people who speak these dialects are separated by the whole continent of Asia, we can still discover that they once resided in close proximity, and received the first impressions of their grammatical system, as it were, in the same school." He then proceeds to point out, under twenty-seven heads, the various essential features of Tamulian (Dravidian) grammar, and their

equivalents in the various Ugrian and Tatarian dialects. These features refer almost entirely to the *structure* of these respective branches of speech, i.e. to the nature and relations of their roots, to the peculiar modes in which these are conjugated and declined, and in which gender, number, and degree are expressed,—points in which the Tamulian and Ugrian classes of languages are found to coincide (at the same time that both differ from the Indo-Germanic tongues); while very few instances are alleged of identity or resemblance in the materials of which they are composed.

It will be convenient for our purpose to notice Mr. Caldwell's book under a twofold aspect: *first*, as a Comparative Grammar of the South Indian languages; and *secondly*, as an inquiry into the subject which has engaged so much of Professor Müller's attention, viz. the affinity between the South Indian and the Scythian tongues. As a Comparative Grammar of the South Indian languages (the Tamil, Malayalam, Canarese, Telugu, &c.), Mr. Caldwell's work is a comprehensive inquiry into all the departments of their structure. The author has minutely and laboriously surveyed the whole field of these dialects, and dissected with great power of analysis all the parts of their formation,—vowels, consonants, roots, inflections; extricating the roots, or essential bases of the words, from the numerous suffixes and additions which had been united to them for the various purposes of inflection or euphony. He displays great research and acuteness, and a quick power of observation, in noting and comparing the different minute phenomena of the composition and development of these languages. By bringing together the existing and more ancient forms of speech peculiar to each of these dialects, and examining them in the light of the numerous permutations of letters which are customary and conformable to their genius, he has succeeded in tracing—often by a process of some length—many of their present varieties back to some common type, from which, by a series of changes, they have diverged in different directions. He has exhibited satisfactorily the rationale of numerous forms and inflexions, showing that their origin has not been arbitrary or accidental (as at first sight might have been supposed), but founded on some recognised grammatical principle. By such processes he has been enabled to throw great additional light on the genius and conformation of these languages, and to bring out very clearly their close mutual affinities, both in regard to the substance and forms of the words of which they are composed. The writer has evidently taken up a branch of investigation for which he has a natural taste, and has worked it out, *con amore*, even into its minutest details, with great skill

and patience. His style is good, and the explanations are distinct and easily intelligible. We shall content ourselves with thus estimating, in a general way, the character of this department of Mr. Caldwell's work, without entering into any detailed description of its contents, or attempting to offer any opinion as to the correctness or otherwise of all its results. The work itself may be consulted by those who wish to know what his views are regarding the mutual relations of the non-Aryan tribes of India, and their respective languages.

We have now to say something of this book, as an inquiry into the affinities between the whole class of South Indian languages on the one side, and the Scythian languages on the other. Professor Pott, of Halle, an eminent authority on comparative philology, has, in a long paper in the *Journal of the German Oriental Society* for 1855, stated his reasons for regarding Professor Müller's opinions on this subject as formed on insufficient evidence.

The grounds adduced by Professor Müller to prove the affinity of the South Indian with the Ugrian languages, are derived, as we have already noticed, from the similarity of their grammatical principles, and scarcely at all from any resemblance between their roots. Professor Pott objects to these grounds, as inadequate to prove affinity in the proper sense of the word. He argues, that besides similarity of grammatical texture, or structural resemblance, it is necessary that there should exist, also, a considerable common stock of roots, words, forms, etymologically the same, *i.e.* that there should be a historical or genealogical unity, in order to constitute such affinity between two different sets of languages. Such genealogical unity, he contends, is not proved to exist between the South Indian and Ugrian languages by the mere grammatical resemblances adduced by Professor Müller; while the instances of similarity in sound which have been discovered between the two classes, are too scanty, remote, and indistinct, to allow of their carrying much weight in deciding the question at issue. Some of the particulars of grammatical similarity urged by Professor Müller are then examined in detail, and the conclusion drawn, that they have in them so little of a peculiar character, and are so little supported by any resemblance in sounds, that, even when viewed in their cumulative force, they do not justify the alleged conclusion.

Mr. Caldwell treats this question of the affinities of the Dravidian tongues in a separate chapter in the Introduction to his Grammar; and, towards the close of the work, brings forward a list of about ninety Dravidian words "which exhibit a near relationship to words contained in some of the languages

of the Scythian group." The argument derivable from this list is evidently weakened by the fact, that the Scythian words which correspond with those in the Dravidian tongues are not found altogether in one dialect, but exist, some in one and some in another of the Scythian languages. The coincidences are, therefore, less striking, and less unlikely to be accidental.

The other correspondences noticed by him between the two classes of languages, South Indian and Scythian, are chiefly the following, viz. that cerebral consonants (which he conceives were originally peculiar to the Scythian tongues, and were thence borrowed by the Aryan languages of India) are common to both classes; that the same is the case as regards the laws of "harmonic sequence," and other phonetic canons, as well as various peculiarities in the system of conjugating roots, the laws respecting gender, number, and case, and the formation and use of adjectives; that two out of ten numerals, viz. one and four, are identical; that there is an affinity in regard to the second personal pronoun; and that there exists a peculiar double plural of the first personal pronoun common to both; with other particulars which may have escaped us. In the main, these points of resemblance are the same as those which had been previously noticed by Müller and others; though Mr. Caldwell has, no doubt, illustrated them at far greater length. The independent concurrence of Mr. Caldwell and Professor Müller, in regard to the strong features of resemblance between the Dravidian and Scythian languages, is no doubt a fact of some significance; but we shall not try to come to any decision on a point on which the latter stands opposed to so accomplished a philologist as Professor Pott; or attempt to anticipate whether such additional evidence as Mr. Caldwell has adduced, will stand the searching criticism of the last-named scholar, or be considered by him as adding much strength to the arguments for the common origin of the Dravidian and the Ugrian classes of languages. We only desire to indicate what the present state of the question at issue is; and that its difficulties will, probably, be the subject of much further discussion among philologists.

In addition to its more strictly philological portions, Mr. Caldwell's book contains a great deal of interesting discussion on ethnological questions. It begins with an enumeration of the languages of India, especially those of the South, the characters of which, and their localities, are described, and their general relations to each other and to various minor dialects are indicated. Their independence of the Sanskrit (though they have in later times adopted, with more or less of modification, numerous Sanskrit words) is asserted, and their essential dif-

ferences from it, in point of grammatical structure, are explained. Their Scythian relationship is argued, as that which is most fully borne out by grammatical analysis, and a comparison of vocabularies; and a position is claimed for them "in the Scythian group, which is independent of its other members, as a distinct family or genus, or, at least, as a distinct sub-genus of tongues;" but, on the whole, "most nearly allied to the Finnish or Ugrian family." It is at the same time pointed out, that there are some interesting analogies which connect the Dravidian with the Sanskrit, Greek, Gothic, and modern Persian; *i.e.* that altogether independent of the fact, that in later times the Dravidian languages—since they have been brought into juxtaposition with the Sanskrit—have borrowed largely from that source, there are discoverable, in the original structure and primitive vocabulary of both those sets of languages, deep-seated and radical analogies, which point to a partial or distant relationship. The early history of the Dravidian tongues is next investigated; the earliest written traces of them are explored, and the priority of the literary cultivation of the Tamil, to that of the sister languages, is asserted. The relations of this language to the Sanskrit are also described; and the Sanskrit words now forming part of it are divided into three sets, introduced at different periods, of which those earliest introduced have been more corrupted than those adopted at a later period. We have, next, very interesting chapters on the political and social relation of the primitive Dravidians to the Aryan and pre-Aryan inhabitants of Northern India; on the original use and progressive extension of the term "Sudra;" on the pre-Aryan civilization of the Dravidians; on the probable date of the Aryan or Brahmanical civilization of the Dravidians; and on the relative antiquity of Dravidian literature. Mr. Caldwell thinks that the Dravidians, as well as the Aryans, were immigrants into India from the north-west; that they were settled in their present seats before the Aryan invasion of Northern Hindostan; and had, by themselves, acquired the elements of civilization before the arrival of successive colonies of Brahmans from Upper India brought with it a still higher culture. Excepting some detached stanzas, of high but unknown antiquity, quoted in grammatical and other works, Mr. Caldwell does not ascribe to any extant Dravidian literature an earlier origin than the eighth or ninth century.

In an Appendix, we have dissertations on the questions,—*"Are the Pariars of Southern India Dravidians?"* and, *"Are the Nilgherry Todas Dravidians?"* In both cases, it is considered that an affirmative answer should be returned on a preponderance of evidence. A third chapter discusses the

“Dravidian physical type;” and a fourth, the “Ancient religion of the Dravidians.” Mr. Caldwell is of opinion that the demonolatri, prevalent in some parts of Southern India, is identical in character with the Shamanism which prevails among the Ugrian races of Siberia, “which was the old religion of the whole Tartar race before Buddhism and Mohammedanism were disseminated among them.” We can only refer thus cursorily to these introductory and concluding chapters of Mr. Caldwell’s book, which may interest those who may have no taste for the minute philological anatomy of the central portion of the treatise.

Highly as we value Mr. Caldwell’s work, even in a practical point of view, may we take the liberty of suggesting to him, that he might turn his great philological attainments to a yet more directly practical and very important account, if he were to employ himself in composing a popular work (in a style intelligible to Hindus who can read English), which should exhibit in sufficient detail the connexion of the Sanskrit with the other Indo-Germanic tongues, especially Zend, Greek, and Latin; and should impress the conclusion thence derivable, that the races which respectively employed those languages had (like the forms of speech which they used) a common origin; that the progenitors of the Brahmans, and the other existing Hindu castes, were not the autochthones, or even the earliest inhabitants of India, of whom the surrounding nations are but the degraded offshoots (or whatever else may be the Hindu theory on the subject); but that they were mere immigrants, who diverged from some parent stock, of which all distinct traces are lost in the darkness of antiquity; and that, consequently, their pretensions to an origin immediately divine (from the mouth, breast, thighs, and feet of Brahma), are contradicted by the course of history, and especially by the study of comparative philology?

In conclusion, we may remark, that the lively interest exhibited by Mr. Caldwell in the languages and literature of the people among whom his professional duties have thrown him, and the skill he has evinced in the discussion of the various questions which concern their origin and affinities, afford a good guarantee for the intelligent and enlightened character of his missionary ministrations. People like the Indians require skilful and able men to work among them as missionaries. Ordinary men are not adequate to some departments, at least, of this work. This is a point which deserves more attention than it has yet received from the promoters of Christian Missions.

J. M.

## EPISCOPACY IN INDIA.

## No. I.

THE renewal of the East India Company's Charter in the year 1813, removed that anomaly which had so sorely perplexed the simple-minded Syrian prelate of Malabar,<sup>1</sup> *an Episcopal Church without a Bishop*; and the appointment of a Bishop to lay the foundation of the Ecclesiastical polity, among Clergy who had hitherto been under the orders and control of either Governors-General or Commanders-in-Chief, was an event long looked for, long hoped for, and hailed with grateful rejoicing by the large body of resident members of the English Church. Yet was the measure regarded with that moderated joy which "despises not the day of small things," and accepts them as an earnest of greater things in store; for the anomaly thus created was only less than that removed, by the appointment of a Bishop of Calcutta (assisted by three Archdeacons) to supervise the whole body of Chaplains, widely scattered over the three Presidencies of Bengal, Madras, and Bombay; in short, to regulate a Diocese that reached from Cape Comorin to Delhi, from the Himalayas to the Arabian Sea, and included an area of above half a million square miles, exceeding in extent the combined areas of the British Isles, France, Spain, and Portugal.

Such were the dimensions of the Diocese over which Bishop Middleton came out to preside.

To appreciate the utter inadequacy of such an arrangement, it is only necessary to take a brief review of the extent to which the several Bishops of Calcutta have been able to obtain that personal acquaintance with their Diocese, which *periodical visitations* of it alone could impart.

A year had scarcely elapsed after his arrival in Calcutta, in November,<sup>2</sup> 1814, before Bishop Middleton began his first visitation,<sup>3</sup> which comprised Madras, Bombay, and Ceylon. After two years spent in Calcutta, in organizing the official economy of his Diocese, and investigating every imaginable variety of ecclesiastical difficulty, he commenced his second visitation, embarking in February, 1819,<sup>4</sup> to revisit Madras; from whence he crossed the Bay from Prince of Wales Island, and returned for a time to Calcutta to make arrangements for *his college*; and in the cold weather of 1820-21 he again visited Bombay and Ceylon;<sup>5</sup> in one visitation traversing about 9,000 miles of sea, more than half the distance to England!

<sup>1</sup> Buchanan's Christian Researches, p. 130.

<sup>2</sup> Le Bas' Life of Bishop Middleton, vol. i. p. 70.

<sup>3</sup> Ibid. p. 182.

<sup>4</sup> Ibid. vol. ii. p. 57.

<sup>5</sup> Ibid. vol. ii. p. 169.



His third visitation, in 1821,<sup>1</sup> was confined to the delivery of his Charge in Calcutta, where he had been, and still was, incessantly and laboriously occupied in the faithful, yet almost hopeless, endeavour "to set in order the things that were wanting." In the following July (1822), Bishop Middleton, "the wise and good," as Bishop Heber so truly designated him, sank from the effects of an Indian sun on a constitution prostrated by the weight of accumulated labours, and a mind bowed down under the difficulties of his anomalous and isolated position.<sup>2</sup>

In October, 1823, after an interval of a year and three months, Reginald Heber arrived in Calcutta as its second Bishop; to find, within a short time after, that the Diocese, already preposterously large, had been nearly *trebled in size*, by the English Legislature attaching to it all the Crown colonies within the Company's limits; thus adding the vast continent of Australia, and the adjacent islands, to the see of Calcutta. This, however, was rather nominal than real; the utter impracticability of the arrangement being virtually admitted by the extraordinary powers and authority vested in the resident Archdeacon of New South Wales. Bishop Heber had scarcely been six months in the new scene of his labours before he began the visitation of his Diocese, which differed from those of his predecessor in being almost entirely an *inland* journey, instead of a lengthened voyage. Delivering his Charge in Calcutta in the end of May, 1824, he proceeded, in the following month, to ascend the Hoogley, visiting all the chief Stations in the Valley of the Ganges; he then proceeded to Benares, Allahabad, Lucknow, Meerut, Delhi, and Agra; then across the Rajpootana States to Bombay; from whence he embarked for Ceylon, and returned to Calcutta in October, 1825, having recorded all the lighter impressions of his deeply interesting course in the pages of his well-known "Journal." In the following February he sailed for Madras, to complete, as he hoped, his first entire visitation of his Indian Diocese, on which to base his future plans for the government of the Church, but, alas, in the inscrutable dispensations of Heaven, to close his saintly life! How suitably was that life closed in the very midst of missionary labour, amid scenes hallowed by the footsteps of the apostolic Schwartz! His remains, says his friend, Archdeacon Robinson, were "buried on the north side of the altar in St. John's Church (Trichinopoly), the very spot from which he had blessed the people but twelve hours before his own pure spirit was admitted to the blessedness of heaven."<sup>3</sup>

<sup>1</sup> Le Bas' Life of Bishop Middleton, vol. ii. p. 235.

<sup>2</sup> Ibid. vol. ii. pp. 319—322.

<sup>3</sup> Last Days of Bishop Heber, p. 185.

Another lengthened period of nearly two years, and Bishop James arrived to fill the chair, so sadly and suddenly vacated by the death of Reginald Heber. Bishop James reached Calcutta in January, 1828. He vigorously applied himself to the onerous duties that awaited his arrival. In the following June he delivered a Charge, preparatory to a contemplated visitation of Bengal and the upper provinces. But the Great Head of the Church had willed it otherwise. He returned from the cathedral exhausted and ill, and scarcely ever rallied. He died on the 22d August; and thus, in nine short months, the see of Calcutta was again vacant.

A further interval of some sixteen months occurred, before the arrival of Bishop Turner, whose short Episcopate, of less than a year and a half, comprised only, as far as we have been able to discover, the delivery of a Charge. Severe and fatal illness prevented his following it up by a visitation of any part of his Diocese.

In the beginning of January, 1833, Bishop Wilson landed in Calcutta.

Thus, within little more than eighteen years after Bishop Middleton's arrival in India, the Episcopal Staff of Calcutta had been placed in the hands of *its fifth Bishop*; and during only *twelve* of those eighteen years had the see been actively filled. When Bishop Wilson succeeded to the Episcopate the Diocese still retained its vast size, entailing duties, and labours, and anxieties, which no physical powers however Herculean, no energy and strength of mind however great, could enable a single Bishop to compass, as the fate of his predecessors testified.

The approach, however, of the period for the further renewal of the Charter brought hopes of a better state of things. The whole question of Indian government was canvassed and discussed; and, among other points, the condition of the Indian Church. It was now generally allowed that the Diocese of Calcutta—rather larger than the whole of Europe—was *inconveniently large*; even Parliament admitted that it “was of too great an extent for the incumbent thereof to perform officially all the duties of the office, without endangering his health and life;”<sup>1</sup> in fact, so vast, that to visit it in person would be the work of a lifetime, with exposure to every variety of climate and temperature between 30° N. latitude and 39° S. latitude. It was, therefore, enacted, that, “it being expedient to diminish the labour of the Bishop of the said Diocese, two new Bishoprics of Madras and Bombay should be formed and constituted,”<sup>2</sup> to be co-extensive with

<sup>1</sup> 3 & 4 of William IV. chap. 85. sect. 89.

<sup>2</sup> Ibid.

their respective Presidencies; that of Madras also including the Island of Ceylon, which in 1845 was formed into a separate Diocese. Dr. Corrie, Archdeacon of Calcutta, whose praise still remains in Bengal, was appointed first Bishop of Madras in 1835; and Dr. Carr was elevated from the Archdeaconry to the Bishopric of Bombay two years after.

Such were the various stages by which the Diocese of Calcutta became reduced to its present size, embracing ONLY the Presidency of Bengal with the North-west Provinces, and the Straits Settlements, scarcely more extensive than the British Isles and France.

During the lengthened period of Bishop Wilson's Episcopate, now little short of a quarter of a century, he has held in all *seven* visitations; a brief review of which will show that, even in its reduced size, his sphere of Episcopal labour has been utterly beyond the powers of a single Bishop. Landing in Calcutta in January, 1833, his Lordship waited only till the press of accumulated duties and references in Calcutta had been to some extent cleared off, and he himself sufficiently acclimated, and somewhat conversant with the character and wants of his vast Diocese, to hold his first visitation, which he commenced in August, 1834. The Eastern Settlements, with Ceylon, and part of Madras (where, though so soon to be severed from the see of Calcutta, it was thought that the presence of a Bishop was necessary, in consequence of the difficulties in which the Missions were involved), formed his first tour; Bombay was visited during the following "cold season," with some portion of Bengal and the North-west Provinces, "now for nearly ten years unvisited."<sup>1</sup> In 1837 the partition of the Diocese of Madras and Bombay was completed by the appointment of the Bishop of Bombay, Madras having been constituted a separate see two years before, under the venerable Bishop Corrie.

With so great a reduction in the Diocese of Calcutta, the hope was generally entertained that, with fewer distracting calls, the Bishop's time and thoughts might for the future be more entirely bestowed on that portion which constituted his immediate charge,—a hope which was confirmed by the course of the Bishop's second visitation in 1839; during which several of the Stations of Bengal, and the larger ones lying between Allahabad and Umballa, with the outlying Stations of Jhansi, Gwalior, Sangor, and Jubbulpore,<sup>2</sup> were visited, and the hot season of 1840 spent at Simla. But this hope, it must be confessed, was soon to be disappointed. The *metropolitan* character given to the see of Calcutta, after the severment of Madras,

<sup>1</sup> Preface to Primary Charge, p. xi.

<sup>2</sup> Preface to Bishop Wilson's 4th Charge of 1845, p. iii.

Ceylon, and Bombay, appears to have still as hopelessly as ever involved the Bishop in "the care of all the churches;" for after their division, we find these Dioceses included by their Metropolitan in his next visitation in the years 1842 and 1843, and again in that of 1848 and 1849. Ceylon, also, has formed a part of his Lordship's visitation tour during the present year (1856), though so recently visited by its own Diocesan.

During the same period the Bishop had only been able to institute a personal inspection of his own Diocese to a very partial extent. In 1844 he a second time reached Umballa and Simla. In 1845 his health rendered it necessary for him to leave India for England, immediately after the delivery of his Charge. In 1849, his visitation in the Diocese of Calcutta was confined to the Stations between Kishnaghur and Allahabad, and in 1850, to Dacca and Assam, and then to Chittagong, Akhyab, Moulmain, and the Straits; and from Singapore, on special duty to Sarawak in Borneo.<sup>1</sup> In 1854 his Lordship again visited the Stations between Calcutta and Allahabad, and some of those in Burmah.<sup>2</sup>

In this review of the visitations held by Bishop Wilson, during his Episcopate of some twenty-four years, it will be seen that, whereas Madras, Bombay, and Ceylon have been visited three times by him, twice as Metropolitan, "for correcting and supplying the defects of their Bishops with all and all manner of visitatorial jurisdiction, power, and coercion,"<sup>3</sup> in the N. W. provinces of his own Diocese, the Stations north of Allahabad have only been twice visited, viz. in 1839, 1840, and in 1844, 1845; and those beyond Umballa, even Leodiana and Ferozepore, occupied many years ago as important military stations, and the more recently annexed territories of the Punjab, with their large body of Christian residents, have *never* yet known the presence of a Bishop of the English Church.<sup>4</sup>

<sup>1</sup> Bishop Wilson's last (7th) Charge, pp. 36, 37.

<sup>2</sup> Ibid. p. 39.

<sup>3</sup> Letters Patent, 13th June, A.D. 1835, 5th William IV; and 1st October, 1837, 7th William IV.

<sup>4</sup> With the most profound reverence would we speak of the earnest zeal of the present venerable Bishop of Calcutta; and we trust that in nothing we have said, or may say, shall we seem to be wanting in respect for his eminent position, and in consideration for his advanced age and enfeebled health; yet we are constrained to give utterance to a feeling, which we have reason to know pervades the mind of a large and influential body of reflecting Churchmen in India, a feeling of *regret* that the looked-for lightening of his labours, by the reduction of his see of Calcutta to a less impracticable size, has not been realized, because his metropolitan zeal and anxiety still admit extraneous claims on his time and thoughts to the prejudice of his own immediate Diocese. We can scarcely believe that the venerable Primate of Lambeth Palace is one whit the less recognised as "Metropolitan of all England," because he does not think it necessary to suspend occasionally his visitation of his own compact and peaceful Diocese, in order to exercise "visitatorial jurisdiction"

Not, indeed, that the confining the exercise of this metropolitical and appellate jurisdiction within limits (as would seem to be specially contemplated by the "Letters Patent"), corresponding with those that obtain in the Province of Canterbury,—a condition which Bishop Wilson once pictured to himself as among the blessings likely to result from the settlement of the then proposed Bishoprics of Madras and Bombay, "the duties of the Bishop of Calcutta, beyond his own Diocese, reduced to advice on difficult questions, and to matters of regulation pertaining to all the Clergy,"<sup>1</sup>—not, we say, that such a reduction and limitation of the responsibilities of the Metropolitan would suffice to bring the Diocese of Calcutta within the compass of a single Bishop's powers. To the north-west, Agra, the seat of a separate Government, would still be 800 miles from Calcutta; Delhi 100 miles further; with Simla and the Sanataria adjacent about 1,100 miles off; (to say nothing more of the still more remote Stations of the Punjab, of which we purpose to speak hereafter;) Cutack, 250 miles to the south-west; Moulmain nearly 1,000 miles, and the other Burmah Stations still more to the south-east; and the Straits Settlements of Penang and Singapore far beyond them.

Such was the Diocese of Calcutta, even in its reduced form, after 1837; a tract of country above one-third the size of Europe in actual area, and stretching from 30° N. latitude to the equator, and from 75° to 105° E. longitude; some parts only to be reached by treacherous rivers, and others by still more dangerous seas; where, too, inland communications even on the main roads was very imperfect and tedious; and on branch roads to minor Stations execrable; where, for four months in every year, the heat renders travelling perilous and often fatal, and for three more the periodical "rains" make the best roads almost impassable. What one Bishop could supervise such a Diocese?

But when it is remembered what has been added, within the last few years, to that already preposterously large Diocese;—to

over those of his Province; for instance, over that large scattered one of his brother Bishop of Winchester, or that of his Suffragan of Exeter. Deeply is it to be deplored, that the mere internal economy of a Suffragan See should distract the time of a Metropolitan from the cares of a Diocese, which he is foremost to admit is preposterously large. His Lordship reconciles himself to the system which he has adopted, because he considers that his metropolitan visitations "in no way interfere with the ordinary Episcopal functions" of his Suffragans; but it surely is a matter for grave consideration how far his "endeavour to strengthen their hands," and "to open a personal and brotherly intercourse" with them (ends most desirable, when they can be attained), do not, on the other hand, interfere seriously with the personal supervision of his own enormous Diocese. (See Bishop Wilson's Primary Metropolitan Charge (of 1844), Preface, p. viii.)

<sup>1</sup> Primary Charge (1834), p. 32.

<sup>2</sup> See their Second Report.

the north, the Punjab, itself considerably larger than England and Wales; Gwalior on one side; Oude on the other; and Pegu to the south;—it assumes proportions which, when regarded as a sphere of Episcopal labour, with Calcutta for its centre, are simply *absurd*.

So deeply was the Bishop of Calcutta himself sensible of the utter hopelessness of any one Bishop effectively superintending it, even when confined to the former limits of the Bengal and Agra Presidencies, that he strongly urged the necessity of a subdivision of the Diocese, by the appointment of a Bishop for the North-west Provinces, so long ago as 1842. This recommendation of the Bishop was adopted by the "Colonial Bishops' Committee" in 1843;<sup>1</sup> and the location of a Bishop at Agra was one of the objects which the members of that Committee, consisting of the Archbishops and Bishops of the English Church, acting in connexion with her Majesty's Government, endeavoured to accomplish.

In his "Farewell" Charge, delivered in 1845, the Bishop said:—

"The erection of a Bishopric at Agra with an Archdeaconry is a matter of the greatest moment. It would relieve the Bishop of Calcutta from his almost interminable journeys, and would plant a Bishop at the seat of the Agra Government, eight hundred miles as it is from Calcutta."

This was said when he was on the eve of starting for England; and the efforts, as it appears, so nearly successful, which he there made to bring about this most desirable, most necessary arrangement, are thus fully stated in a subsequent Charge:—

"When I was at home in 1845 and 1846, I did all I possibly could to have it enacted by an Act of the Legislature. The Prime Minister, Sir R. Peel, and the President of the Indian Board, the Earl of Ripon, were decidedly in its favour, supported by his Grace the Archbishop of Canterbury and the Lord Bishop of London. I failed chiefly through the breaking up of the Ministry, but also in part from the reluctance of the Honourable Court of Directors to propose the erection of an Indian Bishopric as a separate measure to Parliament.

"Now, I hope, as a single clause or two in the New Charter Act will suffice, the measure will be adopted by acclamation.

"The absolute necessity of it has been more and more apparent every year, especially since the annexation of the Punjab.

"How can a Bishop at Calcutta superintend the Clergy in Agra, distant 800 miles; in Delhi, 900; Lahore, above 1,200; Peshawur still more?—IMPOSSIBLE: and yet the larger number of Chaplains and Missionaries are in these provinces.

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<sup>1</sup> See their Second Report.

"As to the Bishop of Calcutta, the Lower Provinces of Bengal, together with Dacca, Assam, Moulmain, the coast of Arracan, and the Straits of Malacca, will more than occupy the time and strength of any one who may be my successor in this see."

So wrote the Bishop:—but it is reported that Mr. (now Sir J.) Melvill, in his examination before the "Lords' Committee" on the India Bill of 1853, stated that the want of a second Bishop in Bengal *had never been officially brought before "the Court."* To us it is very difficult to reconcile such a statement with that publicly made, *ex-cathedrà*, as it were, by the Bishop of Calcutta. We can only account for the discrepancy between the two statements by imagining that obliviousness, or perhaps, more likely, a technical *equivogue* of their Secretary, was only a reflex of the "reluctance of the Honourable Court," complained of by the Bishop.

We trust that enough has already been said to show that, in a *geographical* point of view, the necessity of a further subdivision of the Diocese of Calcutta is most urgent. If a Bishop is to be a *reality*,—if he is to exercise authority wisely, to regulate, control, stimulate, and cheer the Clergy of his Diocese, be they Chaplains or Missionaries, in their varied labours and many sore trials,—he must know something of their positions and their characters. But if he have rarely, or *never*, seen their positions, if he have had no opportunity of studying their characters, beyond the few short hours he may have seen them on passing through Calcutta, what can he really know of their duties, or their difficulties? How can he counsel them, where personal knowledge and experience alike fail him? That such is the case in the Diocese of Calcutta all thoughtful Churchmen, whether Clergy or Laity, do and must feel. It implies no reflection on the present venerable Diocesan that it is so; but it does, we think, demand the grave consideration of those by whose arrangements it is so, whether it should be suffered to continue. We shall indeed rejoice if any observations we may offer shall tend in any degree to remove the present deplorable anomaly.

With this view we shall on a future occasion follow up these remarks, which a retrospect of the Episcopal visitations in the Diocese of Calcutta has suggested, with a consideration of the peculiar circumstances and the claims of that *Bishopless* tract of country, with its large Christian population, lying between the Jumna and the Indus.

Of the Agra Presidency, with its body of Clergy scattered over its surface, from Allahabad to Delhi, from the Himalayas

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<sup>1</sup> Preface to his Sixth Charge (1851) pp. iv., v.

to Gwalior, and from Oude to Sangor, and its noble Missions of Agra, Cawnpore, and Delhi, little need be said; it is needless to add aught to those powerful arguments already, and far more ably used, to prove the necessity of planting a Bishop at Agra.

Our thoughts are rather turned to that more remote portion of this empire, that *terra incognita*, the PUNJAB; and the kindness of friends whose lot is cast in that land have enabled us to collect together some valuable information and reliable data, on which we would base our appeal to the sympathising support of all true Churchmen, to use their utmost endeavours with their fellow-men, and their most devout prayers to the Great Head of the Church, that, as the Charter of 1813 gave to India her first Bishop, and that of 1833 paved the way to the Bishoprics of Madras and Bombay, the one still pending and, we presume, soon to be discussed anew, may be remembered hereafter as having given to her her Bishops of *Agra* and *Lahore*.

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#### Correspondence, Documents, &c.

#### BISHOP BLOMFIELD AND THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE have been favoured by the kindness of the Secretary of the *Society for the Propagation of the Gospel* with copies of the Address to the late Bishop of London, which was voted at the monthly meeting in November; and of the Bishop's Reply, which was read at the meeting in December.

*"To the Right Honourable and Right Rev. CHARLES JAMES BLOMFIELD, D.D., Lord Bishop, Vice-president of the Society for the Propagation of the Gospel."*

MY LORD,—The *Society for the Propagation of the Gospel in Foreign Parts* avails itself of the first opportunity which has been presented, since your Lordship's resignation of the See of London, to express the unfeigned sorrow which it shares with the Diocese, and, indeed, with the whole Church, at the bodily sickness and infirmity which have compelled you to withdraw from the discharge of your Episcopal functions.

For more than thirty years your Lordship has been one of the most constant and energetic supporters of the Missions of the Church, and the Society cannot but attribute much of its own rapid growth and development, within that period, to your Lordship's exertions and influence.

More especially does the Society desire to record its conviction, that to your Lordship, acting in concert with the late Archbishop of Canterbury, it is, under God, mainly owing, that Episcopal government and supervision have been provided for many of the Colonies and dependencies of the British Crown.



These are services which cannot easily be forgotten, services which will mark the era of your Lordship's episcopate, as one ever memorable for the expansion and organization of the Church in the Colonies.

The warm interest which your Lordship has always taken in the welfare of the Society is evidenced by your frequent attendance at the meetings of the Committee and the Corporation, as well as by your constant advocacy of its claims on more public occasions ; nor does the Society forget the readiness with which you have given your attention to its affairs at all times, and especially when questions of doubt or difficulty rendered it necessary to have recourse to your counsel and direction.

The Society, while deeply lamenting the loss which, in common with so many other Institutions, it has sustained by your Lordship's retirement, is well assured that it will ever have the benefit of your prayers for its work's sake ; and is well assured, also, that many prayers from all lands will be offered to the Throne of Grace, that the remaining years of your Lordship's active and useful life may be cheered and brightened by a full measure of the Divine blessing.

In testimony whereof, the Society have hereunto affixed their common seal, this twenty-first day of November, in the year of our Lord one thousand eight hundred and fifty-six."

*The Bishop's Reply.*

"Fulham Palace, Dec. 4th, 1856.

MY DEAR MR. HAWKINS,—I have been much affected and gratified by the kind assurances of sympathy and approval contained in the Resolutions, of which you have sent me a copy, agreed to on the 21st ult. by the Committee of the *Society for the Propagation of the Gospel in Foreign Parts*.

I am sensible that the Committee have overrated the services which I have been able to render to the Society ; but they do no more than justice to the warm interest which I have always felt in the Society's objects and operations, and to the earnest desire which has prompted me to promote its success to the best of my ability.

It would have been strange, indeed, if, as a Prelate of the Church of England, and especially as Bishop of London, I had not taken the deepest interest in a Society to which the United States of America, and the provinces bordering upon them, are indebted for the existence amongst them of a Protestant Episcopal Church ; and whose liberal contributions to the Colonial Bishopricks' Fund have enabled our Church to send forth her Missions, with the fulness of apostolical order and discipline, to so many distant parts of the world connected to Great Britain either by dominion or by commercial intercourse. That interest I must still continue to take in the Society's work ; and my earnest prayers for its prosperity will still be offered up to the Divine Head of the Church. And I beg to assure the Committee, that such assistance as it may be in my power to render, they may at all times command.

The state of my health will preclude me from giving that personal attention to the Society's business, which it has always been a great pleasure to me to give; and the reduction of my income to one-third of its former amount, will prevent me from rendering a measure of pecuniary aid to the Society's resources commensurate with its just claims and my own wishes.

I cannot close this letter, without expressing the very high sense which I entertain of your invaluable services to the Society, as its zealous, able, and indefatigable Secretary. In this tribute I am sure that the Committee will cordially concur. Believe me, my dear Mr. Hawkins, with sincere wishes for your own and your family's welfare, ever yours most truly,

C. J. BLOMFIELD, *Bishop.*

The Rev. Ernest Hawkins."

### THE BISHOP OF MELBOURNE'S PASTORAL LETTER.

WE lay before our readers the following letter from the Bishop of Melbourne to the Church in his Diocese. It will give them much information concerning the pecuniary resources of the Church in Melbourne:—

*"To the Members of the United Church of England and Ireland in the Diocese of Melbourne.*

Bishopscourt, August 4th, 1856.

My dear Brethren,—The cordial welcome which I received from you upon my return from England, greatly cheered and encouraged me in the prospect of the arduous duties which awaited me here; for I regarded it as an assurance that I should always find you willing fellow-helpers with me in the work of the Lord.

In the confidence of this assurance, I would now invite your attention to the following particulars. The simple statement of them will show you the difficulties in which I am placed, and from which I look to your assistance to relieve me.

First; while I was in England, I made arrangements for sending out from thence, year by year, as many *approved* clergymen as could be procured. These have been, and I trust will continue to be, sent free of cost to the Church in this country; but, from the time of their arrival, a maintenance has been provided for them here; and for this I am responsible. So soon as they are located, and *placed upon the same footing with the other parochial clergy of the Diocese*, I consider that I have redeemed my pledge, and am relieved from any further personal obligation towards them. There is, however, usually an interval, sometimes extending to two or three months, before this can be done. There are also expenses to be incurred in proceeding to the posts assigned to them, and settling their families there. Moreover, it often happens that the whole of the Church of England monies from the Colonial Treasury, available for the stipends of clergymen for the current year, have been previously appropriated; so that I am obliged

to raise the amount to which they would have been entitled from this fund during the remainder of the year from some other source. Thus, since my return from England, I have had to provide stipends, either in whole or in part, for periods varying from one to seven months, for no fewer than six clergymen; and I am expecting the arrival of two more within the next few weeks.

Again; in the removal of a clergyman from one post to another, which is sometimes required, not for his own benefit, but for the benefit of the Church, he is often put to considerable expense, which he is quite unable to bear; and he not unreasonably looks to me for some assistance towards defraying this.

Lastly; in the present position of the Church in this country, there must occur, from time to time, cases in which the sources of income, upon which clergymen have been encouraged to depend, fail them; and they are reduced, in consequence, to great distress. Under such circumstances, if the failure of their income have been occasioned by no moral offence on their part, they are at least entitled to the Christian charity of the Church; and, as its Bishop, I feel that I cannot allow them and their families to suffer want, while it is in my power to prevent it. More than one such case has occurred since my return.

You will all, I am sure, readily acknowledge the obligation upon the Church to afford me the means of defraying these expenses to which I am liable on its behalf. For this purpose, there is required a General Stipend Fund, out of which grants may be made according to the circumstances of each particular case. I do not desire to have the exclusive management of this Fund, but only to be able to obtain from it assistance towards the maintenance of a clergyman, whenever occasion may require me to do so.

Such a Fund does actually exist at the present time, under the management of a board of clergymen and laymen, called 'The Diocesan Board of the United Church of England and Ireland in Victoria.' This Board was constituted by the Conference of our Church held in Melbourne, during the month of June, 1854; but its nature and objects are, I believe, very little known; and the means hitherto used for obtaining contributions to its funds have, as I shall presently show more particularly, been almost wholly ineffectual.

Besides the Annual Stipend Fund, the Diocesan Board has under its management the Endowment Fund, (of which I need not now say anything,) and the Gold-field and Bush Mission Fund. The Bush Mission is at present in abeyance; but it is essential to maintain the Gold-field Fund, if we would supply the ordinances of the Church to that large proportion of the gold-digging population, who have no settled home, but are continually on the move from one field to another,—here to-day, and away, perhaps, to a more promising spot 50 or 100 miles distant to-morrow. From much observation of our gold-fields, I am convinced that they must, in general, be first occupied as missionary stations, and the clergymen appointed to them be wholly, or almost wholly, supported from extraneous sources. It is not until

they assume a more settled character,—which is now the case at Castlemaine, Sandhurst, Ballarat, and Beechworth,—that we can look to the people themselves, as in our other parishes, to supply what is required of them for their ministers' stipends. The Gold-field Mission Fund, however, like the Annual Stipend Fund, has never received the general support of the members of the Church, and, I believe, for the same reason—viz., that its existence is scarcely known, or at least the necessity for it is not understood. This letter does not afford the proper occasion for entering into any detailed proofs of its importance and usefulness. I must, therefore, ask you at present to accept my general testimony in this behalf. But I hope that the Board will be able, at the close of the present year, to publish such a report of their proceedings as shall satisfy all subscribers that their contributions were really needed, and have been wisely appropriated.

And now, my brethren, having laid before you the claims of these two funds, the Annual Stipend Fund and the Gold-field Fund, to the support of the Church, I will mention, though I am almost ashamed to do so, the amounts which have been contributed, and the number of persons who have subscribed to them in the course of last year, 1855.

The amount contributed to the Annual Stipend Fund was 41*l.* 3*s.*, to the Gold-field and Bush Mission Fund 43*l.* 13*s.*, and to the General Fund of the Board 292*l.* 6*s.*

The number of subscribers to the Annual Stipend Fund was ten, to the Gold-Field and Bush Mission Fund seven, and to the General Fund seventy.

The means at the disposal of the Board would indeed have been utterly inadequate to meet the demands upon them, if the *Society for the Propagation of the Gospel in Foreign Parts*, which is, as you know, one of the great Church Societies of our Fatherland, had not appropriated 1,300*l.* during the past and the present year to our use for the maintenance of the Clergy. By this extraordinary aid the Board have been enabled hitherto, in an imperfect manner, to accomplish the objects for which they were constituted. But the whole of their remaining resources are insufficient for the payment of the grants to which they are already pledged for the current year; and I know not how I can discharge the liabilities which I have incurred, and those which I shall be obliged to incur, unless I can obtain considerable assistance from them.

What I would therefore ask you is, that you would become annual subscribers to these funds,—the Annual Stipend Fund and the Gold-field Fund,—or, if you prefer it, to the General Fund of the Board. I make this request to the members of the Church *throughout the whole Diocese*, because these funds are appropriated to the benefit of *the whole Church*; and there is no local association, either archidiaconal or parochial, which supplies any assistance to the objects for which they are especially required. I do not, however, ask you to give to them any large donations, which might interfere with your contributions to local objects. I wish you only to authorize your names to be placed on the list of *Annual Subscribers*, for such amounts as you may

respectively be willing to contribute towards the maintenance and extension of the Church in the Diocese at large. For this purpose I have requested your clergyman to read this letter to you, and to appoint some one to call upon you severally at your own houses with a Subscription List, on which each of you may enter his name, and the amount which he is willing to give annually. The half of this, which will be his subscription for the current half-year, I shall feel obliged if he will pay at once, and the collector will call upon him for his subscription for next year in January, when the subscriptions for 1857 will become due.

In complying with the request which I have thus ventured to make, you will confer a great benefit upon the Church in Victoria, and you will relieve my mind from a burden which often presses very heavily upon me.

That in the use of this world's goods you may 'lay up in store for yourselves a good foundation against the time to come,' and thus 'lay hold on eternal life,' is the prayer for you all of,

My dear brethren, your faithful servant in the Lord,

C. MELBOURNE."

#### WEST INDIAN MISSION TO WEST AFRICA.

WE extract the following very interesting letter from the *New York Church Journal* :—

"Figheldean, Amesbury, Wilts, Nov. 10, 1856.

Messrs. Editors,—The sad news of Mr. Leacock's death no doubt reached you through the columns of the *Guardian*. The good and faithful servant has gone to his reward, and for him we need no longer entertain anxiety. The death of such men has often proved a means of life to the Church, and we cannot but believe that the Mission in which Mr. Leacock was engaged will continue to prosper.

The *Guardian* has also informed you of the wreck of the *Ida*, and of the loss of the goods which I had purchased for the Mission. This loss has rather resulted in a gain. The property was fully insured, and the kind feelings of the Christian community have since augmented the 'Leacock Fund' to 250*l*. A subscription of 125*l*. from an anonymous donor was sent me last week.

I have just received a letter from Mr. Duport, Mr. Leacock's coloured assistant. Mr. Duport was ordained a Deacon at Sierra Leone, on Sunday, October 12th. He writes to me as follows, from Fallangia, Sept. 10 :—

'Rev. and dear Sir,—This will bear to you the painful intelligence of the great loss which this Mission has sustained by the death of your much-beloved friend and my pastor, the Rev. H. J. Leacock. Often he would say to me, "John, I long to go home." He has fought the good fight of faith, he has finished his course, no more to be tossed on life's tempestuous sea. . . .

When the West Indian Church called for some one of that clime to bear the glorious Gospel to Western Africa, and none would answer

the call, then came forward this venerable champion of the Cross, and said, "Here I am, send me." This man of God braved the acclimating fever; and during that period of sufferings, great as they were, he still cast a glance at those of his unworthy assistant, and would strive to encourage him in the good errand on which they were sent. . . .

I am very sorry that I cannot do full justice to the labours of the departed, but I trust that some abler pen may undertake the task. I trust his friends in England and America will not grow cold. They could not give him a better memorial than to support the Mission which he founded, and which, I am very happy to inform you, is flourishing. I beg, for the sake of the deceased, that you will still exercise your efforts and strive to stir up friends for us. . . .

There are *four* places now ready to receive Missionary stations. Our congregation has increased to upwards of one hundred attentive hearers. We have no room for the people; and this during the rains: They have cast away all their idolatry and the gods in which they placed implicit confidence. Many brought theirs to me. They are very anxious to be baptized; they are fully convinced of their errors, and many are striving to become faithful servants of Christ. Some come the distance of four miles through the heavy rains to hear the word of God. I went to see a woman who was very sick; indeed, and I sent her some medicine. To my great surprise she attended evening service; and when asked why she ventured out in the damp, she replied, "I feel little better, and I wanted to come hear what God say." Mr. Wilkinson (the chief) has already begun to gather materials for the building. He says nothing shall deter him from the work, and that he is only waiting till the rain ceases. Many of our little congregations attend the Sunday School, who most earnestly wish to read the Bible, "from which they hear such great things." The school children number thirty-two; at present every one is doing well. Two of the boys whom I took in their pure wild state are now able to read the Prayer-Book: their writing is good; their memory retentive;—they know the Lord's Prayer, the Ten Commandments, and the Creed, in English and in their own tongue. I have, with the assistance of Mr. Wilkinson, translated some of the sentences at the commencement of the Service, the Lord's Prayer, and the prayers after it, the *Te Deum* Creed, and prayers after it, the Ten Commandments, and the responses, and a part of the Sunday School Primer. Our Mission is making rapid progress.

On Sunday last I lectured on the sad event which I heard of a few days before. We had a large audience, and they listened with deep interest and profound silence. At the close, they all burst forth in bitter grief, which would melt an adamant heart. Every eye was bathed in tears of sorrow. In the afternoon I lectured on, "In my Father's house are many mansions," &c., a portion of Scripture which was a favourite of the departed.

One man, who was a zealous attendant, and the first to cast away his *greegrees*, is now no more. The last night he was permitted to

join us, after Service he took his handkerchief and blindfolded his eyes, and said, "If I had died before the Missionaries came here, I should have died in darkness, but now I see." He went home, and was never permitted to return. . . . I went to see him. He was very glad to see me; he was sinking fast. I spoke to him, and pointed to him the only way of salvation, Jesus Christ. He replied, "Da he me a look to; me pray to Him night and day." I prayed with him, and repeated the Lord's Prayer in his tongue. When I was ready to leave, he grasped my hand firmly, and most heartily replied, "*Allah etantoo!*" (God bless you); and ere I reached home he sent presents to me. I never saw his face any more. It was a custom of the country, that when the husband dies, the wives and all who are connected with the place are accused of having taken his life by witchcraft. This act the old man prohibited on his death-bed. He said (I was told), "I am about to die; let no one accuse my people of witchcraft; no one has done me anything. I die by the hand of God."

Many have been the convictions which have taken place, although our Mission is in its infant state. A few weeks ago, one evening after Service, a man said to Mr. Wilkinson, "Master, this is the *greegree* we want. God's Book is the best *greegree*; *greegree* for all, old and young,—this is the best of *greerees!*"

The people are very kind, although very poor. They will have nothing to do with the Mahomedans; they look upon them as their enemies. . . . We keep Service every night, and three times on Sundays, with Sunday School. Twenty-two adults attend the Sunday School. The whole Sabbath is dedicated to the Lord.

Surely the deceased has not left his home and comforts for nought. His name will be handed down to posterity for ages yet to come. May God bless you and grant you long life! That you may do a great deal of good for the cause of Missions, is the sincere wish of your humble and devoted servant,

JOHN HENRY A. DUPORT.

In addition to the above interesting letter from the Rev. Mr. Duport, I may state that I am now engaged in preparing for publication a biographical sketch of Mr. Leacock. If any of your readers can furnish me with materials, in the shape of reminiscences or correspondence, I shall be greatly obliged to them.

I remain, dear Sir, yours very truly, HENRY CASWALL.

#### THE CONDITION OF RUPERT'S LAND.

WE extract the following article from the *New York Churchman*:—

"Much attention, we find, is beginning to be drawn of late to the condition, moral and religious, of that large portion of the British possessions known as Rupert's Land. A correspondent of an English paper, evidently well acquainted with what he is writing about, presents a picture of the condition of things in this remote region,

that shows what very great need exists there for the speedy setting on foot of some efficient Missionary effort. The writer in question begins by saying, that 'at the outset it may be well to bear in mind, that since the reign of King Charles II, the Hudson Bay Company became a chartered body, to trade in furs, to improve and govern Rupert's Land for the public good. And as nearly two hundred years have elapsed since this grant was made, it cannot now be deemed premature if we inquire how far this body politic has fulfilled the trust committed to it. And we would therefore ask, will the acts of the Company as a *system* show that Rupert's Land has been held by them with the view of civilizing or colonizing it? If they have held it to civilize it, there must be reliable facts on record to establish this point; and we confess that no facts would speak so favourably on the side of the Company, in this particular, as the actual existence of colonies in a civilized condition within their territory; while we cannot help remarking that the absence of these must militate against all other facts and testimonies whatsoever, and tend to give an answer in the negative.'

He then proceeds to examine, at some length, to what extent the Company have carried their endeavours to improve Rupert's Land, and concludes by declaring himself at an utter loss to gather any reliable evidence on the side of the Company's manifesting a steady and uniform aim to spread the blessings of civilization over this mighty land. And further on he adds:—'In short, nothing less than the existence of civilization in the land on a proportionate scale to the length of time it has been held by them, in the shape of towns, settlements, roads, good laws, &c., can form a satisfactory proof of their righteous government of this territory. Righteousness exalteth a nation; and if the nations of Rupert's Land are not exalted—if, on the whole, after the expiration of two centuries, they remain still savage and debased—it is certain, upon the highest authority, that there has been a great lack of righteousness exercised over this country. And as we are ready to receive specimens of civilized communities as the *result of the Company's tenure* over the territory, we respectfully inquire—What settlements have they formed? What localities have they colonized? What towns have they built? Where are any to be found? On the Lake of the Woods? No. On Lake Winnipeg? No. Near the Rocky Mountains? No. On the fine prairie lands in the west? No. In the wooded forests of the east? No. Throughout the length and breadth of this immense territory we cannot find a single civilized community which has been fostered under, or extended by, this Company.'

The writer then continues in a similar strain to point out how, in various ways, there is throughout the whole territory an absence of all true enterprise and of any genuine advance in civilization. Again, it is a fact, he goes on to say, that the laws of the colony are not administered upon strict principles of justice. And to illustrate and prove this point, he again quotes at length a writer (Ross on Red River) whom he has before adduced in support of what



he has said. He then draws a forcible contrast between Red River, the capital of Rupert's Land, and St. Paul, the most northern settlement in the United States. The Red River Colony, he argues, though it has been in existence for upwards of forty years, is even now without good roads leading either to the north, south, east, or west; without regular mechanics or tradesmen; without hotels or boarding-houses; without a market; without an infirmary; and without a press: whereas, if we only glance for a moment at the progress of St. Paul, the most northern settlement in the U. S. A., and a few hundred miles to the south of Red River, we shall find that this new settlement has sprung up from a few huts to a civilized community of 10,000 people, with its good roads, its regular tradesmen, its hotels, its public institutions, and its press, in one-seventh part of the time that the Red River Colony has been formed. Now why, he asks, should there be this amazing difference between the progress of the one and that of the other, seeing the two localities differ so little in climate, and possess nearly common advantages as regards the means of communication?

After dwelling with equal force upon many other abuses, which he enumerates as characterizing the present condition of the territory, and commenting severely upon the indifference with which the Company are disposed to regard the settlers and the debased nations, he concludes:—'To proceed no further, the question resolves itself into this, Which of the two is of greatest value, *man* or *beast*? In the policy and scales of the Company, this moment, skins and furs weigh the heaviest, and the debased Indian and his starving family the lightest. And it falls to ourselves as a nation to decide whether this is to continue or not—whether the majesty of the British laws is to be thus promulgated—whether our feeling as a nation on the side of civilization and the well-being of man are thus to continue to be manifested in this dark land.' Now, as is very naturally remarked by the journal containing the communication of which we have given a brief abstract, 'the glimpse thus afforded of the state of Rupert's Land, and of the result of British dominion there, is anything but satisfactory.' We have presented to us a spectacle of disorder, of wasted capacities for usefulness, and great and sinful abuse of natural opportunities and advantages of no ordinary character. The question which presents itself is, of course, as to how all that is so objectionable may be most effectually and permanently reformed; and we are bound to give it as our opinion that no merely political or social reform, in the narrow sense of these terms, can effect the desired object; there must be first laid a foundation of sound Christian principle upon which to build, a perfect Church system must be introduced as a conservator and centralizer, and then we may hope that ere many years have elapsed, the territory in question will present a very different aspect in all its relations from what it now does.

Our readers are well aware that there is already a Bishop of our Mother Church of England in the colony; and we have reason to believe that he has had great reason to complain of the obstacles

thrown in the way of the accomplishment of his great work. It is most unreasonable to suppose that the Hudson Bay Company, actuated by any narrow or selfish view of their own commercial interests, should be permitted systematically and designedly to retard the progress of the territory; and it is high time that some efficient measures should be taken by the Government to reform the present condition of affairs. American Churchmen, at the same time, cannot fail to feel a deep interest in, and sympathy with, the struggling Church out there in the wilderness, and to entertain the hope that the worthy Bishop, whose field of labour is so arduous, may at length overcome all the obstacles which now especially beset him."

We subjoin the following on the state of this country from the *News of the Churches* for November, 1856:—

"In an article in the *Record*, which treats of the bearing of the Hudson's Bay Company towards Missions, attention is drawn to the general unfriendliness of the Company to the progress of Missionary enterprise. Opposition is said to be perpetually raised to the establishment of new stations; it is even reported that, upon the occasion of his annual visit to the Red River Colony, the Governor-in-chief expressed his strong displeasure to a Missionary of twenty years' standing, at his endeavour to form a new station, and to gather in a fresh congregation of natives in a perfectly savage locality. The reason is said to be, that the civilising effect of Missions, in winning the people to a life of agriculture, instead of wild forest hunting, and also in inducing them to refuse to receive rum, or articles of little value, in exchange for their produce, is felt to be injurious to the commercial interests of the Company. The following extract from the tariff gives an idea of the manner in which business is conducted:—

Prime cost.	Articles supplied to the Indians.	Beaver Skins.		Marten Skins.		Silver Fox Skins.		Lynx Skins.		Otter Skins.	
		No.	Value.	No.	Value.	No.	Value.	No.	Value.	No.	Value.
<i>s. d.</i>			<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>
22 0	1 Gun.....	20	32 10 0	60	46 10 0	5	50 0 0	20	20 0 0	20	23 10 0
1 6	1 Axe.....	3	4 17 6	9	6 19 6	$\frac{1}{2}$	7 10 0	3	3 0 0	3	3 10 8
0 3 $\frac{1}{2}$	6 oz. Tobacco	1	1 12 6	3	2 6 6	$\frac{1}{4}$	2 10 0	1	1 0 0	1	1 3 6
0 4	1 Pint of Rum diluted .....	1	1 12 6	3	2 6 6	$\frac{1}{4}$	2 10 0	1	1 0 0	1	1 3 6

'The Company,' says the *Record*, 'allow no gold or silver money to circulate in their territories; what little finds its way into the country from the United States is carefully drained off every year; and shipped to England. The only circulating medium consists in promissory notes, which, by a wretched mockery, are payable in London only, to people who can never go there. That such a system is diametrically opposed to the progress of religion is clear to demonstration; it is simply a matter of experience; for as soon as the Indians rise to the condition of civilised men, they spontaneously abandon the

hunting-grounds altogether. The Christian Indian feels that it is better to dwell in the society of Christian men than to tent among savages. His home is more secure than in the wilderness, where he is exposed to the incursion of hostile tribes and of the wild beasts. It is better for him to inhabit his cottage, and to reap the more certain produce of the field, than to live by the chase and by war. He prefers to have his children in attendance at school, to enjoy with his family the means of grace, to hear the church-going bell, and the united prayer and praise of the sanctuary, than to echo the sound of the war-song, or to dance around the scalps of his fellow-men, or to shed blood in the quarrels arising out of the demoralising practice of polygamy. These are some of the facts which have been stated, not for the first time; and if we may judge from the interest which has been excited in Canada and in England by the correspondence and articles which have lately appeared in the *Montreal Gazette*, and in the *Morning Post* and *Daily News*, the day is not far distant when the Government will interfere, and grant a fuller liberty of action to the work of evangelization. We have to rejoice in the blessing which Almighty God has given to the labours of the Missionary; but, as with the opium trade in China, so with the system of trade in Rupert's Land, we protest against any compromise of our profession as a Christian nation. The Christian Indians of Rupert's Land are crying out to the Christians of England to come over and help them; but the 240 shareholders of the Hudson Bay Company cannot afford to take less than 5,000*l.* per annum for an investment of 10,000*l.* stock; and therefore a territory exceeding in size that of Europe is to be kept as a sporting manor for the supply of furs and skins at an exorbitant price to the public, and for the perpetuating of heathenism among a population of 250,000 of some of the finest specimens of the human race."

## LETTERS ON PAROCHIAL MISSIONARY ASSOCIATIONS.

(No. 5.)

Finedon, Higham Ferrers, Dec. 16, 1856.

SIR,—As a constant subscriber to your valuable Missionary Journal, may I be allowed to make one or two suggestions on the subject of Parochial Associations, on behalf of the *Society for the Propagation of the Gospel*? I have read with much interest the letters which have appeared in your journal from time to time, giving the testimony of Clergy, who have, like myself, held Quarterly Missionary Meetings. As far as my experience goes, I can report most favourably of the attendance at such meetings, even in country villages, where there is sufficient zeal and interest thrown into the work, and where there is plenty of information, geographical and historical, as well as that of a more directly Missionary character, interspersed throughout the Lecture. That the Lecture should always be *spoken*, not *read*, is, I think, a matter universally agreed upon; that, if possible, it should be held on the evenings of the Lord's-day, is certainly the result of

my own experience ; and that, with the hope of impressing the minds of our labouring-classes, we should use abundant illustration, in the way of pictures, diagrams, &c., is to my mind equally clear. For this purpose I have nearly exhausted one series of the Missionary diagrams published by the "Working Men's Educational Union." But is there not a want of some other series of pictorial illustration, which might be provided at a cheaper and easier rate ? Could we not obtain large coloured prints, illustrative of the varied costumes, habits, &c., of the different heathen tribes with which the Society has come in contact ? And if in this way the country clergy were enabled to keep up a regular supply of external appeals, to combine with those of an intellectual and spiritual nature, might there not be a continuance of that happy impulse which I sincerely trust has been given to the good work of the Society during the course of the past year ? Acknowledging, as I must, the large room for improvement in this matter, in my own extensive and rapidly-increasing population, I can yet state with thankfulness, that the sums collected in boxes and at my quarterly meetings during the past year, have exceeded those of any former one ; and I can only pray that, under the Divine blessing, those manifold afflictions which have been gathering round our beloved Church, and her faithful and devoted pastors in the far West, may be the means of awakening a sympathetic chord in the hearts of their Christian brethren at home, and may call forth that spirit of love, which, as it is the test of brotherhood on earth, will be the bond of an undying communion in heaven.—I am, Sir, your obedient servant,

A NORTHAMPTONSHIRE VICAR.

## CONVENTION OF THE AMERICAN CHURCH.

MR. EDITOR,—I cannot forbear to send you a few words about our late Council at Philadelphia. It has been a very remarkable one, and as I had no seat in it, I may be allowed to say so. Indeed, the entire American people have regarded it with great interest, and seem disposed to confess that no other religious body in the country could assemble a Synod so national, or sit so long, with such unvarying brotherly-kindness in every word and work. When you reflect that the whole country was on the eve of its great quadrennial election, that an unprecedented rivalry between Northern and Southern interests was straining the republic to the very crack of dissolution, and that this ecclesiastical assembly was composed in part of Northern and Southern *laymen*, conspicuous in political life, and warmly attached to their very different views on all national subjects, you will be able to appreciate in some degree the importance of that spirit of Christian unity which triumphed over all, and which has gone far to open the eyes of many of our countrymen to the vast difference between a true Church of God, and a mere human society of pious men. It was regarded as a sign of popular feeling, that Mr. Buchanan, now our President elect, and then the leading candidate, came into the Con-

vention as a spectator, and occupied a conspicuous place in the seats appropriated to the Diocese to which he belongs. All our own people seem impressed with a sense of the reality of God's presence in the Council, in answer to many prayers.

The work done was of importance to us, and some of it you will find of general interest. The new canons for the division of Dioceses, and for *full Communion* as a qualification of Lay-deputies, may be instanced as proofs of the healthful progress of principle. The commission on *Christian Unity* appointed by the Bishops is a good sign; and also that appointed to confer with the English and Scottish Churches on Liturgical Uniformity. The failure to send a Bishop to Nebraska was entirely attributable to reasonable doubts as to the propriety of separating that region from Bishop Kemper's care at the present time. In the Board of Missions a movement was made towards restoring our Missionary Episcopate in the East; but, for one, I think we must now look to you for that kind of work. Truly yours,

A. C. C.

### Reviews and Notices.

*A Charge delivered to the Clergy of the Diocese of Rupert's Land at his Triennial Visitation, May 29, 1856.* By DAVID ANDERSON, D.D., Lord Bishop of Rupert's Land. London: T. Hatchard. 1856.

*The Winner of Souls: a New-Year Ordination Sermon, preached at St. John's Church, Red River, on Tuesday, January 1, 1856.* London: T. Hatchard. 1856.

WE have read the publications whose titles we have placed at the head of this notice, with much interest, and our respect for the Bishop of Rupert's Land is, if possible, much increased by them. We lay before our readers extracts which will show the state and progress of the Church in the Diocese, and which, we are sure, will call forth the sympathy of our readers for the Bishop and his flock. The Bishop's plan is to assemble the Clergy on St. John the Evangelist's-day, as from the nature of the climate, the winter affords, for the most part, the more favourable opportunity of assembling in any number, as the highways are then more accessible, and the brethren from a distance can come in at less personal inconvenience and sacrifice. But as the Bishop expected to be absent from the Diocese during the winter, he chose for the purpose the anniversary of his consecration.

In the earlier part of the Charge there is much that is important to us all. Our limits, however, compel us to confine our extracts to those passages which concern the Church in the Bishop's own Diocese.

#### THE PRESENT POSITION OF THE CHURCH.

"We are more established than we were seven years ago. Now, by the word used, I do not mean that we possess anything of power or ascendancy—anything

of that political pre-eminence which is associated with the kindred word at home. We have not any advantages, as an establishment, over the souls and consciences of men. If we are more established, it is by the development of our own intrinsic powers, by our own personal energy, by carrying out as much as possible united and common system with mutual and happy co-operation. We grow 'by that which every joint supplieth.' We have, indeed, advantages, which may assist and aid us in planting ourselves in any fresh territory, and erecting there the standard of the cross. It is a mighty advantage to be connected with that Church of the Reformation, which gave birth to Cranmer, and Latimer, and Ridley,—to feel that we are descended from those who watered the word sown with their blood. It is a greater ground of confidence, to feel that we are in doctrine and fellowship linked, as closely as may be, with the Church of the Apostles—that we have a part, a place and standing in that 'House of God, which is the Church of the living God, the pillar and ground of the truth.' That House and Church may, and we rejoice to think does, include others; but, blessed be God, we cannot doubt that we are within it ourselves.

Even this, however, stands us in little stead in a new land, where every man is tried by his own practical worth, by his effective power. Now, employing such a test and criterion, we are more established; and the proofs of this are easily produced. There is an expression which I much like, which is a common one in our Church in America, that of an 'organized parish.' Now of such organized parishes, with their church and parsonage, their churchwardens, school and schoolmaster, we have five at least; we might almost say, seven. And I wish much that both the churchwardens or vestry, and the schoolmasters, should feel that they are indeed part and portion of the fabric—that they are called to be fellow-workers together with us, in carrying out the Redeemer's kingdom, and in building up and cementing the spiritual edifice. With their hearty and zealous co-operation towards one object, the number of those labouring for the Lord in each parish would be much augmented, and the clergyman would not stand alone. On this account we have summoned on the present occasion those who are holding these offices in five different churches; and on our return, should God permit, we would endeavour to meet them in some way or other periodically, and develop in a more systematic form the lay element of our Church. This, however, is only external machinery and framework; and, by the word 'established,' I mean more than this—that there is the minister attached to his people, and the flock attached to their pastor. You are more bound to your work than you were a few years ago. As far as human eye reaches, I do not anticipate many changes. A period of relaxation you may take, and such a period I deem very desirable, that in the Church there should be the furlough as in the civil service: yet, you all speak of this as your sphere and work; and even those who leave us for a time seem only to return with renewed zest. Am I wrong, then, in arguing from these symptoms, that we are more established?

We are, too, much more generally known. How few could be found many years ago, who knew anything of Rupert's Land or the Red River! Pass from county to county, and there was an almost universal ignorance of their very names. But now how different! Our Diocese occupies a large portion of the sympathy and regard of the Christian public, and the links are fast multiplying which connect us with the Church of our forefathers. As the mysterious electric fluid has opened communication with the remotest parts, and made it as rapid as thought, so, surely, there is a more extended Christian sympathy diffused by God throughout his Church than in former times. I feel this when I open each year letters of deep affection from those whom I have never seen in the flesh, and when I gaze upon their kind gifts and presents for the needy brethren of the body of Christ. I feel it a delightful bond of union to my own College, that the Advent Offertory should each year be devoted to this Diocese. I feel it when I think of two beloved friends, appointed since we last met to the Bishoprics of Sydney and Mauritius. I feel, as I cast my eye from the distant West to those islands of the South and China, that there is a union of hearts which mocks at distance, and binds together the widely separate. Now this sympathy and intercommunion of spirit are from the Lord. They increase with the increased facility of communication,—with the bringing together of the ends of the earth, which we witness in this age,—with the breaking

up of the kingdoms of this world, and the fusion of the spiritual kingdom throughout the whole. . . .

With these more favourable indications, the work, however, may be as wearing, in some cases more so than before.

In the Settlement, the generation of those who came out in earlier times will soon have passed away, and there will remain those born in the land, and educated in its associations. Now there are few who will affirm that such are fully equal to their parents: there is found in every colony a slight depreciation in the next generation. An education they may obtain equal, in some cases superior, to that of their parents; but there is not the same steady industry, the same versatility and power of meeting difficulties. They are thus a heavier burden to the minister of God; they require more assistance, more counsel and direction."—Pp. 20—24.

#### MISSIONARY STATIONS.

"And in the case of the Missionary station, whether purely or partially such, the addition of fresh believers, or, even short of this, of fresh inquirers, entails, as you know, a burden of no little weight. It is not the individual alone; there is the family. If a profession of faith is to be made, there must be the clothing—if the means of grace are to be attended, there must be the house—for the first year or two there must be the food. Again and again have we felt, as all have done, and more especially those who, at an infant station, experience the burden from morning to evening, from one day to another, that the passage of Scripture most capable of application would be the words of Jethro to Moses,—‘Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee.’ Again and again have we felt, in looking on the poor Indian coming with expectations, which the wealth of the richest mines could not meet, the naturalness of the words of Moses, sinful though the spirit was in which they were spoken at the moment,—‘Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child?’ This, you can bear testimony, is no ideal picture; the words of the Spirit, in reference to the Israelites, have their very counterpart in the poor Indians: our task with them is, indeed, to carry them as in our bosom, to bear them as a nursing father doth his children. They require to be taught to think, to look beyond the present hour; they have to be guided by the hand in each step, as they emerge from a state of nature and barbarism, into the very lowest rudiments of civilization.

In this lengthened effort, after the Indian has crossed the boundary line, and said in substance, I will be as you are, ‘Thy people shall be my people, and thy God my God,’ we have few to aid and assist us. It is this poverty which wears us down. Those who have acquired an independence in the land, for the most part, leave it, and the minister of God is left to struggle on with an augmented family, and yet with diminished resources. There is not the energy of other colonies; much of the life-blood is withdrawn; many of the young, the bone and sinew of the land, leave it, and go to try their fortunes abroad. Yet, for the sake of the souls of the remnant, and the souls of the poor heathen, the minister continues to labour on. How difficult often, and how increasingly difficult may this become, with prices raised, and the articles of life more highly taxed!

Difficulties must not, however, lead us to lose sight of the work before us. There remaineth yet very much land to be possessed. It is well to endeavour to perform the work that is done efficiently, and not, by enlarging the area, to do all in a more slovenly and perfunctory spirit. Yet the thought of those beyond—of those who may be sighing as they think, ‘No man careth for my soul’—must often suggest itself to our mind. And it is more particularly forced upon our attention at the present time by the large number of Plain Indians who are encamped in our immediate neighbourhood, and who (with whatever other motive they may have come hither) have expressed their desire to have a minister of God sent among them, and the means of civilization placed within their reach.

Now, in connexion with this remoter field of labour, it is obvious that we can scarcely hope to carry it on in the same method as our present stations. The outlay would be too large; the transport of property and substance too laborious. Might we not, however, extend effort in some directions, if more of an industrial character were stamped on the undertaking—if it were fully understood that, in

return for the priceless blessings imparted to the convert, we should in every case expect some equivalent in the shape of labour? I notice that at the foot of the Himalaya Mountains there are what are termed Industrial Schoolmasters, and that in their hands the Mission becomes almost self-supporting. This were an idle dream for some time in this country, but in endeavouring to carry our Missions towards the Rocky Mountains, or towards the Arctic Sea, might we not do well to make some return of labour an understood condition of membership?

Besides, it is sufficiently manifest, that we cannot expect to multiply European labourers, nor can we hope to obtain for many others salaries of large amount. This, then, would lead to the question, Can no other method be adopted for carrying to the benighted Indians the truth of God? Now, by one of your own number the suggestion has been offered, whether something of Colportage might not profitably be adopted; whether an Indian who has received the truth in the love of it, might not be sent forward to communicate to his countrymen the Word which he has found precious to his own soul. The suggestion seems to us worthy of consideration; and now that the Colporteur might take with him large portions of the Word, the Prayer-Book, and some simple tracts, both in the Roman and Syllabic characters, the way seems more open in the providence of God. Few, it is true, are fitted for such a task and errand; but your own minds can suggest one or two, who, had they been free and disengaged, would have been invaluable and trustworthy."—Pp. 24—29.

#### MISSIONARY DUTY OF THE CHURCH.

"And, while thus dealing in suggestions and throwing out hints, may we not ask, whether the time has not yet arrived for undertaking ourselves something of the work? Our Missionary field now covers a wide surface, from the East Main to the English River, yet small compared to what lies beyond. We cannot expect that the liberality of others can aid us in any farther extension of the work. Ought we not to arise ourselves and possess the land? Are we not sufficient for it as regards means, and numbers, and influence, if only the Spirit of the Lord should breathe upon us? It may be, perhaps, that the flame of piety burns scarcely so brightly as in the earlier days of the Mission—that a measure of worldliness may have crept in. *Now what more likely to counteract this, and to draw down the blessing of God on our own souls, than to arise to a concern for the souls of others?* Should we live, then, to return among you, it would be our earnest desire to inaugurate a new period, by becoming ourselves a Missionary Church for transmitting the light onwards; that we should have a Missionary of our own, supported by ourselves, to labour in a spot where the foot of the messenger of peace has not yet trodden.

Thus to throw out branches from itself would be the mark of a fruitful vine. It would indicate life and healthy action. It would connect us with that life and expansion which are conspicuous in every portion of the Church at this moment. . . .

We would contemplate, then, a more aggressive inroad on heathenism, in a more direct form, should life be spared. In this, perhaps, we could all bear a part: for there are some near us, intermingled with us, as well as beyond the limits yet visited. To these we might endeavour once more to commend the Gospel, and entreat them in Christ's stead, 'Be ye reconciled to God.' We can all gain much from past experience; and a fresh effort, from the knowledge thus acquired, might carry with it the Divine blessing."—Pp. 29—31.

We should be glad, if our space would allow us, to extract all that the Bishop says concerning the qualifications required in the Missionary, but we must refer our readers to the Charge itself.

The following is the Bishop's summary of his own work:—

"In ordinations, four European labourers have been added to our little band; and it is a satisfaction to me to leave all in priest's orders before my temporary departure. Of consecrations, we have had but one church—one which, in effect and finish, would form a good model for any future structure.<sup>1</sup> At Moose and at St. Andrew's I have consecrated burial-grounds; and that around St. James's Church will be

<sup>1</sup> St. James's Church, Assiniboine: to it the *Society for Promoting Christian Knowledge* contributed 200*l.*, the remaining outlay being made up by voluntary subscriptions.



ready before I go. This will leave in the country five churches and five burial-grounds consecrated. Churches are completed, but not yet consecrated, at the Indian settlement and at La Prairie. An enlargement of the previous building having been found necessary at Moose, a new church will instead be erected there; and at York, but for the want of labourers on the spot, a church would have been in progress during the present summer.<sup>1</sup>

We are engaged in our third series of confirmations, and they proceed hopefully. On each occasion fresh spots are added. In our first series I confirmed at seven different places; in the second at ten; during the third, should I live to complete it, the rite would be administered at seven places before my departure, and at seven more after my return. My fear was, that the numbers would necessarily diminish considerably from its recurrence after an interval of only three years; but the number of those presented on the Red River and Assiniboine has already exceeded those on the previous occasion.

We are still, beyond all doubt, the chief organ of education in the land. On the two rivers alone, or, as it might be said, within the extended boundaries of this colony, we have twelve schools; at the out-stations, as many more. The influence of these four-and-twenty schools cannot be small. . . .

At St. John's, a Board of Trustees has been established, who will act as guardians of the property connected with the Collegiate School, and keepers of the Diocesan Library. The latter now numbers more than one thousand volumes,—a number small in itself, but considerable when the difficulty of inland carriage is taken into account. They now bear the stamp, device, and motto of St. John's College. And yet I feel that the very name of College may at times perplex and bewilder, from the scanty number which we can assemble in the land, and the little claim that we can make to anything approaching to college life. But, as I think of and use the word, I revert to bygone years, and the meaning of the term in early times. In this sense would I employ it, as embracing not the pupils and scholars alone, but the Bishop and Clergy also, forming a Missionary College in a dark land. I would regard each clergyman as a member of that college, and it thus becomes a centre, uniting us all. In this light it is no longer a vision or an ideal thing, but a living and substantive reality. The Library would be the proof of its existence which speaks to the eye and mind of all, comprising within itself the collected wisdom of ages for the use of the present and every future generation in this land.

At Moose it was a pleasure to me to prepare a Pastoral Address to those Indians whom I was unable to meet. It was translated and printed off in a very short space of time, after which it was signed by myself and circulated through the country. I hope to be able to continue this practice yearly, or each alternate year, and so to speak to those whom I cannot see in person. I was delighted to find the amount of food which was being supplied in that quarter for the Indian mind, and the eagerness with which they asked for a new book. The 'Catechism of Bible and Gospel History' has proved most useful for them, and but for the lack of paper at the time, many other useful books would have been in circulation last summer. It was pleasing to find, on my return, two additional Gospels and a short Catechism in our own character, and to know that the perusal of these would occupy the Indian of the Saskatchewan for many a long hour during the winter. And a few Sundays ago, while officiating at St. Andrew's, my eye fell with delight on the Indian Gospels and Prayer-Book, lying side by side in the reading-desk with the Bible and Prayer-Book in our own tongue. To these we hope may soon be added some simple elementary compilations, and a dictionary of the Cree language. The latter will, we doubt not, be undertaken, on our application, by the *Society for Promoting Christian Knowledge*, who so kindly and promptly carried out Archdeacon Hunter's translation of the Prayer-Book, with some hymns annexed to it for public worship. For the Gospels we have to thank the *Bible Society*; for the printing press at Moose, and the fount of Syllabic type, the *Church Missionary Society*.—Pp. 43—46.

The Bishop is now in England. Among other reasons which he had in coming home for a time, he wished to solicit contributions for

<sup>1</sup> The churches at Moose and York will be erected by the Hon. Hudson's Bay Company.

three special objects: (1) The erection of a modest and unpretending Cathedral. (2) The enlargement of the Missionary field. (3) The carrying out of educational effort. We wish him good success.

The Sermon whose title we have placed at the head of this notice is a very beautiful and a very solemn discourse. We should be glad if our space would allow us to transfer to it the concluding passages, in which the Bishop addresses those about to be ordained, and speaks of the losses they had experienced in the Diocese. In another part of this Number will be found a long extract from an American paper, referring to the land in which the Bishop's lot is cast.

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*The true Strength and Mission of the Church.* A Sermon preached at the Chapel Royal, Whitehall, at the Consecration of the Right Rev. Archibald Campbell Tait, D.C.L., Bishop of London, and the Right Rev. Henry Cotterill, D.D., Bishop of Grahamstown, on Sunday, November 23, 1856. By G. E. L. COTTON, M.A., Master of Marlborough School, and late Fellow of Trinity College, Cambridge. London: Rivingtons. Marlborough: Lucy. 1856.

ALTHOUGH this Sermon was preached on an occasion when a Colonial Bishop was consecrated, there is very little reference in it to the Colonial Church, and to Missionary work; and therefore it does not call for a lengthened notice in the *Colonial Church Chronicle*, and *Missionary Journal*. It is written in a good spirit; but we confess that it appears to us that the preacher takes a far too limited and a very insufficient view of the unity spoken of in his text (John xvii. 20, 21). Where he speaks, in page 20, of what has been already done in London towards enabling the ministrations of the Church to overtake the enormous population, we miss what we think we ought to have found,—some recognition of the great services of the late Bishop of London, to whom so much of the progress which has been already made is due,—a tribute which the present Bishop has already paid on more than one occasion to the labours of his predecessor.

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*The New Testament in Greek.* Part I. *The Four Gospels*, has just been published, with Notes, by the Rev. DR. WORDSWORTH. This volume has a very interesting and valuable preface, written in the spirit which an expositor of Holy Scripture should possess. Dr. Wordsworth gives us, in the Notes, the results of his profound and extensive learning. We trust that this book will be of very great service to the Church.

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WE are always thankful to record the progress of the *Association for making known on the Continent the principles of the English Church*. It has just published a translation of Bishop Cosin's work on the Doctrine, &c., of the English Church into modern Greek. (J. H. and J. Parker.) The same work has already been published in Latin, Italian, and Spanish, and as we learn from the last Report of the Association, it is now in course of printing in French and German. The great importance of making known the real principles of the English Church to the Greek Church has very materially increased by reason

of the long occupation of Turkey by the English troops. Hitherto the Oriental Christians have had no opportunity of knowing anything about the Church of England; they have generally confounded it with the numerous sects of Protestants which comprise the American Mission in Turkey, where they saw a *union without unity, a communion without a Common Prayer or a Sacramental system, Pastors without Holy Orders.*

We believe that since the occupation of Turkey by our troops, by means of the number of Chaplains who attended them, a far better understanding has prevailed. We have heard of one Chaplain who always took with him the Book of Common Prayer translated into Greek and Armenian, whenever he visited ecclesiastics of those communities; these books were thankfully received, and copies are now in the possession of both the Greek and Armenian Patriarchs in Constantinople. We are informed too, that a very high appreciation of the English Church was produced by the constant sight of the Chaplains and Lady-nurses labouring among the soldiers. To keep up this feeling and to extend it, is an object worthy the best efforts of the Association.

The following extract from the Report will show that the Association is not idle:—

*"The following publications are in course of printing:—*

- 1, 2. Cosin's Work, in French and in German.
3. Massingberd's History of the Reformation, in French.
4. Sacred Hymns and short Poems, by English and American Churchmen, in Italian.
5. The Principles of the English Reformation, by the Bishops of Oxford, Frederickton, and others, in French.

*The following are translated, or in course of preparation:—*

6. The Doctrine of the Holy Eucharist, in French, by Hooker, Taylor, Bramhall, and others.
- 7, 8. Cosin's Work, in Swedish and in Portuguese.
9. Extracts from the Prayer-Book, in Italian.
10. Extracts from the Preface to the Prayer-Book and Canons, in French.
- 11, 12. Papal Supremacy tested by Antiquity, in German and in Portuguese."

MESSRS. J. H. & J. Parker have just published No. 8 in their *Catechetical Series*, consisting of *Catechetical Lessons on the Order for Morning and Evening Prayer, and the Litany*. We think it likely to be very useful. The author, the Rev. T. WILLIAMS, the excellent Vice-Principal of St. Mark's College, states in his preface that the book "contains notes of lectures, as delivered to students of the first year, in the course of instruction required by the Government certificate examination."

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## Colonial, Foreign, and Home News.

### SUMMARY.

THE *Guardian* informs us, that one of the most devoted Clergymen in the Diocese of Oxford has given up all ties and is going out to NEW-FOUNDLAND. May the blessing of God go with him and abide with him!

We learn from the *American Publishers' Circular and Literary Gazette*, "that the 'Book of Mormon' has been translated into the Hawaiian language, and a large edition printed."

A correspondent of the *Guardian* writes, that in NEW ZEALAND "a strong agitation has been commenced, having for its object the erection of Nelson and Wellington into a separate Diocese; the latter province is very urgent in the matter, whilst the former is exhibiting a touchiness unworthy of the occasion, and is rather disposed to hang back for the present."

The following Memorial has been presented to the Standing Committee of the *Society for the Propagation of the Gospel*:—"We, the undersigned, residing at present in Simla, having heard that it is the intention of the *Society for the Propagation of the Gospel* to urge the immediate increase of the Episcopate in India, beg to state our conviction of the necessity and importance of the measure, and to express our earnest desire that it may be forthwith accomplished, especially with reference to the North-west Provinces and the Punjab, and we request the favour of your Committee making known our representation in the proper quarters." We understand that similar petitions, with several hundred signatures, have been sent up from all parts of India.

We are glad to learn, from the *Times*, that "an order has been promulgated by the Magistrate of Poona, under instructions from the Government, prohibiting hook-swinging and other barbarous practices."

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Dec. 2, 1856.*—Archdeacon Sinclair in the Chair.—A letter was read from the Bishop of Rupert's Land, requesting assistance in building a Cathedral. The Bishop said, "All that I can attempt would be a modest and unpretending Cathedral, the length not to exceed 100 feet, of which 20 feet will form a chancel; a little decoration will be thrown into the wood-work. Having no builder on the spot, I must take out a contractor or architect with me, which will of course add to the outlay. Such being the difficulties with which I must struggle, I would commend the work to the sympathies of the Committee, and leave it confidently in their hands." A grant of 500*l.* for this object is to be proposed at the meeting in January. A letter, dated Assiniboine, July 30, was read, from the Rev. James Tayler, the minister, and from the four churchwardens of St. James's Church, Assiniboine, Rupert's Land, thanking the Society for the services rendered by the Society to the Church which had been that day consecrated. The Bishop brought a manuscript of the Cree Prayer-Book in the Syllabic character, which had been referred to the Foreign Translation Committee for publication. In compliance with a request from the Bishop of Adelaide, it was agreed to empower the Bishop to appropriate towards the Church of St. Luke the sum of 250*l.* out of 1,000*l.* voted for the Cathedral. A letter was read from the Rev. G. H. Nobbs, announcing the arrival of the Pitcairn Islanders at Norfolk Island.

The following letter was read from a Clergyman, who was spoken of at a meeting some months ago by the Rev. H. P. Wright, as having been struck by a bullet from a Russian rifleman before Sebastopol, and whose life was saved by means of one of the Society's Prayer-Books, which he had in his breast pocket:—"I am the person of whom the Rev. H. P. Wright spoke, as being hit by a Minié ball when in the advanced left attack in company with a friend. In moving from some fascines where the fire was very rapid, to some others about forty yards from them, it was necessary to expose ourselves to danger, and we found ourselves in the midst of bullets. I fell, and from the pain I suffered supposed I was mortally wounded; but owing to the Society's small limp Prayer-Book, which was in the breast pocket of my coat, and which I always carried, my life was saved. The ball pierced about halfway through the leaves, and there remained. My side was bruised; and, indeed, you may form an idea of the violence of the concussion, when I state that, though the book was pierced in the side, the back of it was smashed to pieces."

The Rev. H. Bailey, Warden of St. Augustine's College, Canterbury, has written to the Society, saying, "One of your (*Society for Promoting Christian Knowledge*) exhibitions is vacant. Could you mention the subject at a monthly meeting, and so pave the way towards making an appointment. Calls upon us for men are more and more urgent."

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SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Dec. 19, 1856.*  
—The Rev. J. E. Kempe, Rector of St. James's, in the Chair.—The Secretary read the reply of Bishop Blomfield to the address which was voted at the meeting in November. The Rev. F. Poynder, in relation to the motion of which he had given notice, spoke of the want of a Bishop for Agra, and another for the Punjab, and of the necessity of a greater number of chaplains. As it was stated that the Committee was preparing memorials on the subject of an increase in the Indian Episcopate, Mr. Poynder withdrew his motion. A letter was read from the Rev. H. H. Wyatt, in reply to the resolution voted in November. A letter was read from the Bishop of Labuan. Leave of absence was granted to the Rev. W. Chambers, on account of the failure of his health.

An evening meeting of the members of the Society was held at No. 79, Pall Mall, on Thursday, December 18th, which was very numerously attended. The Bishop of London was present, and addressed the meeting.

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ST. AUGUSTINE'S COLLEGE, CANTERBURY.—The following Plan has been drawn up, and has received the approval of the Primate. It is hoped that the Clergy Orphan School, now established at Canterbury, will thus yield a supply of Missionaries to the Church. The support now given by the charity terminates when the orphans have completed their sixteenth year:—

"1. It is proposed to raise a Fund, by means of Annual Subscrip-

tions and Donations, collected within the county of Kent, for the maintenance of two or more boys at the Clergy Orphan School, from the end of the sixteenth to the nineteenth year of their age; the expense of each boy's maintenance and education being calculated at 35*l.* per annum.

2. The boys to be chosen from the boys of the Clergy Orphan School (after special Examination, if needful) by the Head Master of the School, and the authorities of St. Augustine's, with consent of the parents or friends, under sanction of the Corporation of the School.

3. The boys to be a part of the Upper Form of the School, to assist, if required, in the tuition of the Junior Forms, and in all respects to be under the general discipline of the School.

4. The characters and attainments of the boys to be from time to time, during the probationary period, tested by the Authorities of St. Augustine's College, with a special view to their probable fitness for becoming Missionary Students in that College.

5. The boys not to be pledged, while at the School, to follow a Missionary life; but on leaving School, if willing, and approved by the College, to be elected (1) to the 'Clergy Orphan Scholarship,' or (2) *cæteris paribus* by preference to any vacant Exhibitions, and particularly to such as may hereafter be founded for natives or inhabitants of the county of Kent."

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NEWFOUNDLAND.—(Extract from a Letter of the Bishop to the Warden of St. Augustine's College.)—"You will not be displeased, I hope, to hear that St. Augustine's is coming to my aid, in the person of Mr. Pearson.

I applied to him on the death of the Archdeacon to take the place of Curate, under or next to the Incumbent of the Cathedral Church. He then declined on account of the difficulties under which his Bishop was labouring; but encouraged me to apply again should a like vacancy shortly occur.

Alas! it has come—very quickly; but it is no small relief to my mind, that a person who has had the advantage of being trained at St. Augustine's and under your eye, and who has earned a high name in Nova Scotia, will give me his faithful and efficient services."

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CAPETOWN.—Extracts of Letter from the Bishop of Capetown, dated October 21, 1856.—"I have just returned from Kaffraria. We are in some anxiety there about war: not that our Kafirs want it, but the Boers of the Dutch Republic, by their aggressions upon the great Chief, Mosheth, are likely to involve us in it, by driving all the black men to combine against all the white.

Sir George Grey's plans, as far as they have gone, are answering very well: he is quite knocked up with over-work and anxiety.

The work of the Church in this land is growing on all sides. My Mission-work amongst the Hottentots requires more labourers and larger funds than I can hope to secure. I have only this day, I hope, settled for the purchase of a farm to found another Institution."

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

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FEBRUARY, 1857.

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HINDÚ PHILOSOPHY.

THE students of Indian philosophy are greatly indebted to the author of a very valuable book recently published, entitled "A Dialogue of the Knowledge of the Supreme Lord,"<sup>1</sup> which is represented to have been prompted by the prize offered to the University of Cambridge, by J. Muir, Esq., D.C.L., and aided by his suggestions. Though the work has been published anonymously, it is evident, from its being dated at Lampeter and from a note referring to "Rational Godliness," that it is the production of the Rev. Rowland Williams, B.D., of Lampeter College.

This work will be read with deep interest by all who take delight in studying the history of human thought, and the analogies and philosophy of religion, but it will be especially interesting to two classes of persons,—the European teachers of Christianity to the Hindús, and the more intelligent, thoughtful portion of the educated, Anglicised youth of India.

The majority of Indian missionaries make no pretensions to be intimately acquainted with Hindú philosophy; and though they would be thankful to be enabled, without an undue expenditure of time, to understand what it teaches, and how it may best be met, they would probably refuse to concur in any very high estimate of the importance of the study.

It is not unnatural that this should be their feeling, for the vast majority of the Hindús themselves know little or nothing

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<sup>1</sup> *Paramésvara-jñāna-gósthī*; A Dialogue of the Knowledge of the Supreme Lord, in which are compared the claims of Christianity and Hindúism, and various Questions of Indian Religion and Literature fairly discussed. Pp. 566. Cambridge: Deighton, Bell, and Co. London: Bell and Daldy.

of philosophy. The lower classes, comprising the agricultural labourers, coolies, &c., who form the majority of the population, content themselves with walking in the beaten track of superstitious observances, with a preference for whatever is most fanatical. The middle classes—viz. the farmers, shopkeepers, manufacturers, and Government officials, who constitute the best-informed portion of the community—are well acquainted with the mythology and ceremonial of their religion, but have, generally, little or no acquaintance with any of the religious philosophies, with the exception of a few of their technical terms, and a few of those popular similitudes by means of which their doctrines are both explained and taught. The higher classes, or those who would be called by that term in Europe, viz. the zemindars, the native princes and their courts, and the wealthier gentry, are so often sunk in indolence and vice, or absorbed in the pursuit of pleasure, that ignorance, not only of philosophy, but of almost everything that is useful, may be said to be their normal condition.

The cultured, literary portion of the Hindú community belong to the middle classes by social position, though they are generally members of what are called the higher castes; and it is amongst them that whatever philosophical knowledge survives in India is found. Even amongst them, however, we shall be much disappointed if we expect to discover many philosophers, and equally so if we expect to find students of an abstruse, unpractical science very influential in the community. The cultured portion of Hindú society may be divided into three classes. First, there are those who have studied in the great English schools and colleges established by the Government, or by Missionary societies, in the principal Indian cities. Many persons of this class are well acquainted with English laws and literature, with mathematics and political economy, with Locke and Bacon; but with few exceptions they are profoundly ignorant, not only of the philosophies of their own country, but of the Sanscrit and the "high" vernacular dialects, in which all the science, and nearly all the literature, of the country are contained.

It is through the medium of English alone that the members of this class can be reached; and they can be reached so effectually in that way, that, in so far as they are concerned, the study of Hindú philosophy, though deeply interesting in itself, and indirectly fitted to be useful, can scarcely claim to be regarded as a necessity.

The second class of Hindú *literati* comprises the Pandits and Múnshis, or teachers of languages and professional grammarians. Generally in India, except in so far as English



education has extended, which is a very short way as yet, the study of grammar (in Northern India Sanscrit grammar, in Southern India the grammar of the High Tamil, High Telugu, &c.) has swallowed up every other study. It is the only branch of purely Hindú learning which continues to be directly remunerative; and it must be admitted that the grammatical knowledge of the Hindús is very great. Comparative grammar is unknown amongst them, but their knowledge of the grammar of each of their own tongues, considered by itself, and of the letter of their own literature, very greatly surpasses the knowledge that English teachers of grammar have of English, and can only be compared to a Porson's knowledge of Greek.

The members of this class have generally a clearer notion of one or another of the philosophies of their country than the farmers or the merchants, but they are rarely found to have applied themselves closely to the study of philosophy. It is not their department: they are bound to be prodigiously learned in the words and syllables of books, but it is not their business to be better acquainted than other people with the subjects of the books. Hence, it is only in the event of their being zealous controversialists, or religious devotees, that they devote so much attention to philosophy, that is, to the esoteric doctrine of their religion, as really to master its difficulties.

The study of Hindú metaphysics prevails chiefly amongst the third class of learned Hindús, the *gurus*, or religious teachers of the community.

The members of this class may or may not be Bráhmans, and in some parts of India the most influential *gurus* are Súdras. Every Bráhman is a sacred person, every Bráhman knows more or less of Sanscrit, and every Bráhman is capable of performing religious rites; but the majority of Bráhmans are content to live in a private capacity, more like country gentlemen than priests, and it would be a great mistake to conclude that they are generally well read in philosophy. A certain proportion of the Bráhmans, generally the very poorest, become priests in the temples; and another portion, a much smaller but a much more respectable portion, devote themselves to the study of Védic literature, including, in some instances, the philosophical systems. In some parts of India they are outstripped even in this department of what may be regarded as their professional duty, by Súdra *gurus* of distinction and abbots, or chiefs of *mathas*, such as those who are venerated under the name of *tambirás* in Southern India. The members of this class are doubtless deeply read in the philosophy of their system, and the Missionary who would enter into the lists with them should,

doubtless, be equally well versed in philosophy; but there is no class of the community whom the Missionary will find it so difficult to reach. They are entrenched behind a fortress of ecclesiastical pride, caste exclusiveness, contempt of foreigners, and slavery to the authority of the ancients: in addition to which they are generally impressed with the belief that they are manifestations of the Divinity; and in consequence it is almost as difficult for the Missionary, a foreigner, and therefore a low caste man (we will not say to bring Christian influences to bear upon their minds, but even), to gain access to them, as it would be to gain access to the Grand Lama. Besides all this, there is no class of the community so utterly ignorant of history, and of what is going forward in the world, as they are: the greater their spiritual pretensions, the more carefully they exclude themselves from intercourse with society. It will also be found, on entering into conversation with them, that though they may understand the philosophy which is professed by the sect to which they belong, they cannot argue about it with any intelligence; for they are ignorant of all other philosophies, and unable to explain the technical terms and peculiar tenets of their system by the use of synonyms.

It is not unnatural, therefore, for the Indian Missionary to be willing to ignore so hopeless a class, and to devote his time, and thoughts, and energies, to classes whom he finds it possible both to reach and to influence.

Besides, the philosophical class of which we have been speaking, though regarded with great veneration, are far from being the most influential class in the community. In matters of ceremonial, in consecrations and purifications, in the determination of what is orthodox Hindúism, their sacredness of character gives them great weight; but out of their own department their opinion goes for nothing. The most influential classes in reality are those which can be reached with a very slight acquaintance with philosophy, viz. the members of wealthy secular families; and in the large towns, at least, the best way of reaching such classes is unquestionably by means of English education. Up to this time, with a few rare exceptions, which may almost be considered as accidental, the only persons belonging to the higher and more influential classes of the Hindús, who have become converts to Christianity, have been converted, directly or indirectly, by means of English schools. The English Bible has become an element of power amongst the educated higher classes of India; and in dealing with those classes it is not necessary for the Missionary to controvert and uproot Hindú philosophy; it is only necessary that he should teach the Truth, and endeavour to bring the minds of his pupils

under the influence of the Truth, and in doing so he occupies the important vantage-ground of the use of his own tongue. In like manner, the Missionary who labours in the interior of the country, and in the vernacular languages, finds that he can reach the masses of the people very effectually without knowing much of philosophy. He teaches the truths of the Gospel to all who will listen to him, educates the young, goes about doing good, promotes the social welfare of the people among whom he lives, and endeavours to illustrate, by his manner of life, the tendencies of the religion he teaches; and, in doing this, he is content to find most of the purposes he has in view gradually becoming accomplished facts, without any serious hindrance from philosophy, and without any aid from philosophy;—indeed, he is often glad to forget that Hindú philosophy exists, for he regards it as still more pernicious than the religion with which it is intertwined.

It is not without reason that the Missionary regards Hindú philosophy in this light; for though the various systems differ from one another in many essential particulars, yet they all substantially agree in this, that they reduce God's moral government to a nullity, deny human responsibility, and expressly, or by necessary inference, discourage works of virtue.

The Védantic philosophy, which is the most subtle and specious, as well as the most popular of them all, goes beyond the rest in divorcing religion, or reverence for the Supreme Being, from the duties of life, and drying up the fountain of human sympathies; for its cardinal doctrines are that the universe has no real existence—it is simply God's thought manifesting itself, and that good and evil are merely different modes or conditions of Divine manifestation.

Notwithstanding all that has been mentioned, and though it is natural that the Missionaries should feel and act in this matter as they have generally done, it is certain, for various reasons, that a Missionary must find a knowledge of Hindú philosophy a highly useful acquisition. The Missionary ought to understand, not only the religious usages of the people, but the principles which influence their conduct, and out of which their tone of mind has been developed. The philosophy of the Hindús is not extraneous to their religion, as that of Europe is, but is the very marrow and kernel of it—its truest and most sacred expression; and though multitudes of the people remain in ignorance of it, yet, in proportion as they take an interest in their religion, in proportion as they make progress in religious knowledge, in that proportion they necessarily grow in acquaintance with the philosophy on which their religion is based; and hence he who would overthrow the popular superstitions

should make it his business to know, not merely what the ignorant do, but what the more thoughtful think.

The more acquaintance a Missionary has with the theory of the religion of the country, with the mode in which its more earnest adherents reason upon it, and with the influence which it exerts upon their actions, it is evident that he must be the more competent to deal, not only with special cases, but also with the mass of the community. Again, whilst the majority of the people are ignorant of philosophy, there are a few persons in every class (most numerous amongst the *literati*, least so amongst those who are actively engaged in the business of life) who have applied their minds to this study; and such persons are generally found to teem with objections to Christianity, founded upon their philosophical notions. Every Missionary must expect to meet with such persons from time to time, especially if he has any intercourse with the higher castes; and it is, of course, desirable that he should be able to refute whatever objections are brought forward by those whom he wishes to convert. But here arises a difficulty: no one can refute an objection without understanding it; and to understand an objection founded on Hindú philosophy, is sometimes a greater difficulty than to refute it; for it is couched in a peculiar obsolete dialect, uses peculiar technical terms, employs common words in a new signification, and is altogether foreign to European habits of thought. A clear-headed man, with a deep feeling of the universality and supremacy of conscience, will find little difficulty in disposing of most Hindú objections, provided he understands them; but without long study and patient labour, he will find that to understand what the objection really is, and why it is felt to be an objection, is a serious difficulty.

However desirous of understanding Hindú philosophy any person may have been, it has hitherto been no easy task, but a very difficult one, to acquire a competent acquaintance with it; and, strange to say, the difficulty has been greater in India than in London. The best Hindú treatises on such subjects may easily enough be obtained in the more celebrated seats of Hindú learning, but they are rarely heard of in the provinces, in which translations, imitations, and dilutions, have too often displaced the originals. Besides, when they are obtained, after long search, they are found to be written, not in the ordinary vernacular, which has been learned as the means of communicating with the people of the district, but either in a high dialect of the same, almost as different from it as another language, or in Sanscrit.

When this difficulty has been conquered, another arises: each philosophical system, naturally enough, makes large use

of technical terms; it has a lexicon of its own, and a stock of phrases of its own, nor does it give any intelligible definition or explanation of technical terms. Hindú philosophers have never shown any anxiety to make themselves intelligible to the people at large; on the contrary, many of their treatises are intentionally dark, and the commentaries that have been written upon them (*e.g.* Sankara's Commentaries on the Védas) are sometimes darker still. Then there is but little chance of getting a satisfactory explanation of them from the Pandits, or native grammarians, with whom the Missionary studies the language; for either the Pandit has himself but an indistinct idea of philosophy, or if he does understand it, yet, being ignorant of English, and without the least tincture of acquaintance with European metaphysics, he is unable to explain himself satisfactorily to an English mind. It not unfrequently happens, also, that he is unwilling to explain some things which he does understand; he pretends ignorance, or pacifies the student with evasive answers. This arises from the circumstance that Hindú philosophy is a portion, and the most sacred portion, of Hindú theology; it constitutes its esoteric teaching, which it is the privilege of the initiated alone to hear. The Saiva Pandit grows reserved when some portions of the Védantic philosophy are treated of, and the Vaishnava when some Sāṅkhya mysteries are studied. Certain words, also, are esteemed to be so sacred that he will not utter, much less explain them. Hence, if the European student wishes really to understand the philosophy of the Hindús, though he is resident in India, it is to treatises written on the subject by European scholars that he must look for help. The texts of that philosophy may already be in his hands, but the key will be furnished by the writings of Colebrooke and Wilson. Each of these eminent scholars enjoyed peculiar advantages for obtaining, not only texts and commentaries, but the opinions of the most learned Hindú Pandits: and their works, with those of some scholars of less celebrity, form the foundation on which the work before us rests. The treatises on Hindú philosophy, for which we are indebted to English and German scholars, though very valuable, are not so easily attainable by the student as might be supposed. They mostly exist in the shape of isolated papers in the Transactions and Journals of learned Societies, which can be seen only in great public libraries, or at great expense and trouble; and yet it would be necessary to procure them all, and compare them all, if we wished to master the subject. Moreover, in most of those treatises, Hindú reasoning, and Hindú modes of thought, are exhibited in too naked and literal a manner, to be at once intelligible to the ordinary English mind; they are not arrayed

in an English dress; the Hindú philosopher speaks as a Hindú, not as an Englishman expounding Hindú philosophy to Englishmen; nor is there, usually, in those treatises, any indication of the best line to adopt in attempting a refutation. Hence, there was still room left for a work like that before us, in which the results of all previous treatises on the philosophical systems of India are gathered up into one volume, technical modes of speech avoided, or translated into the modes of European philosophy, difficulties brought forward and explained, and a fair, satisfactory refutation of the principal errors supplied.

We are not chargeable with the smallest exaggeration in asserting, that from this book alone a better knowledge of Hindú philosophy may be acquired by any Englishman in a week, than he could expect to acquire in India, from the study of the original texts and commentaries, and with the help of Hindú pandits, in seven years. He is at once put in possession of the results of the researches of the ripest scholars, delivered from the necessity of wondering at mysterious, epigrammatic apophthegms, and enabled to judge for himself respecting the nature and moral tendency of Hindú views.

The plan of the book is that of a dialogue between two English missionaries and some learned Hindús, at Conjeveram, near Madras.

The philosophical system of the Buddhists, an offshoot from the Sánkhya philosophy, though it has disappeared, like the Buddhist religion, from every part of India, with the exception of Nepaul, was Indian in its origin, and has, therefore, some claim to be expounded in this work: accordingly, it is represented by a Saugata from Nepaul, who is returning from a visit to Ceylon; and the explanations he gives of his system, with the replies of the missionaries, will make the book almost as useful in Ceylon as on the Indian continent.

The second native disputant is an adherent of the old Sánkhya philosophy, and a worshipper of Vishnu. This philosophy, like that of the Buddhists, is virtually atheistic, and is now rarely held in its original shape. It has been greatly modified by the adoption of some of the essential tenets of Védántism, which is a deeper and more spiritual system; and in Conjeveram, where Rámánuja originally taught his views, a Vaishnava was more likely to advocate the 'induality with attributes' of Rámánuja, than Capila's distinctions. Notwithstanding this, the author was right in bringing upon the stage a defender of the old Sánkhya system, not only because its terminology survives, and because its evolution of intellect from nature, and personal consciousness from intellect, and the organs of sense from con-

sciousness, and the objects of sense, or the external world, from the organs of sense, is still a very popular phantasy, but because all the Indian philosophies which exhibit any energy of life are modifications, in different proportions, of two distinct, independent systems—the old Sāṅkhya system, and that of the Védāntists; so that he who has mastered those two will be prepared to understand any mixture or modification of them.

The third representative of Hindú philosophy is a Védāntist, who unites Saiva mythology with Védāntic philosophy; and as this is the most popular, plausible, and influential system of philosophy in India, as well as the most serious and religious, the author does well to apply himself, with all his power and skill, to the elucidation of its tenets. It is his intention to give the Christian disputants the victory, but he does not allow this intention to lead him into the too common injustice of representing the arguments of the Hindú disputants as incoherent rhapsody or self-contradictory nonsense. On the contrary, the Védāntist, though retaining the ideas of his school, expresses those ideas in the language which he would use if he were an English philosopher; and exhibits, not the weakness of his system, but its strength. It is true that the system, even at its strongest, is weak, inasmuch as it neither proves, nor attempts to prove, anything, but contents itself with assertions, and similitudes, and arguments built upon similitudes; nevertheless, Sankara himself could not but admit that his doctrines have here been fairly represented and ably argued for.

The most essential feature of the Védāntic doctrine is the non-existence of the world, except as the self-manifestation of the Thought of God; and the grounds on which a Védāntist would rest this doctrine have never been more clearly or accurately put than in the following extracts, which will also furnish the reader with favourable specimens of the author's style (pp. 86—88):—

“‘Once more, then, will you be good enough to explain to me, more distinctly,’ asked Blacombe, ‘what you understand by Máya?’”

‘I will endeavour to do so,’ answered the Achárya, ‘though, indeed, the subject is a very difficult one. But now you are aware that whatever we feel or perceive externally, may fall under some one of three distinctive heads,—either under goodness, or passion, or darkness, or, possibly, under a blending of more than one of them: for either we rejoice, or at least acquiesce in things around us; or, again, we are irritated or roused by them; or, again, we are stupid, and bewildered as regards them. These three, then, are the three *Gunās*, which make up what I have heard certain Europeans, in attempting to

explain our doctrines, have called the limitations of human thought; but by which I seem to myself rather to mean the conditions of sensation, or the circumstances within the range of which all outward sensation or perception must necessarily fall. You may, if you please, call them impressions, or the three categories of impressions. Most briefly, however, *Máyá*, which comprehends the three, may be termed the seeming of things so and so, however they may seem. That objects, however, seem to us as they are, or even that they are at all, in any true sense of being, we have nothing to assure us; for change, fluctuation, misconception, or false appearance, and insubstantiality, seem to be their characteristics. \* \* \* The existence of a stone or a tree consists, as far as we know, in certain sensations only, which we have of its hardness, or solidity, or its growth; but what is underneath, hard, or solid, or growing, no one has ever manifested: so that, in fact, it may be called *Máyá*, or appearance. If ever, then, the individual soul fancies itself to consist of such appearances, it is as much in error as a man who, seeing a rope coiled up, mistakes it for a serpent. \* \* \* We do not so much annihilate external appearances, or the results of our perceptions, as resolve them into *Máyá*. You will, perhaps, understand me better, if I tell you what I once saw on the esplanade at Calcutta. Some Italian stranger, who had come to India by one of your vessels, took whoever chose of the passers-by into a darkened chamber. In the middle was a plain white table, and upon this table we were made to see the figures of men, horses, and carriages, moving to and fro, as if they had possessed real life. Yet, all this was *Máyá*; for, though the figures moved regularly, yet the table was a plain white surface. Now I do not say that the pictures of the visible world do not exist in some sense, but that they are simply pictures.'

'But, pray, does it not occur to you,' again asked Blomcombe, 'that in the darkened chamber the figures which you saw were reflections of persons outside who were actually moving as you saw their reflected shadows move; so that the *Máyá* there had a substantial something, which it represented?'

'Similarly, I doubt not,' answered Vidyacharya, 'has the *Máyá* of the world.'

'What, then, is that?' asked Blomcombe.

'What can it be,' answered the other, 'but the picturing energy of the Divine Being?'

'Then, if I understand you aright,' remarked Blomcombe, 'all this world is a sort of pictured reflection of the thought of the supreme *Iswara*?'

'You probably are not far wrong,' assented Vidyacharya.



‘But then, why call it *Máyá*?’ asked *Blancombe*; ‘for if the Divine Being is Truth, the reflection of his thought must be true.’

‘So far,’ answered *Vidyáchárya*, ‘as men apprehend it for what it really is, the manifestation of the Divine Energy, it is true enough; but so far as they take it for a reality in itself, it becomes illusion. In fact, it is appearance caused by God; and this meaning is properly expressed by *Máyá*. Now, if I proceeded to say that the world is a sort of dream, I should do violence to the sacred power of sleep; for really in sleep the soul is free from many external illusions, and, being undisturbed by the external world, rests in the quiet of the Supreme Spirit. But since, perhaps, you apprehend, as many men do, that sleep is less real than a waking state, you may understand the matter better if I compare the life of an unthinking man to a person dreaming. Just as a dreamer sees things which you would say were only pictures, so the ignorant man awake sees a world of appearances, which he fancies to have some real existence of their own.’” \* \* \* \*

The next extract refers to the Védántic doctrine of the identity of God and *Máyá*—the thinker and his thought. (P. 101.)

“At the pause, *Blancombe* said, ‘So far I have no great difficulty, however much in one respect you may astonish me; but still the essential difference between the thinker and the thought is a sort of chasm, which, to my feeble apprehension, is not quite bridged across.’

‘Perhaps, then,’ resumed *Vidyáchárya*, ‘you have not sufficiently noticed how the same man often thinks of himself in different points of view, according as he rejoices or mourns, justifies his own conduct or condemns it, and conceives of himself again as contemplated by other persons who pass their several judgments upon him. Yet many a man’s mind is in reality a sort of inward drama, in which he, being one, plays in himself many parts, and sees in himself many apparent objects. So the Deity, throwing forth his own thought, throws forward Himself; and as on one side He contemplates Himself, so on many other sides all human beings contemplate the reflection or the embodiment of his thought in a thousand various modifications, as it happens to be presented to each: so that hence they call the world what is truly appearance, and the appearance is the outshadowing of the projected self of the eternal Spirit. Just, then, as one man gazing upon many figures fashioned in clay might affirm, These are elephants, or tigers, or cows; but another might as truly say, All these are porcelain or clay; so the truly instructed will say of all living forms in creation, These are the appearances of the thought of the

Eternal, as He comes forth from Himself, and modifies Himself in infinite varieties of outshadowing. He, then, is not only the potter, but also the clay; for out of his thought the world is fashioned; by his life things live; and in Him everything rejoices. Only these appearances in which He dwells are indeed subject to the limitations already spoken of as the *Gunas*; whereas no one can piously ascribe any such fetters, or sensations, or conditions, to the Supreme; and Him therefore we call *Nirguna*,—the free from all qualities. Here, then, lest you should repeat to me the old difficulty which you have in common with Mádhwa and the Pásupatas, how things subject to the *Gunas* can be the same as the one *Nirguna*, let this suffice for an answer; it is the necessary condition of knowledge coming into contact with ignorance; or, in other words, the Illimitable can only mirror forth his thought by making its reflection subject to limitations. Just, then, as one sun being reflected in many pots of water, has his brightness agitated in many or in fewer of them, as may happen at any time, yet is free from agitation; so the Supreme Soul putting itself forth in subjection to the trammels of feeling, whether goodness, or passion, or darkness, is yet free from trammels, being tranquil, and without duality. That human soul, therefore, which would be reunited, as a ray of light with the sun, must become daily more independent of all earthly sensations, and doing good acts rather than bad ones, yet not resting in any earthly acts soever, since all are alike perishable, must take refuge alone with the Eternal.' ”

The fourth school of Hindú philosophy which the author treats of is that of the Chárvácas, or Materialists. In this instance a professed adherent of the school is not brought forward as a disputant; but the same purpose is accomplished by the appearance on the stage of a Dr. Wolff, an European sceptic, who, partly as an apologist of the Chárvácas, and partly in his own name, advocates a low Materialism and Secularism.

The author then changes the relative position of the parties, and the missionaries proceed to criticise the Hindú systems. First, the Materialist system is assailed, then the Buddhist, then the Sánkhyas system. The distinctness of mind from matter, the requirements of the mind, the theory of causation, the inference of an Ultimate Being, His possession of whatever is highest in man, the moral government of the world, man's responsibility, the sphere of conscience, the exaltation of the faculties by religion, the existence of moral evil,—these, and a great variety of related topics, are discussed with great acuteness, and in a deeply religious spirit.

A distinct chapter is devoted to the Védántic system, in which the argument from design and the argument for a moral

government are well put, and the shadowiness and moral shortcomings of Pantheism are pointed out. In this part of the discussion we should have liked the author to indicate more fully the metaphysical argument in proof of the externality of the objects of sense, and the moral argument, from universal conscience, in proof of the reality of the distinction between right and wrong; and, also, to show that the unsophisticated popular mind in every nation, even in India, bears testimony to its belief in a moral Governor. He is aware that good and evil are held by Védántists to be *Máyá*,—illusory appearance,—and that the Supreme is subject to no illusions; yet, in the course of his argument against apathy about religion, he falls into the error, so natural for an English writer, of making his Védántist disputant admit that vice is displeasing to God.

“ ‘You would forbid all these things,’ continued Blacombe, ‘upon the idea that they were highly displeasing to the Deity?’ ‘Precisely so,’ answered Vidyáchárya.’ ” This answer a well-instructed Védántist would by no means have made. He would have preferred to say, “No; not upon that idea. We inculcate the practice of good works rather than evil, simply because they produce less mental disturbance. When the ‘*guna* of darkness’ gains the ascendancy, the water in the water-pot is agitated, so that the image of the sun is distorted; whereas it remains comparatively tranquil, and the image of the sun is more clearly seen when the influence of the ‘*guna* of goodness’ prevails; but in neither case is the sun himself either distorted or beautified. Pleasure and displeasure, desire and aversion, have no place in the tranquil mind of Him who is without *gunas*. ”

This shows how distinctly and prominently the doctrine of the reality of moral distinctions, and of God’s displeasure with what is evil, as evinced by the principles on which the world is governed, should be brought out in a controversy with Védántists. On the whole, the author’s refutation of Védántism seems less completely satisfactory than his exposition of its tenets.

At the close of his criticism of the Hindú philosophies, he proceeds to show that Hindúism is destitute of a historical groundwork, and for this purpose he furnishes an admirable summary of Hindú chronology, and a fair estimate of the successive stages of the sacred literature of the Hindús. Then, having paved the way for a discussion of the claims of Christianity, by demonstrating the failure of Hindúism, he proceeds to expound the history of the Christian religion, its claims to be regarded as a revelation of and from God, its doctrines and spirit, and concludes by replying to the various objections which may be supposed to suggest themselves to adherents of the Hindú philosophies. Of this portion of the book we should

have been happy to be free from the necessity of stating any opinion. We think so highly of the former part, in which the Hindú philosophical systems are elucidated and criticised, and the foundations of the religious sentiment firmly laid, that we should have been glad to be spared the ungracious task of expressing our dissatisfaction with the author's religious views. We willingly admit that the latter portion of the book possesses much merit: it is pervaded, like the former part, by a pure, elevated zeal for truth and goodness; it is written in a grave, beautiful style, and breathes love to God and good-will to men. We also admit that its views of Christianity are correct, *so far as they go*, and that the reception of them would be a blessing, and a source of continually increasing blessings, to the Hindús, for whose special benefit the book is intended. Nevertheless, we must declare ourselves, on the whole, dissatisfied. The book teaches the truth, but not the whole truth: its theory of Inspiration is defective, and in less reverent hands would lead to conclusions from which the author himself would recoil; its theory of Atonement, also, precludes even the most modified view of satisfaction and expiation; and whilst it regards the Founder of the Christian religion as "God manifest in the flesh," the dim religious haze with which the Trinity and the Divinity of Christ are invested, renders the statements that are made even on this point so indistinct, that it is hard to say what the author really means or would have us to understand. All this will impede the circulation of the book, and interfere with its usefulness, especially amongst Hindús; for missionaries, how high soever their own estimate of the book may be, will be reluctant to place in the hands of the inquiring youth of India a book containing a theory of the Bible and of Christianity which is inconsistent with the almost unanimous teaching of Christendom. We are no advocates for hard, technical, Rabbinical views of Christian doctrine; but we may be allowed, notwithstanding, to plead for such a view of Inspiration as shall give the Holy Scriptures an authority in matters of faith, different in kind, as well as in degree, from that of the writings of ordinary Christian doctors, and for such a view of the Atonement as shall make the benefits of the death of Christ differ in kind, as well as in degree, from those of ordinary martyrs.

We should like to see a re-issue, for circulation in India, of the first eight chapters of the book: this would gratify all who are interested in Hindú philosophy and in the spiritual welfare of the Hindús, without interfering with the religious convictions of any.

## EPISCOPACY IN INDIA.

## No. II.

THE formation of a separate Diocese, coextensive with the Agra Presidency, is (as we have said in a former Number) the first step, and one indispensably necessary, towards giving efficiency to the Indian Episcopate. Bengal Proper, from Patna on the north to Kuttack on the south, with the whole Valley of the Ganges, and the Sikkim range to the east, including, also, the older provinces of Chittagong and Arracan, and the Straits settlements of Penang and Singapore, and perhaps even the more recently annexed districts of Pegu,<sup>1</sup> would form a Diocese quite large enough for efficient supervision by any Bishop of Calcutta. Within those limits let it be confined, and Episcopacy may yet become a reality in India.

From Benares to Delhi, a tract of country in a direct line nearly 500 miles in length, as a separate Diocese, coextensive with the "North-west Provinces," would furnish ample occupation for a Bishop of Agra. Such a diocese, from the rice-fields of Patna to the most northern banks of the Jumna, would include seven large and important military cantonments,—Benares, Allahabad, Cawnpore, Lucknow (now occupied by European troops), Meerut, Agra, and Delhi,—with many minor stations, such as Chunar, Goruckpore, Mynpoorie, Muttra, Allyghur, Bareilly, Shahjehanpore, Gwallior, and the Hill Sanatoria of Landour and Mussoorie, each having its resident clergyman; besides many widely scattered smaller civil stations: to these let us add the yearly increasing body of Clergy connected with the Missions of the two Church Societies; and surely we present a field large enough and important enough for the exercise of the highest functions of a "Chief Pastor."

We have already said, it is not our intention, nor, we hope, is it necessary, to adduce at length any arguments to show the need of a Bishop at Agra. We believe it to be a want too generally admitted to require further proof. But we are not without fear that, in supplying this need,—an event which cannot now, we would hope, be far distant,—Government should lose the opportunity of giving *full* efficiency to the Episcopate in the north of India, by resting satisfied with creating *only one new see*, and assigning to it (at Agra) a diocese still utterly beyond the physical powers of a single Bishop. For to supervise

<sup>1</sup> It has, however, been thought by many persons, conversant with the position and nature of those new provinces of Burmah, that their transfer to the Diocese of Madras would not be inexpedient, considering they are almost entirely occupied by Madras troops, contain Madras chaplains, and are more accessible and scarcely more distant from Madras than Calcutta.

efficiently a diocese extending from Benares, or even Allahabad, to Peshawur, about 1,000 miles in length, and in some parts as many in breadth, would only be less an impossibility than it is at present, with Bengal included in the same field of Episcopal labour.

At the outset, then, let us avow our firm belief that Episcopacy can never be really effective in the Bengal Presidency until not only Agra has a Bishop for the North-west Provinces, but until *Lahore* has one also for the Punjab. And it is to prove this necessity that we shall now proceed to examine, first, the geographical and statistical character, and then the spiritual wants, of this portion of our vast Indian empire.

Crossing the river Jumna a little below Kurnal, a once noble station, and now a mass of ruins, we enter the territories of the Punjab Government, of which Lahore is the official capital and centre, as Agra is of the North-west Provinces. In speaking of the Punjab, it must be borne in mind that we include the whole tract of country contained within the limits of the Civil Administration, of which the *Punjab Proper*, as it is called,—that country which was annexed after the close of the Punjab campaign in 1849,—with its area of 50,000 square miles, forms little more than half. It extends from the banks of the Jumna on its most northern curve to the Khyber Pass, spreading from the Himalayan Hills on the north-east, to Mooltan on the south-west, about equal in size to the whole of Great Britain! its two extreme cantonments, Umballa to the south-east, and Peshawur to the north-west, being about 470 miles apart; about as far as from London to Perth, and nearly twice as far as from London to the Land's-End! Between these lie the important cantonments of Ferozepore, Jullundhur, Lahore, Secalkote, Wuzeerabad, and Rawul Pindee, with the Hill Sanatoria of Kussowlie, Subbathoo, and Dugshaie and the invalid dépôt of Muree. In each of these eleven cantonments a European regiment is quartered, two in Peshawur, and, until lately, two in Umballa, where the second barracks are now being rebuilt.

Besides these, are the smaller military stations of Loodiana, Philour, Hosheyarpore, Goordaspore, Umritsur, Mooltan, Jhelum, Attock, and Nowshera,<sup>1</sup> each containing from one to three native regiments, and sometimes a small force of artillery. Then, again, there are numerous small stations and fortified outposts on the north-west frontier, round the Peshawe Valley, and down the Derajat, along the north-western bank of the Indus, held by detachments of native corps. To these must be added several civil stations, where one or more companies of

<sup>1</sup> Nowshera will eventually become a large station, with a European regiment, the barracks for which are now fast approaching completion.

native regiments are quartered, to guard treasuries, &c. Such are the stations of the Punjab, nearly sixty in number, of every variety of size and character; from the large cantonment, with its two thousand and upwards, to the small civil station, with fifteen or twenty, and the still smaller outposts, containing only three or four Christian residents.

It becomes necessary now to speak more particularly of this large military force. It may be thus classified. There are in the Punjab at present, twelve European regiments, eight troops of horse artillery, fifteen companies of foot artillery, six regiments of native cavalry (regular), and thirty-two regiments of native infantry, with twenty-nine local irregular corps.

The Christian portion of this force may be thus roughly calculated:—

1 European cavalry regiment . . . . .	700 men.
11 European infantry regiments, averaging 1,000 each . . . . .	11,000 "
8 troops of horse artillery, averaging 100 each . . . . .	800 "
15 companies of foot artillery, averaging 90 each . . . . .	1,350 "
Officers of 12 European regiments, averaging 30 always present . . . . .	360
" 6 regiments of native (regular) cavalry { average of	} 300
" 32 " " " infantry { say 8 present	
" 29 " " " (irregular) corps, averaging 4, say	110
Non-commissioned (European) officers of the 38 regular corps . . . . .	80
Christian drummers, at least 5 to a regiment . . . . .	200
	<hr/> 14,900

While the wives and families of the above regiments would probably number about . . . . . 2,000

Making a total of some 17,000.

To these must be added eighty officers in civil or political employ, and above fifty civilians; nor must we forget a considerable body of men belonging to the *uncovenanted* service, connected with the Civil, Survey, Medical, and Public Works Departments, who cannot number less than 150; and lastly, a number, which is yearly increasing, of English merchants and tradesmen, who have opened shops in all the large and more important stations.

It will be seen, then, from the foregoing calculations, that the Christian population of the Punjab numbers between 17,000 and 18,000 souls. Of these perhaps nearly 7,000 may be Roman Catholics; leaving considerably more than 10,000 Protestants, of whom the great majority are members of the Church of England; and of those who dissent from her, whether by inheritance or conviction, or both, they form but comparatively a small portion who do not readily and gladly accept the ministrations of religion at the hands of her Clergy.

To this varied and widely-scattered Christian community there are at present seventeen Chaplains, attached to the chief military stations, according to the following distribution:—

Umballa, two; Kussowlie, one; Subbathoo, one; Dugshaie, one; Ferozepore, one; Jullundhur, one; Lahore (Meean Meer), one; Sealkote, one; Wuzzeerabad, one; Rawul Pindee, one; Peshawur, two; Muree Dépôt, one, in conjunction with Jhelum; and one at each of the following smaller stations,—Simla, Hoshayarpore, and Lahore (Anarkully Civil Lines). In some cases the duties of the Chaplain are confined to the station itself; in others, he is called on to visit periodically one or more out-stations in the district.<sup>1</sup>

Besides the Chaplains, there are also several Clergy attached to the Missions, at Koteghur, Umritsur, Mooltan, and Peshawur; by some of whom, as in the case of those at Umritsur, and, we believe, very recently also at Mooltan, the spiritual duties of the station are undertaken, with the sanction of the Bishop, and under the recognition of the Government, in addition to their more direct Missionary charge.

Thus we have altogether a body of some twenty-five clergy, for a population of considerably more than 10,000 souls,<sup>2</sup> in a country about as large as Great Britain, over whom the exercise of Episcopal functions is of necessity little more than nominal.

Of this deplorable paucity of Clergy we will not here speak: our present subject is Episcopacy; and who can doubt but that in India, as has been shown to be the case everywhere else, the increase of Bishops will soon bring in its train the increase of Clergy both in number and efficiency?

#### THE LATE ARCHBISHOP OF PARIS.

WE cannot refrain from pausing for a moment to express the deep sensation which has been caused by the murder of the Archbishop of Paris. That two successive Archbishops of Paris, in the nineteenth century, should die violent deaths, has arrested the attention of every looker-on, and elicited expressions of surprise, if no more, from the most thoughtless. The murder of Monseigneur Sibour is a far more gloomy event than the death of Monseigneur Affre. In the case of the latter there was a ray of heroism, which lighted up his last moments with a halo similar to, though not the same as, the bright light of martyrdom. In the case of Monseigneur Sibour there is no

<sup>1</sup> An excellent arrangement, originated by Bishop Heber.

<sup>2</sup> We do not here speak of the hundreds of thousands of unbelievers, Mahometans, Hindûs, and Sikhs; our remarks are purposely confined to the actual Christian population, and especially refer to those of our own communion; for it needs little argument to prove that if we would make the Church really effective for the conversion of the heathen, we must first insure, so far as we may, its efficiency for its own members.



relief of this kind. An archbishop is laid low, but it was the hand of a priest that struck him down: a chief church of Paris is stained with the blood of the Chief Pastor of Paris. The mind flies off to the thought of A'Becket, and tries to institute a comparison; but there is no similarity; for again it was a priest by whom his blood was shed,—a priest, not instigated by any power external to the Church, but fulfilling his crime for reasons by which a Churchman alone could be instigated.

At first it appeared probable that the assassin was a fanatic, whose mind had been gloomily dwelling on the latest of Rome's corruptions of the faith, till he felt himself stirred to strike, as he thought, for the glory of God and the good of the Church, like Clement, Chatel, and Ravailac; but from the revelations made at his trial, it would seem that he is no more than a vulgar criminal, who committed the murder on personal grounds. But it is difficult to be fully assured on this point; for imperial France only tells the world what it pleases her that the world should believe,—impenetrable and unrevealing as her dark-souled master by whom she is inspired; and the prefect of police has openly declared that the criminal's papers "must never see the light, being wholly unfit for publication, even for the ends of justice."

That Archbishop Sibour was a good man and a zealous Bishop there can be no doubt. Appointed by General Cavaignac, he began his archiepiscopate as a strong Republican and Gallican. So decided was he supposed to be in his Gallican views, that the impostor De Col, when he came to England, at the instigation of Italian Jesuits and Austrian police, to induce unwary Englishmen to betray to his pretended sympathies the names of Italian reformers, made up a tale of a French Reformation, which was to be conducted under the auspices of Archbishop Sibour; judging that the prelate's known Gallicanism was sufficient to cause credit to be attached to his story. For the same reason a report spread that the Archbishop of Paris intended to protest against the new dogma. But French ecclesiastics have learnt, amidst the authors of governments under which they have lived, to hold their principles in their hands; and while one day they will bless trees of liberty, the next they will bow the knee to Louis Napoleon. So Archbishop Sibour went with the tide. Instead of a Republican, he became an Imperialist; instead of a Gallican, an Ultramontanist; instead of protesting against the Immaculate Conception, he declared, on his return from Rome, that the best gift which he brought back with him for his flock was the New Dogma.

That the late Archbishop was not so intolerant as many of his colleagues among the French Bishops is abundantly clear. As

compared with De Bonald and Parisis, he was gentleness itself. His own change of opinion having probably unconsciously arisen from his position rather than from the working of his mind, he was not disposed to be hard on those in his own diocese who would not submit implicitly to the *Univers*; and he allowed men to officiate in Paris who would have been silenced by the more extravagant Ultramontanists. Latterly he had been becoming stricter in this respect, as shown in the case of the Abbé Prompsault, whom he deprived of his post as Chaplain at the Quinze-Vingts, for having boldly expressed the principles which are identified with the name of Bossuet. Nevertheless, the *man* was far from being tyrannical, in spite of his later principles.

We have before us a volume, published in 1852, giving an account of the Archbishop's Pastoral Visits in Paris. Immediately after his appointment, he made a solemn pilgrimage on foot, dressed in his pontifical robes, and accompanied by his grand-vicars, to the spot where his predecessor had fallen. After this he made it his habit to visit the different parts of the metropolis, and the several institutions situated in them,—such as schools, factories, prisons, hospitals, douanes, colleges, churches, as well as the houses of the poor; and at each of these places he made simple addresses, and showed a sympathy with the working-man which seems to have always called forth a response.

That some special efforts are needed to reach the hearts of the workmen in London, as well as in Paris, cannot be doubted; and we are heartily glad to have noticed several indications which go to prove that the present Bishop of London is aware how necessary this work is, and that he is prepared to further it by his personal efforts and exertions.

M.

### Correspondence, Documents, &c.

#### BISHOP SCOTT ON MISSIONS.

WE have lately received from America the *Spirit of Missions*, for November and December, 1856, containing an account of the proceedings of the Board of Mission of the Church in the United States.

The Sermon before the Board was preached at St. Andrew's Church, Philadelphia, on Tuesday evening, September 30th, by the Right Rev. THOMAS FIELDING SCOTT, D.D., the zealous and indefatigable Missionary Bishop for the territories of Oregon and Washington. It is a very eloquent discourse, which we should be happy to present to our readers, if our space would permit. We think that they will be glad to see the following extract:—

“Years ago our General Convention, as its representative in these States, declared that the Church collectively is a Missionary Society, of which every baptized person is a member; and that the field of its

operations is the world. This was not an enactment, but the simple declaration of a fact inherent in the very idea of the Church. Whether it follows from this statement, that all Missionary operations should be conducted by Boards or Committees appointed by the whole Church; or whether the members are left at liberty to select the channels through which they will labour to accomplish the common purpose—these are questions still debated, and upon which I shall now pronounce no judgment. The policy of our Church, and of several other large bodies of Christians in this country, inclines to the former course; which, if pursued in the spirit of brotherly confidence and united zeal, would unquestionably combine superior elements of union and strength: while our Mother Church has left this matter to be regulated by her various members, as they may judge most wise and efficient. And whether we adopt their principles of organization or our own, we cannot but thank God for the blessed results which have been achieved by the prayers and labours of the Venerable *Society for the Propagation of the Gospel*, and of the younger, but no less devoted, *Church Missionary Society*. May they and we stand in our lots, like brothers, rivals only in the race for good, until we meet and shake hands in every corner of the world where there are souls to be saved!

Never had the Church universal so fair an opportunity for doing good to all men as is now presented. All parts of the world are now open to the Missionaries of the Cross, and we are invited to enter and occupy them. Wherever the work has been commenced in earnest, the people are not only willing, but, in many instances, clamorous for more Christian teachers and schools, so that the Macedonian cry, 'Come over and help us,' is borne to our ears on every breeze.

In addition to this effectual door which God's providence is opening in every land before the Church, the blessing of His grace has rested, and still continues to be increasingly poured out upon the labours of His servants. We often hear it said by the worldly and unbelieving, both in and out of the Church, that such small results, after all, follow from the labours, and sacrifices, and expenditure for Missions, so that some even venture to pronounce the whole a failure. But such persons surely do not consider what they say. Listen to a single sentence from the report of the Venerable Society before mentioned, made in 1851: 'The result is, that in the lands which are, or have been, within the limits of this Society's charter, where 150 years ago not a dozen Clergymen of the Church of England could be found, there are now about three millions of members of one communion, to whom the word of God and the Sacraments are ministered by 2,750 Clergymen, under the supervision of fifty-seven Bishops.' Does this look like a failure? Of some eighteen hundred congregations now composing our Church in these United States, by far the larger portion is the fruit of Missionary toil. Is this a trifling return?

And when we turn to the foreign field—India, which a few years ago was the stronghold of Paganism, is being rapidly converted into

a Christian land. And in China and Africa, and in the islands of the South Seas, the same blessed work is auspiciously commenced, and is yielding already the fruits of peace. More than two hundred thousand have bowed at the name of Jesus, and confessed that He is Lord, and that, too, in the very darkest regions of idolatry. To say nothing of the past, there are to-day not less than two hundred and fifty thousand Pagan children being educated in Christian schools, of various grades, from the infant school to the college.

The Bible has been translated into some one hundred and fifty different languages and dialects, and more than fifty presses on the ground are scattering that word of life broadcast over the nations. Pray, is all this a failure? And yet this has been but the seed-time, being mostly the work of less than fifty years. The first fruits only have been gathered; the glorious harvest is but beginning to be reaped.

For eighty years our Republic has existed; and we have boasted that the light of our liberty would overturn the thrones of tyrants, and redeem the nations from political bondage. And yet we have not converted one solitary nation, nor even an Indian tribe, to Republicanism; while our own existence has become a fearful problem.

And as for the sacrifice of life and money made in the cause of Missions; pray consider at what a fearful cost every step of the world's progress has been purchased. Yet the cheapest of all these ten thousand campaigns has cost vastly more, of both life and treasure, than all Protestant Missions together.

No: we have everything to encourage our faith, and stimulate our zeal—everything in reason, in history, in Scripture. God has declared that His 'word shall not return unto Him void, but that it shall accomplish that which He pleases, and prosper in the thing whereto He has sent it.' So that our 'labour is not in vain in the Lord.' His promise has been, and is now being, signally verified. The prayer of the Church is being answered, that God's kingdom may come, 'that His saving health may be known among all nations.' Even now we may truthfully unite in the jubilant anthem, 'Oh, sing unto the Lord a new song, for He hath done marvellous things. With His own right hand, and with His holy arm, hath He gotten himself the victory. The Lord declared His salvation; His righteousness hath He openly showed in the sight of the heathen.' It requires but that the Church universal come up, in her duty, to the measure of her prayers, and of God's promise, and the kingdom of this world shall speedily become the kingdom of Christ, enlightened by His word, converted by His grace, sanctified by His Spirit, glorified by His power.

How is it, then, my brethren, that we are so little moved to labour in this great work of blessing our race? Does this enter prominently into our daily plans? Do we, either as clergymen or laymen, consecrate to this work, in any, or all of its branches, our talents, our influence, our means? It is to be feared we take too limited and superficial a view of the wants of mankind, and of our obligations as

Christians. We are commanded in Scripture not to look every man on his own things, but every one also on the things of others. Also, that we take an active interest in whatever pertains to the well-being of our fellow-men. We should earnestly inquire, therefore, what are the privations of our brethren scattered through these States and territories, who are destitute of the means of grace. What is the character, the condition, the prospect of those, whether in Pagan or Christian lands, who obey not the Gospel of our Lord Jesus Christ. Have we done this? Have we deliberately thought of their alienation from God—of their bondage in sin—of their moral degradation—of the terrible curse which rests upon them now, and of the consuming fire which awaits them hereafter? Could we contemplate this fearful reality with Christian hearts, without being roused to some earnest effort for their salvation? No more than we could look upon the rags of deep poverty, or listen to the appeals of starvation, without lifting a hand for their relief.

‘Shall we, whose souls are lighted  
With wisdom from on high;  
Shall we, to men benighted  
The lamp of life deny?’

In proportion as we feel the preciousness and power of the Gospel in our own souls, as we experience the reality of redemption through the blood of the Lamb, so will it be our heart's desire and prayer to God for others, that they may be saved. We shall then feel how great is the debt we owe to redeeming love, and that love of Christ will constrain us. We shall then feel that to sustain and advance the kingdom of Christ, to cherish and set forward every institution of His appointment for the diffusion of light and salvation among all men—that this is indeed the business of our life. We shall not then speak of the sacrifices which we are called to make, of time, or effort, or money, for the cause of Christ. We should then be ashamed to think of hoarding our silver and gold, of spending it upon our lusts, or of adding field to field, and servant to servant, while we cast but the odd coppers of our income into the treasury of the Lord.

Let us cast our eyes about us, and ascertain what is required to be done, and let us do it with our might. It is not money alone, or chiefly, that is required to carry forward the great work of enlightening and saving the world. We need more personal effort in every department of benevolent enterprise. We need men and women whose hearts and hands alike are consecrated to God; who are ready to deny themselves that they may do good to others; who are willing not merely to pay for Bibles, and Prayer-books, and Tracts, but to distribute them; who are willing, when necessary, to instruct the ignorant, and to reclaim the wandering; who are ready, in one word, to spend and to be spent in the service of Christ in blessing their race. Were this the spirit of the universal Church in all her ministers and members, we should speedily be called to unite in the glorious jubilee of a world redeemed.

Let us drink more deeply into the spirit of that day; let us

accustom ourselves to pray for it, to look for it, to labour for it, and to rejoice and give thanks for every promise and for every indication of its coming and completion in the day of Christ's glorious appearing.

Brethren, we have somewhat faithfully tried the service of the world, and it has left us with craving hearts and murmuring lips, often with the straitened cry of pressure and of hard times. Let us now change masters; let us try for the blessedness of giving, and of doing good; for our Lord has taught us, that 'it is more blessed to give than to receive.' And while we thus scatter we shall increase. While we water others we shall be also watered. While we pour in wine and oil into the wounds of suffering humanity, the heavenly balm will be poured into our broken and contrite hearts. While we kindle the lamp of life in the dim pathway of ignorance and sorrow, the 'Sun of Righteousness will arise upon our souls with healing in His wings.' Our master will not forget our labour of love while we are doing good to all men, and especially to His chosen ones. And when we stand before Him at the last day as our final Judge, He will say to us, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' "

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#### MISSION OF THE AMERICAN CHURCH AT ATHENS.

WE have seen of late, in the English journals, several references to this Mission. We think that our readers may be glad of authentic information concerning it, and we therefore transfer to our pages that portion of the Report of the Foreign Committee of the Board of Missions which refers to it:—

"The Mission Schools in Athens, under the care and direction of Dr. and Mrs. Hill, are moving steadily onward in their career of usefulness. They occupy a position in the forefront of all that is hopeful in the prospects of the country in which they are established.

Twenty-five years of continuous labour in the religious education of the girls of Greece, have made these schools, as it were, a permanent institution of that land.

The Missionaries at its head are everywhere honoured and respected. The method and excellence of the instruction therein given are everywhere presented, by the highest civil and ecclesiastical authorities, as models for imitation. Its free and faithful use of Holy Scripture is commended by all, while this is its crowning merit as a Mission of the Church; and hundreds of heads of families, who, within these schools in earlier days, were taught the first principles of the doctrine of Christ, are now rising up on every side and calling this institution blessed.

The nation has within itself the leaven of Gospel principles in the hearts of earnest, intelligent Christians, once pupils in these schools; and the word of God in its simplicity is taught in turn by them to their children.

The Board and the Church at large have been furnished, from time to time, with the testimony of disinterested witnesses, in regard to the excellence and benefit of the schools in Athens. Such testimonials are often received. Among the more recent is the following from the pen of the Rev. Mr. Righter, the American Bible Society's Agent in the Crimea and the East :—

'I was much interested in a visit I made to Mrs. Hill's mission school. She has under her charge between three and four hundred Greek girls and children. They are regularly and thoroughly taught in the Scriptures. Indeed, I was quite surprised at the promptness and entire accuracy of their answers to Bible questions. She desired 400 Testaments and 100 Bibles for her school. Dr. and Mrs. Hill have been engaged in this mission for more than twenty years, and have done a noble work in the religious education of the daughters of Greece. They are now reaping the reward of their labours, in seeing their pupils occupying positions of honour and usefulness in all the land.'

The same gentleman makes mention of the fact, that the Rev. Dr. Hill gave him an introduction to the Director of Public Schools in Greece, who expressed an earnest desire to have the schools supplied with copies of the New Testament.

These schools are 550 in number, embracing 40,000 children. Dr. Hill at once offered to superintend the distribution of whatever number might be designated for the purpose. Dr. Hill afterward accompanied Mr. Righter in a visit to the Government Schools of Athens. Everywhere they found the same readiness of desire to receive the Word. The principal of one of these schools, on learning the object of their visit, remarked, 'The Americans have always done us good, and we are particularly grateful to you for the Bible.' In the Normal School, for the education of teachers, one of the professors said, 'The Scriptures now have full circulation in Greece. All that we need is a full supply.' 'Indeed,' says Mr. Righter, 'a far more liberal and evangelical spirit now prevails, and it seems a most favourable moment to commence new operations for placing the Holy Scriptures in their schools, and distributing them throughout the country.'

In a result so important and so full of hope the Committee greatly rejoice ; feeling confident, moreover, that it is to be attributed, under God, in no small measure to the influence of the Mission Schools in Athens.

Mention was made in the last Annual Report that Dr. and Mrs. Hill had been advised by the Committee to travel for a time, for the firmer establishment of their health, impaired by serious illness ; and that, through the kindness of friends interested in the Mission, the funds necessary for this purpose had been placed in the hands of the Committee. This is referred to now for the purpose of stating, that in the countries through which they journeyed they found warm Christian friends who were acquainted with the schools, and, in many instances, quite familiar with details respecting them, and who were very earnest in expressions of interest. Speaking of these things after their return to Athens, Dr. Hill says, 'Indeed, our reception everywhere, as humble instruments under God, of having brought

about a moral revolution (as was often the expression used), was most cheering, although nothing occasioned us greater surprise.

Dr. and Mrs. Hill returned, much refreshed and strengthened by their journey, and resumed their labours at the usual time, the middle of September. Contrasting the condition of things in Athens with what they saw in countries through which they journeyed, Dr. Hill says :—

‘We could not but feel grateful to God for having placed us in a field of labour, which presents so many facilities for making known Divine truth to this people, among whom we have now been labouring twenty-five years—a full quarter of a century! And perhaps never, during that long period, did we realize the truth of the Psalmist’s assertion, “the entrance of Thy Word giveth light,” so strikingly as when we compared the abject condition of the population of these countries with that of this country, where that Word has been allowed to run freely. Under the influence of what we had seen during our absence, it was with no small degree of pleasure we met our assembled school, comprising more than three hundred pupils (the greater portion of whom could read), every one of those with the Bible in their hands, receiving the same kind of instruction as would be given them in Bible and Sunday School classes in those countries where these valuable means of religious teaching abound.’

The usual Christmas celebration was held in the schools, and a large number of books and tracts distributed among the scholars.

The Annual Examinations were finished in April. The Missionary reports that they have never been more satisfactory. The following extract from Dr. Hill has reference to these :—

‘I will not now enter upon a detailed account of them; but I must not fail to mention how highly we were gratified by the attendance on this occasion, not only of a numerous audience during the whole three days, consisting of the principal families of the capital, but especially by the presence of the Archbishop of Argos (a venerable, learned, and pious prelate), and of the Minister of Public Instruction and Religion. The Archbishop, on the last day of the Examination, and entirely of his own accord, arose and addressed, first the pupils, then the audience; and then, in a few very touching words, and with considerable emotion, he spoke to Mrs. Hill and me, expressing, for himself and his fellow-countrymen, his grateful acknowledgments for “the boundless benefits we had conferred upon the nation” by our labours, and especially in the formation of the religious mind and character of the female sex.’

Other valuable testimony was also given on the same occasion with reference to the excellence of the work in which Dr. and Mrs. Hill are engaged.

‘In addition to this very gratifying attention, I must recount another. The Minister of Public Instruction and Religion, having been recently appointed to that office, had never before been present at our Examinations. On leaving the room, he addressed a few well-expressed remarks to us, not merely complimentary, but showing that he had paid great attention to the fair and honest manner in which our Examinations were conducted. “He was struck,” he said, “with the *thoroughness* (I have no other word in English for his expression) of our instructions. Examinations indeed are, at best, but specimens, and often only *false* specimens, of the progress of the pupils; but ours, in his opinion, were true specimens of a very superior system of instruction.” He dwelt upon the *moral* effect of our teaching upon the female mind;—a topic, I may observe, upon which Greek parents of the present day seem to be most anxious; and it is on this account they seem to *cling*, as it were, to us. The minister requested me, as a personal favour, however, to furnish him with an *exposé* of our system of instruction, as he wished to incorporate it in a general report he was preparing of the state of education in this country.



' A few days after the close of our Examinations, I received an official communication from the Bureau of Public Instruction and Religion, of which the following is a literal translation :—

' " No. 1,338.—Kingdom of Greece.

' " Bureau of Public Instruction and Religion,

' " Athens, 7th May, 1856.

' " To the Rev. J. H. Hill, &c. &c.

' " Having been present at the recent Public Examinations of the Female Schools under your direction, and having thus had an opportunity of assuring myself, from personal observation, of their admirable condition, and of the progress and improvement of the pupils who are there educated, I congratulate you and your estimable lady thereupon, and offer you the expression of my entire satisfaction. I would also convey, through you, to the pupils who have shown so much diligence, all due praise. I congratulate them also, and assure them, that, by the due improvement of their present advantages, and the manifestation of corresponding effects upon their character and behaviour, they will best fulfil the wishes of their parents, and render themselves worthy of their prayers; as it is written, 'The blessing of a father establishes the dwellings of his children.'

' " I avail myself of so pleasing an occasion to offer to you, Reverend Sir, the assurance of the profound respect I entertain for you.

' " Signed,—The Minister,

' " CH. CHRISTOPOULOS."

' I was gratified, not many weeks since, to find that this official letter had been published in the official Government paper, by order of the Minister, accompanied by some highly complimentary sentences of the editor, calling the attention of the public to the important results of our educational labours, as exhibited everywhere throughout the community.'

Dr. Hill closes his account of the Examinations with these remarks :—

' I have thought that these notices of our schools would be gratifying to the Committee and our friends at home; but this alone would scarcely justify me in sending them to you. It is, no doubt, very gratifying to know that our schools are held in repute by the wise and the learned, by parents and guardians, by Bishops and men distinguished in the State. Were we not conscious, had we not a well-grounded persuasion, that we are hereby securing a firm standing ground for our real Missionary work—instruction in righteousness—the dissemination of the truth of God's Word—the implantation of the seeds of piety in the hearts of our pupils, and, through them, the hearts of the parents, we would willingly retire, and leave to others the gratification to be derived from the applause of men. We trust, and do conscientiously believe, we are raising up a seed to serve God among an interesting class of this population, who are to be the future wives and mothers of Greece; just as we have reason to know we have been the means, under God, during the past years of our sojourn here. A whole generation has grown up around us, and under our eye; and many of them, now wives and mothers, have been entirely educated by us. We have their children, hundreds of them, now under our care; and we are able to point out distinctly whole families trained up in the paths of religion, of whom we may say, "*Behold the children whom God hath given us!*"'

The Foreign Committee close this portion of the Report with an expression of their conviction that the series in Athens are engaged in an important work, the fruits of which are more and more largely seen in each succeeding year, and will more abundantly appear in time to come."

## LETTERS ON PAROCHIAL MISSIONARY ASSOCIATIONS.

(No. 6.)

[THE Editor has received the following valuable paper from a gentleman, to whom he applied for an article upon this subject, and who, from his great experience and success, has a right to speak on it with authority. He entirely adopts the article, and inserts it here, that it may be one of the Series of Letters on Parochial Missionary Associations. It is right to observe that the letter was written, and received by the Editor, before the last monthly meeting of the *Society for the Propagation of the Gospel*, when the resolution of the Standing Committee was announced, relating to Episcopal Letters.]

“The period has now returned when every Clergyman in the United Kingdom would be called upon, by a Royal Letter, to preach and collect in aid of the funds of the venerable Society, if her Majesty had not been advised to withhold this boon from all religious societies.

Although, in the eloquent language of Mr. Gladstone on a recent occasion, we ‘regret the withdrawal of the Queen’s Letter,’—although we ‘think it was a precipitate, ill-timed, and unwise act; and that there was in it an indication of a disposition to be lamented and deprecated,’—we will not give way to despair, or indulge in gloomy anticipations as to the future prospects of the Society. At the same time, we cannot be blind to the fact, that the withdrawal of the Queen’s Letter will be attended with a momentary inconvenience. The sudden loss of 30,000*l.*, which have hitherto been calculated upon every third year, must inflict a heavy blow, and cause a serious temporary embarrassment to this faithful handmaid of the Church. The embarrassment, however, we are thankful to find, is not likely to be of long continuance. The steady increase in the contributions to the funds of the Society during the last two years proves that Churchmen do not care to wait for Royal authority, but are willing to tax themselves in order to extend the boundaries of the Redeemer’s kingdom.

The Society, being now deprived of all direct aid from the State, and having no means of continuing Missionary operations on their present scale, to say nothing of extending them, except the voluntary contributions of the faithful, appeals to the public for cooperation and increased support, and that in a voice to which no true Churchman, lay or clerical, can be deaf. It is not enough to enable the Society to continue in the occupation of present fields of Missionary labour; but we should aim at more than this,—we should push forward, and take possession of others, and still more extensive ones, which are ripening for the harvest.

Now, the question will suggest itself, How is this to be done? What is the most effectual method of obtaining increased support to the Society? There have appeared in the pages of the *Colonial Church Chronicle* several letters on the subject of Parochial Associa-

tions, all of them conveying useful suggestions and very valuable practical information. Still we feel that the great want is, not of details how a Parochial Association may be started or conducted, but how to interest the Clergy themselves in the great work in which the Society is engaged. We hardly find any two parishes similarly situated; and a machinery which will work admirably in one parish, it may be found almost impossible to introduce into the other. Without shutting our eyes to the great advantage likely to arise from combined and systematic organization, still we submit that the Clergyman himself is the best judge of the most effectual steps to be taken in his own parish. We would not tie him down to this or that line of action. The great problem to be solved is, not how to organize Associations, but how to secure the active cooperation and support of the great bulk of the Clergy.

And here we must demur to an observation of one correspondent. M. A. writes, 'While for many years past, in *most* of our towns, something has been heard, once in the year, of such institutions as Missionary Societies, no very systematic means have been adopted to extend the impulse to the 'waysides and hedges' of our secluded villages.'

Without inquiring whether this assertion is borne out in regard to other Missionary Societies, but having carefully perused the last published Diocesan Lists of the *Society for the Propagation of the Gospel*, we are compelled to draw a very different inference. The 'secluded villages,' generally, are not found wanting. The localities where but very little is done for the Society are the large commercial, manufacturing, and fashionable towns. What does Manchester contribute, compared with the wealth of its inhabitants? The same observation will apply to Birmingham, Bristol, Sheffield, Hull, Cheltenham, Clifton, and Brighton. The metropolis itself, with its suburbs, teeming with a wealthy population, is not much in advance of the places we have named.

We are aware, it may be said that the difficulties are very great in the way of organizing Parochial Associations in large town-parishes. Our answer is, Where there is a will, there is a way. We once knew of a metropolitan rector, a warm friend of the Society, who used to complain that he could do but little in his own parish. And certainly he did little for the Society. In due time a successor was appointed, and he found no difficulty in raising in the same parish 350*l.* a-year for another Missionary Society. If no other machinery can be set in motion, the town Clergyman has always one ready to his hand in the Annual Sermon and Collection; and if this method were generally adopted in our large towns, we should soon see the income of the Society doubled.

But here the same question arises again, How is the active cooperation of the Clergy to be obtained? In the opinion of a noble Lord (Lyttelton), whom all Churchmen respect and esteem, the Bishops should step in and fill up the void occasioned by the discontinuance of the Queen's Letter, by issuing Pastoral Letters in support of the

Society. Recent events prove that this cannot be done without exciting painful party feelings. And, besides, Bishops feel a difficulty in recommending one Society in preference to another. Without undervaluing the very great importance of the sanction and support of the Bishops, we think that the time has arrived when the Society, if its operations are to be extended, must earnestly appeal to public sympathy, and boldly claim public support, on the score of past services rendered to the cause of Christianity throughout the world for a period of 156 years; and that claim must be put forth without leaning too much on Episcopal or Royal props.

The Society has of late years wisely resolved to appoint Organizing Secretaries in several of the Dioceses and Archdeaconries; and we hope that the system will soon be adopted throughout the whole United Kingdom. We are convinced that the future success of the Society will in a great measure depend upon the efficiency of these officers. We set the highest value upon the services which the Organizing Secretary can render to the Society; but to be useful, he must be conciliating, energetic, and at the same time possessed of sound judgment. He must not spare himself, or think any trouble too much in performing the duties he has undertaken to discharge. It will not be sufficient for him to rest on routine; to send printed circulars to the Clergy, or announce, through the medium of the *Ecclesiastical Gazette*, that he is ready to be consulted by them. The Clergy, except in some rare instances, will not go to him; and therefore he must go to them. Let him wait personally upon them wherever and whenever he can; and where this cannot be done, let him address to each Clergyman in his Diocese or Archdeaconry, not a *printed* but a private *written* communication, soliciting cooperation and support. Many who will throw a printed circular into the waste-paper basket, will attend to the private appeal of a brother Clergyman. We know places where this is done, and we also know that the success has been so great in these places, that we feel no manner of doubt about the efficacy of the plan wherever it is adopted. Why does Liverpool stand pre-eminent among the large towns in its support of the Society? The zealous and indefatigable Organizing Secretary in this Archdeaconry will forgive us for this allusion to his successful efforts.

These steps must be taken in other large and populous places, if the work is to go on. And that it may please God to raise up a body of men who will deem it a privilege to spend and be spent in this great and glorious cause, is our most fervent prayer. W."

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#### ADDRESSES FROM TAMIL AND SINGHALESE CHRISTIANS TO THE BISHOP OF COLOMBO.

WE have received copies of some addresses with which the Bishop of Colombo was welcomed on his return to his Diocese. They are the genuine production of the Singhalese and Tamil laity, and they

proceed from persons of high position and influence in their respective circles. We think our readers will be interested in them as specimens of native Churchmanship and good feeling. We wish that our space would allow us to print the Bishop's answers to the addresses.

*"To the Right Reverend Father in God JAMES, by Divine permission  
Bishop of Colombo.*

We, the undersigned Tamil Christians of Colombo, belonging to the Church of England, welcome your Lordship back to Ceylon with sincere pleasure and unfeigned gratitude to that Providence which has restored you safely, after a temporary absence, to your Diocese and your usefulness.

Your Lordship has, by your sacrifices and your self-denial, convinced us that your heart is unreservedly in your work. You have not even permitted the most painful domestic affliction to interfere with your prompt return to your labours. It pains us deeply that our welcome should be mingled with allusion to an event so saddening to you and all who are devoted to you.

We feel happy to testify to the great success that has attended the Educational Institution which, under God's blessing, owes its origin, its existence, and its vitality, despite a great many disadvantages and discouragements incident to such undertakings in a Colony, to your devoted zeal, anxious efforts, and acknowledged liberality. We have now ample data and abundant reason to satisfy us that St. Thomas' College is the most efficient establishment in the Island, for the education and training of the youth of this country. Those of us who have had opportunities of making ourselves acquainted with the working of the College and the Collegiate School, and have had the means of knowing the condition of similar institutions in India, may say, without disparagement to the latter, that St. Thomas' College is inferior to none. Here we shall be wanting in our duty, if we did not bear willing testimony to the untiring energy, unwearied exertions, and almost unexampled devotion of those to whom in your absence you confided the sole care of the institution. We shall only add that the flourishing state of the College proves how well they have fulfilled their task, and how largely they have won the confidence of the public.

We again beg to express our grateful satisfaction at your safe return with your family; and we hope and pray your Lordship may be long spared in health and strength to labour among us, and to be a blessing to the Church and the people of this Island.

We beg respectfully to subscribe ourselves,

Your obedient and grateful Servants,

(Signed)

N. J. ONDAATJE,  
J. P. CASIE CHITTY,  
M. A. R. MUTTUKISTNA,  
H. F. MUTTUKISTNA,  
and 33 others."

*From the principal Singhalese Residents of Colombo.*

"MY LORD,—We, the undersigned Singhalese members of the Church of England in this Diocese, beg to offer your Lordship our heartfelt welcome on your return to this Island, in renovated health and strength.

Whilst the noble institutions you have established for the advancement of religious truth and education in Ceylon make their influence felt and appreciated throughout the length and breadth of this country, they stand also as memorials of the zeal of their munificent founder; and we need scarcely say that your name is held in grateful estimation by our countrymen, and that we look with sincere gratification to your resumption of your pastoral connexion with us, which has been temporarily interrupted.

We earnestly pray that our heavenly Father, Who has spared you to return to these shores, may bless you with continued strength for the great work which you have returned to resume, and prolong your valuable life for the good of his people committed to your charge.

We remain, my Lord, with much respect,

Your attached, faithful Servants,

(Signed)

E. DE SARAM,

H. DIAS,

D. A. DE ALVIS,"

and 77 others.

*From the Singhalese Inhabitants of Badulla.*

"Badulla, Dec. 6, 1856.

May it please your Lordship,

We, the undersigned Christians residing at Badulla, beg to congratulate your Lordship on your safe return to this Diocese, having, by Divine blessing, recruited the health that was considerably impaired by arduous and unremitting labours, during a period of ten years' Episcopate in a tropical climate.

We are in the meantime particularly desirous of availing ourselves of this opportunity, to render our sincere thanks to you for your Lordship's valuable exertions, even whilst in enfeebled health, in collecting funds, &c. in England, towards the promotion of our Holy Religion in this benighted and heathen land; and hope that, by the blessing of God, your Lordship may long be preserved among us, for carrying out that noble work.

In conclusion, we respectfully beg to express our deep sympathy in the affliction which you lately sustained, though 'we know that all things work together for good to them that love God.'

With our united good wishes to your family, we remain,

Your Lordship's attached and obedient Servants."

(Several signatures are attached.)

## PRAYER FOR THE MELBOURNE SYNOD.

OUR readers will be glad to learn that the Bishop of Melbourne has printed a Form of Prayer, which he recommends for the use of families and individuals in his Diocese. We copy the Prayer from the *Church of England Record for Victoria*, for which we are indebted to the kindness of a correspondent.

"Almighty God our Heavenly Father, whose most dearly beloved Son Jesus Christ did purchase unto Himself an universal Church, to which He promised to give His Holy Spirit, to teach and to guide, to sanctify and edify it until His coming again; mercifully look upon the same, and at this time, we beseech Thee, to regard with Thy special favour that branch of it to which we belong in this country. Stir up, O Lord, our wills and hearts that we may recognise the high responsibility to which Thou hast called us, of bearing witness to Thee in this country. From all apathy and indifference, from all prejudice and party spirit, good Lord, deliver us: and grant that, as there is one Lord, one faith, one baptism, so we may all with one heart and mind strive together, that the name of the Lord Jesus may be magnified. And as we humbly beseech Thee for this Church in general, so especially for the Council of the Bishop, the Clergy, and people [at this time or which will shortly be] assembled. Thou, Lord, who knowest the hearts of men, and fashionest them after Thine own pleasure, be pleased to cause that those who [have been or shall be] selected in this and every parish to advise upon the affairs of the Church may be not only chosen of men, but separated and sent by the Holy Ghost, and largely endued by Him with gifts and grace for their important work. Vouchsafe, O Lord, to direct and prosper all their consultations to the advancement of Thy glory, and the good of Thy people. Let nothing be done through strife or vain glory, through fear of men or carnal policy; but give to each member of the Assembly the spirit of counsel and might, of love and of a sound mind, of meekness and patience, of purity and godly fear; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that pure religion and piety may be extended and established among us. These and all other mercies for them, for us, and Thy whole Church, we humbly beg in the name and through the mediation of Jesus Christ, our only Lord and Saviour. Amen."

## MISSION TO VANCOUVER'S ISLAND.

\* DEAR SIR,—Though the subject has already been more than once brought before the readers of the *Colonial Church Chronicle*, I would yet venture to call their attention once more to the importance and desirableness of establishing, with as little delay and with as complete organization as possible, a Mission in Vancouver's Island, or on the mainland. This can hardly be thought a premature step, when it is considered that "this is the only Colony of the British Crown, in which British subjects reside, in which no attempt has been made by the Church of England to preach the Gospel to the native inhabitants." We have, perhaps,

no statistics to enable us to say, with any degree of certainty, what is the population of Vancouver's Island, which is commonly estimated at about 10,000; while the whole native population in the British territory west of the Rocky Mountains may be reckoned at from 80,000 to 100,000, among whom at present not a single Missionary Clergyman of the Church of England is to be found.

It cannot therefore be said that a Mission is not needed for so vast a field of labour, any more than that it is premature to send one; while, on the other hand, many circumstances contribute to render such a step most important at the present time. If, happily, we are blessed with a continuance of peace, it will hardly fail but that in a few years we shall become much better acquainted with the north-west coast of North America, and ports that are at present unknown will become the busy scenes of commerce; and it will be far better for the cause of the Gospel, that the missionary should precede the merchant, than the merchant the missionary. At present, the natives, if we may trust to the reports of those few persons who have had opportunities of becoming acquainted with them, offer an encouraging field to the Christian labourer. They are brave and manly, skilful and ingenious; resembling much, in character, the inhabitants of the Islands in the South Pacific. And if only a Mission could be at once established in all its fulness, with a Bishop to preside over it as earnest and self-denying as other Colonial Bishops, it would not be too much to hope that Vancouver's Island might prove to the mainland of north-west America, what England herself was in former times to the north-west of Europe, the seat from which holy men should go forth to gather in the savage tribes within the fold of Christ's Church. Want of funds has alone prevented the *Society for the Propagation of the Gospel* from establishing a Mission in this island; but while prudence ought to be the characteristic of men of business, faith ought to be the distinguishing mark of Christians; and if the *Society for the Propagation of the Gospel* could be induced to send out a Mission there, I have no doubt that they would not have to repent having done so. In 1855, though the Finance Committee reported that the Funds of the Society were pledged to their full extent, no sooner did an appeal come home for help from the Bishop of Grahamstown, than a vote of 1,500*l.* was proposed by the Standing Committee, which sum was increased in 1856 to 2,500*l.*; and the Society has had no cause to repent having done so. As our blessed Lord healed the man who had a withered arm, by bidding him "Stretch it forth!" so when the Church desires in faith to stretch forth its arms unto the heathen, Christ will give it strength to do so, and provide the means. Only let the Society be faithful to its trust, and the hearts of English Churchmen will be warmed up to support it, and children that are yet unborn shall bless the day when the first Missionary band landed on the rich and fertile shores of Vancouver's Island.

In a few years the opportunity which now offers itself will most probably no longer exist, and the Mission will then have to be undertaken at a greater cost, and with less hope of success. Land is at



present cheap. European vices are not so common as they will be in a short time ; and the expenses of the Mission need not be large. Only let the Society determine to establish it at once in all its fulness, and a grant of 500*l.* a-year would be of greater service now, than 1,000*l.* in ten years time.

Hoping that these few remarks may be the means of calling or recalling the attention of your readers and of the *Society for the Propagation of the Gospel* to this too long neglected field of labour,

I remain, yours faithfully,

BRITUIS.

## ASSOCIATION FOR MAKING KNOWN UPON THE CONTINENT THE PRINCIPLES OF THE ANGLICAN CHURCH.

(*Letters to the Secretary.*)

### NO. IV.—FROM AN ITALIAN NOBLEMAN.

I THINK that a translation of the Bishop of Oxford's sermon against the Immaculate Conception, or, I would rather say, against the new, most useless, and contradictory dogma that the Pope has imposed on Roman Catholicism, would be not only useful but acceptable to the Italians. This measure, instigated solely by the Jesuits, who lead the Pope by the nose, and who have thought fit to defy the opinion of the world concerning the infallibility of the papal decisions ;—this measure, I say, has stirred up discussions and controversies here even amongst the higher Roman Catholic clergy, and several doctors and bishops of different parts of Italy have formally opposed it, and protested loudly against it. Rome, as usual, has combated the good reasons of these adversaries by suspension, imprisonment, and excommunication. By this act of ill-timed religious despotism, Pius IX. without perceiving it, in his short-sightedness, has given a great blow to that pontifical infallibility which he believed himself to be strengthening in the sight of the whole world. The poor man does not know his century, and tries in vain, under the guidance of bad counsellors, to bring back to the Holy See the times and the policy of the middle ages.

Besides that the new dogma contradicts and indirectly excommunicates some of the ancient doctors, who in their own days opposed and absolutely denied it, both in act and in writing, and consequently implies a contradiction to the decisions of Rome itself, which has canonized these opponents, and so numbered them among the saints ; besides all this, I know pious and sincere persons, eminently Roman Catholic, who do not admit of the newly-imposed dogma, and who, in consequence of the bondage imposed by Rome on the spirit as on the conscience, cease to belong to the Roman Church ; for, according to the pretences of the Vatican, any one who doubts the Pope's infallibility is *ipso facto* cast out of that Church. These are the advantages that the Pope has gained by this stupid measure for himself and for his people, for whom he would have done better to procure the light and the bread that they lack.

The introduction of this translation into Italy, then, would be very

useful, and it would be read with a satisfaction approaching to avidity, even if it did not appear till some little time hence ; for it would then awaken a question which might be beginning to slumber, as happens to all things here below, and it would oppose it with the usual richness of historical and theological learning in which the writings of the Oxford Doctors abound.

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### FROM THE (HINDU) INSTITUTES OF MENU.

(Books VIII. 17, and IV. 239—242.)

VIRTUE alone, a stedfast friend, abides with us in death ;  
 All other friends abandon us with our departing breath.  
 Nor father, mother, wife, nor son, nor kinsfolk with us go,  
 But Righteousness alone pursues the parting soul below.  
 Alone all creatures see the light ; they die, too, all alone ;  
 Alone they reap the fruit of good or ill they here have done.  
 His corse resigning to the earth, the dead man's mourning friends  
 Depart, and leave him ; Righteousness alone his soul attends.  
 Then let him Virtue slowly hoard, a friend beyond the tomb ;  
 By Virtue guarded he may cross the dread abyss of gloom.

J. M.

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### Colonial, Foreign, and Home News.

#### SUMMARY.

WE announce with great regret that, on Wednesday morning, December 10, the Cathedral at MONTREAL was entirely destroyed by fire. The church was insured for 15,000*l.*, and may be replaced by a better structure on a better site ; but the organ, which was perhaps the finest on the continent of America, cannot easily be replaced. The corner-stone of the late church was laid by the Bishop of QUEBEC, June 21, 1805.

The venerable Bishop of CONNECTICUT, the Right Rev. Dr. Brownell, Presiding Bishop of the American Church, has written to Bishop Kemper of WISCONSIN, and to Bishop Lee of IOWA, suggesting that the former should take the Episcopal charge of Kansas, and the latter of Nebraska, as, in consequence of the vote of the House of Delegates of the General Convention, no Bishop has been appointed.

On Sunday, December 14, Mr. John C. Jacobi was ordained Deacon in Christ Church, CONNECTICUT. He is a Polish Jew, and was for some time a Rabbi at Frankfort-on-the-Maine. He was converted in 1821, and afterwards accompanied Dr. M'Caul as an Assistant-Missionary to the Jews in his native country. He went to America in 1835. His design is to labour among the Jews in that land.

The Bishop of COLOMBO has arrived with his family in Ceylon. We give elsewhere copies of some of the addresses with which he was welcomed. The Bishop found the College of St. Thomas, which he has instituted, in a flourishing state. The School buildings are being enlarged, as there are upwards of 200 scholars in attendance.

DEATH OF DR. MEDHURST.—We have seen with great regret the announcement of the death of Dr. Medhurst on January 24th, in

London, a few days after his arrival from China. The circumstances under which he returned to England may be learned from the following extract from the *Missionary Magazine* of the *London Missionary Society* for January, 1856 :—

“For nearly forty years this distinguished Chinese scholar and indefatigable Missionary has prosecuted his labours in the Gospel ; first in the Malayan Archipelago ; and, since the year 1843, in China Proper.

Having recently learnt, with much concern, that the pressure of those labours has begun to tell with serious effect upon the health and spirits of their honoured brother, the Directors have, with the utmost cordiality, invited him to pay a visit to his native country in the course of next summer, in the sanguine hope that, after a period of relaxation, he may be able to return to his important sphere of action with recruited strength and energy.

The Directors further anticipate that, at this interesting juncture in the history of the Chinese Mission, Dr. Medhurst's presence, information, and influence will do much to excite and strengthen the zeal and sympathies of their friends and constituents on behalf of China.”

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**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—*January 6th.*  
—The Bishop of LONDON in the Chair.—A grant of 500*l.* was voted towards the proposed Cathedral at Rupert's Land. A letter was read from the Bishop of Toronto, dated Toronto, November 29th, 1856, in which the Bishop said—

“I beg leave to supply the information the Society requires on the important subject of the subdivision of this Diocese.

**I. The proposed Diocese of London.**

Very considerable progress had been made towards this object nearly two years ago, and then a time of slackness ensued. But a committee of three beneficed Clergymen were appointed at a meeting held in London, Upper Canada, on the 7th of August last, to visit the several parishes comprised in the district proposed to form the Diocese, and to collect subscriptions in aid of its episcopal endowment, and to report to an adjourned meeting at the same place on the 20th inst.

This report is now before me, and states that the whole sum collected, with some small additions since obtained, amounts to ten thousand five hundred currency (10,500*l.*), or eight thousand four hundred sterling (8,400*l.*), the greater part already secured by mortgage on real estate, and the remainder in course of being so.

Now the sum originally contemplated, as the minimum endowment for the Bishopric, was ten thousand pounds sterling, or twelve thousand five hundred pounds currency. The deficiency, therefore, amounts to 1,600*l.* sterling, or 2,000*l.* currency.

**II. The proposed Diocese of Kingston.**

As respects the proposed Bishopric of Kingston, I may mention that our people are working with a right heart. Committees are forming to solicit subscriptions in every parish, without any other condition than a decent endowment for the proposed see.

The progress made in the London district begins to stimulate the exertions of that of Kingston, and already a fair commencement has been made.

I have not indeed been able to procure an exact return, but I believe the subscriptions already amount to 4,387*l.* currency, and will no doubt double that sum in a short time.

But it must be recollected that the Kingston district does not comprise a country so rich and populous as that of London; and consequently much greater assistance is required. Nor should it be forgotten that many circumstances have occurred which would justify the venerable Society in bestowing a larger share of their munificence on the Kingston endowment than on that of London."

The Standing Committee gave notice that they should propose, at the Meeting in February, a grant of 500*l.* towards the Diocese of Kingston; to be paid when the rest of the sum required shall have been raised.

The following motion was carried by a majority of 20 to 17:—

"That the Standing Committee be requested to take into their consideration the expediency of publishing, under the sanction of competent ecclesiastical authority, an edition of the authorized version of the Holy Scriptures, with such additions to the marginal readings as may have been supplied by collation of manuscripts, or by the biblical researches of scholars since the publication of that version."

The Speech of the Rev. Dr. Biber, the mover of the Resolution, has been published by Messrs. Rivington.

The following is an extract from a letter from the Bishop of NEW-FOUNDLAND, dated "St. John's, November 27th, 1856:—

"I acknowledge with grateful feelings your very kind letter of the 4th inst., which reached me yesterday. . . .

I am yet personally more indebted to the Society for its sympathy with me in my late heavy trials, and the assurance that I should have the benefit of many effectual fervent prayers in behalf of my bereaved Diocese. I trust I am not speaking presumptuously when I say that already those prayers appear to have availed, in procuring for me two excellent men to fill the vacancies in St. John's; I should rather say, the offer of two, which I trust I may be enabled to profit by, if God will.

There are still several important Missions vacant in the remote parts of the island, for which I am not less interested than for the capital, and I fear there will be much greater difficulty in persuading fit persons to undertake the arduous and trying duty of living and serving in such uninviting localities."

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SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Jan.* 16, 1856.—The Bishop of RUPERT'S LAND in the Chair.—After the minutes of the previous meeting were read, the Bishop of RUPERT'S LAND addressed the Board. He wished to call forth the sympathies of the members of the Society for his Diocese. He asked for two grants; one was an increase in the allowance from 100*l.* to 150*l.* for one of the Society's

Missionaries, which would relieve the Bishop himself, as he made up the stipend to the larger amount. The other grant which he requested was for his Cathedral. He had assisted in building churches in other parts of the Diocese. The church at Assiniboia, in which the Society's Missionary laboured, had been lately erected, was a very good one,—but the Bishop's own church was in a dilapidated state, and was propped up, both inside and outside. He hoped the Society would make a grant of 500*l*. The Bishop will be obliged to take out an architect with him to the colony. The Bishop said that in Vancouver's Island, which is either in his Diocese or in that of the Bishop of London, there is now only one Clergyman. The Bishop has promised that when there are three Clergymen he will visit them. He will have to cross the Rocky Mountains, and perhaps to winter in Vancouver. A letter was read from the Secretary of State, upon declining to recommend the issue of a Royal Letter. The Standing Committee were of opinion that it was unadvisable to apply for Episcopal Letters, and that the Society should throw itself on the sympathy of the Church; and this resolution was approved by the Board. Grants were made to Messrs. Hutt and Wilson, who were proceeding to Grahamstown for ordination.

The following statement was submitted as the nearest estimate of the Society's income and expenditure, which can at present be obtained:—

Receipts, 69,000*l*.; expenditure, 66,000*l*. The increase over the receipts of the preceding year is 3,000*l*. No special funds are included in this statement.

The Fund for building the Memorial Church at Constantinople amounts at present to 19,000*l*., already paid.

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TORONTO.—(From the Correspondence of the *New York Church Journal*.)—Your readers will be gratified to learn that in the proposed Diocese of London sufficient funds have been collected to endow the Bishopric. A few days since a meeting was held in London, C. W., to receive the report of the Deputation authorized to collect subscriptions for the Endowment Fund. The meeting was well attended, and it was found that the sum actually secured amounted, exclusive of all expenses, to forty-one thousand six hundred dollars. This is truly a splendid result, worthy of the wealth and influence of the Church in this portion of the Province. *It is worthy of note that this large amount was contributed on the express condition that the Diocese should select its own Bishop.* It can be invested, I believe, with perfect safety, so as to produce an annual revenue of about \$3,500. Such being the satisfactory state of the fund, resolutions were passed, calling on the Bishop to take such immediate steps as in his discretion would seem best, to secure the election of a Bishop and the division of the Diocese. It is trying to the patience of those who have laboured so earnestly and successfully in providing the necessary funds, and, indeed, to the members of the Church at large in the Diocese, that the chief obstacle now unexpectedly interposed is the non-assent of

the Home Government to our most reasonable claims,—claims so just and righteous, that they were unanimously endorsed by both Chambers of our Legislature. One of our city papers states, on “undeniable authority,” that “the bill is still under consideration.” I have no reason to doubt the correctness of what I stated in my last letter, that a general bill for all the Colonies is *under consideration*!

The Diocese of Kingston is still far behind the amount required for the endowment of its Bishopric, nor do I see that there is any immediate prospect of its coming up to the mark. It is not so wealthy a portion of the Province as London; and a fraction of the clergy, occupying, unfortunately, influential positions, appear quite willing to sacrifice the best interests of their proposed Diocese to schemes in which it would be difficult to determine whether a wretched Erastianism or the fanaticism of party feeling more largely predominates. When a rural Dean, acting under the Bishop's authority, and one of the most amiable men in the Diocese, called upon those individuals respecting the Endowment Fund, they so far forgot all sense of propriety as to treat him with marked disrespect. In one rural Deanery, however, in this proposed Diocese, the Rev. Henry Patton got subscriptions to the amount of \$14,000, all given on the condition *that the Synod elect the Bishop*.

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MONROVIA.—(Extract from a letter from the Rev. A. Crummell, written in August, to the Rev. John Kitton, of Hutton, near Preston.) —“Please say to the generous contributors, that they have placed not only us sons of Africa of the present under great obligations to them, but our children in the future, and the poor heathen all around us, who also will participate in their gifts of love and mercy. For we are so circumstanced here, that whatever touches *us* with benignant influence goes out with healing power to *them*. Our religious destiny is theirs; God has given us one lot and one fortune in the Gospel, for ever. And so, just so far as the kingdom of Christ is set up in Liberia, our Christian benefactors are, at one and the same time, saving and blessing the heathen all around us, as well as us civilized children of Africa. You will please add to the above that we are especially grateful for these contributions, because they come from England. I assure you that Liberia needs English notice and English favour; and so greatly is this felt here, that every token of your favour excites the deepest interest and lively joy. Our confidence is increased thereby. We feel we have strength and encouragement. The great friend of the African race is showing friendliness to this portion of the race on this coast; and therefore we may ‘thank God and take courage.’ This is especially true as it respects our Church. Through the American branch we came out from you; and all interest and charity from the Church of England seems to us to come with a double blessing, and to have a special value. May God bless the Church of England; and may He reward abundantly our generous friends and benefactors!”

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

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MARCH, 1857.

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EPISCOPACY IN INDIA.

No. III.

THE spiritual disadvantages to which their *Bishopless* position subjects the residents of the Punjab cannot be presented to the eye of the English reader in a more striking light than by first asking him to consider the graphic description of an Indian Bishop's duties, given by the present eloquent Bishop of Calcutta himself.

"The importance (he says) of the kind and firm advice of a Bishop; of his examination into the state of religious matters; his confirmation of the young; his ordination of Presbyters; his mild exercise of jurisdiction; his consolation to the solitary and depressed Chaplain or Missionary; his settling of doubtful questions; appeasing differences; raising the tone of doctrine where it may be needed, and correcting, on the other hand, any excesses; maintaining or restoring the due order and discipline of the Church; examining schools; interposing with the civil or military authorities, where it may be necessary; giving his countenance, in short, publicly to the great cause of vital Christianity, in its holy and beneficial influences; and preserving the unity of the Church and the purity of the Christian faith;—the importance of all this is in an increasing ratio with the paucity and distance of the Clergy, and with the feeble and incipient state of the Indian Church; and I may add, with the immense population of the Hindoos and Mahomedans with which we are surrounded, and the great influence of the

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character of the European civil and military servants upon them.”<sup>1</sup>

Such are the varied duties which devolve on an Indian Bishop; and such the various ways in which he might “edify” or build up the Church of Christ in the remotest regions of a heathen land.

The impossibility of a Bishop of Calcutta performing these duties, and conferring all these benefits on the Punjab, is evident; but the consequences of their absence are not perhaps so generally recognised or felt. In this investigation we will endeavour to exhibit them in their true light, and will take first the more public functions of the Episcopate, Ordination, Consecration of Churches, and Confirmation; and then the more personal communication with the Clergy, the sympathising counsel, the stimulating encouragement, or the gentle control, which they need in their hospitals and schools, in the performance of their public ministerial duties, and in the privacy of their isolated homes.

We will consider them *seriatim*.

#### I. Ordination.

It might be that, in so remote a country, and among a community so constituted as we have described, the occasions for the exercise of this Episcopal function would be of so rare occurrence, that the want of it could hardly be felt. Indeed, we do not know of more than *two* instances; but in them its absence was productive of great inconvenience. The first case was that of the Principal of the Lawrence Military Asylum, who, in the end of 1851, was obliged to travel to Calcutta (about 2,000 miles, there and back) to be ordained Priest; and in the year 1854, a native catechist of the *Church Missionary Society*, named Daoud, attached to the Punjab Mission, who, being deemed worthy to be admitted into Holy Orders, had to travel from Umritsur to Allahabad (where the Bishop of Calcutta had come on Visitation), a journey of nearly the same distance, for that purpose.<sup>2</sup> These are only two instances, it is true; but the occurrence of them is enough to show that a Bishop is sometimes needed in the extreme Punjab even on that account. If, moreover, it should please God in his mercy to bless the Punjab Mission and that at Peshawur with signal success, more converts may be admitted to the same high honour; or should Bishop's College students, or others, be moved to seek for opportunities of exercising ministerial functions for the conversion of the Sikhs of the Punjab, or the Mahomedan Affghans,—as two have lately so nobly devoted

<sup>1</sup> Bishop Wilson's Primary Charge, Dedication, pp. 12, 13.

<sup>2</sup> See *Colonial Church Chronicle*, vol. ix. p. 357.



themselves to the cause of the Dyaks in Borneo,—we know not how frequently the want of a resident Bishop may be felt, to confer the “good degree” on those who may have used the office of a Deacon blamelessly.<sup>1</sup>

We proceed to consider—

## II. The Consecration of Churches.

On the high authority for this practice of the Church, on the apostolic custom of setting apart special places for prayer, and the primitive usage of consecrating them, it is not necessary to dwell; let us rather take the argument for its *expediency*, almost amounting to a necessity, so forcibly stated by Bishop Beveridge, of the practical truth of which no stronger testimony can be adduced than the state of Indian society half-a-century ago. “If no places were set apart for the worship of God, men would soon worship Him *nowhere*.”<sup>2</sup> India, it is true, has gradually risen out of that unholy indifference, which, while recognising the duty of public worship, resolved on regulating its performance on principles of the strictest economy; and in this spirit could sanction the erection of a building, which for six days should be used as a *riding-school*, and might serve on the seventh for a CHURCH!<sup>3</sup> She has had Governors-General who, like Lord Wellesley, were prepared boldly, both by example and injunction, to vindicate the Christian character of her rulers by promoting the erection of churches, and enforcing the attendance of all Government servants “not hindered by actual sickness or duty.” To the last of that number, Lord Dalhousie, above all, is the praise due of having striven to wipe away this blot from the face of Indian Christianity; to him does India owe her escape from that lamentable state which existed from 1845 to 1852, where the duty of public worship was indeed tolerated, but empty barracks, regimental school-rooms, parade-grounds, or borrowed mess-houses, were deemed by Government suitable substitutes for churches; and if the piety of Christians desired more fitting houses of prayer, they were left to erect them at their own cost.

It was through the powerful advocacy of Lord Dalhousie, that the principle of building goodly churches was once more recognised, and Government authorized to aid therein by liberal grants.<sup>4</sup>

<sup>1</sup> 1 Tim. iii. 13.

<sup>2</sup> Bishop Beveridge's Sermons, vol. i. § 2, on Acts i. 26.

<sup>3</sup> “The Commander-in-Chief has directed a riding-school to be included in the estimates for public buildings at Meerut, upon the scale of the riding-schools at Ghazepoor and Cawnpoor, for the double purpose of a place of worship and a riding-school.”—Minutes of the Bengal Government, May 28th, 1807, quoted in Life of Bishop Middleton, vol. i. p. 86.

<sup>4</sup> Of which we shall have occasion to speak more at length hereafter.

The Punjab contains at present the following churches: The one at Loodiana is the oldest, having been erected in 1838; but since the abandonment of the station for troops, the church is, we believe, very rarely used, and is said to be falling into decay. Next in point of time comes that of Jullundhur, the first station occupied by the English on the north of the Sutlej, in 1846, where a church was once built. From defective foundations and other causes, it is not now used, being considered dangerous. About the same time, at Ferozepore, a church was commenced, as a memorial of those gallant men who had fallen in the Sutlej campaign; it has been for some time used for service, though not yet completely finished. Since that time churches have risen in all the chief stations: Lahore (Meean Meer cantonments), Seealkote (2), with a temporary one at Wuzeerabad, Rawul, Pindée, Kussowlie, Subbathoo, Dugshaie, Simla, Umritsur, Hosheyarpore, Goojranwalla, and a chapel attached to the Lawrence Military Asylum at Sunawur. At Umballa and Peshawur handsome churches are in the course of erection;<sup>1</sup> as also on a smaller scale at Murree and Jhelum; and at Mooltan, also, so long without either Chaplain or church, vigorous efforts are now being made to supply the want. At Lahore Civil Station (Anarkullee), a Mahomedan tomb has been set apart and fitted up for divine worship. Thus there are sixteen churches, or places of worship, at present existing in the Punjab, and five in various stages of advancement.

The Punjab, then, at present contains sixteen churches, and five in progress; but not one of these has been consecrated: and there are twice as many cemeteries which still remain unconsecrated ground; for the feet of an English Bishop have never trodden the sandy plains of the Punjab.<sup>2</sup>

Perhaps some one will be tempted to ask, Are these churches the *less useful* for the purpose for which they are designed—the public worship of God? Are they *less holy*, for the lack of this ceremony of consecration? We believe them to be both *less holy* and *less useful*;—less holy in the absence of a rite of universal observance in the Christian Church, which “invests God himself with the building,” by which it is “dedicated to His service, and thenceforth separated from all unhallowed

<sup>1</sup> At Umballa a temporary building has been erected for the purpose. At Peshawur prayers are still said on the parade-grounds for the European troops, and for the station generally in the Masonic Lodge.

<sup>2</sup> Archdeacon Pratt was deputed by the Bishop of Calcutta to visit the north-west provinces and the Punjab in 1851 and 1852; and most welcome was his presence, doubtless, and great the good effected; but as he lacked the functions of the highest order of the priesthood, churches and burial-grounds remained unconsecrated.

purposes ; ”<sup>1</sup> and *less useful*, in the want of that special sanctity ; for while the unconsecrated walls of a Christian church are to the worshipper within deprived of much that would help to hallow his thoughts and stimulate his devotion, what is their effect on the mind of the unbeliever without ? He, be he Mahomedan or Hindú, never opens a new masjid, or temple, without great solemnity and public rejoicing ; and when the Christian, who boasts of the greater purity of his creed, appears to dispense with all this, does not his religion sink in the eyes of the unbeliever ? What can the heathen, with all his devotion, blind, misguided, and superstitious though it be, think of the faith of a man who “ builds a house to the God of heaven with no other appearance than if his end were to rear up a kitchen or a parlour for his own use ? ” And, as Hooker goes on to say, “ when a work of such a nature is finished, remaineth there nothing but presently to use it, and so an end ? ”<sup>2</sup> On every account, then, both for the Christian within and the heathen without, should Indian churches be consecrated.

Our third head will be Confirmation, in the absence of which rite the need of a Bishop is, perhaps, still more generally felt and to be deplored.

With what a mocking echo do those solemn words come back to the saddened heart of a Chaplain, when at the baptism of each infant he enjoins upon the sponsors the duty of bringing it, in due time, “ to the Bishop, to be confirmed by him ! ” knowing, as he does, that there is no Bishop within 1,000 or 1,500 miles, and fearing lest the very use of this meaningless injunction, which he nevertheless may not omit, should to the irreverent or cavilling mind tend to strip that holy Sacrament of much of its spiritual reality, and to give to it the semblance of a mere form or ceremony.

Look, too, at the component parts of Indian society. There are parents, many of them from necessity, some from choice, bringing up their children in India ; others receiving them back from England before they have attained the usual age of confirmation ; there are officers who have gone out in early youth, just freed from the restraints of a public school or a private tutor, where, alas ! too often the preparation for the critical examination was more thought of than the preparation of a young soul for his spiritual warfare in the military career before him ; there are men born and educated in the country,

<sup>1</sup> No mean authority, Sir E. Coke, said that the law had no knowledge of any building being a church or chapel till after consecration. 3 Inst. 203.

<sup>2</sup> Eccl. Pol. Book V. § 12.

to whom the very sound of religion has come but faintly, and its solemn truths been sparingly taught, for lack of teachers.

Moreover, there are schools, private seminaries in the Hills, the Lawrence Military Asylum, Regimental Schools, &c., which are yearly sending out a large body of young persons of both sexes to battle their way in a world of temptations, in a country where, from climate or custom, temptations are tenfold stronger and more frequent, without that one solemn rite which, in the preparation for it, and in its reception, especially brings to the mind of the young, at a most critical period, in a most solemn and awing form, the reality of their Christian responsibilities.

Nor may we overlook that large body of young *recruits* who year by year are drafted into the European regiments, and of whom not less than 1,000, probably, are yearly added to those regiments which are quartered in the Punjab. Of these possibly 500 may be Roman Catholics; but of the remaining moiety, composed as it is generally of mere boys, how few, considering their probable antecedents, can have known a Bishop's blessing in Confirmation!

The want of the rite of confirmation often furnishes an obstacle, too, or suggests a scruple, although it should be no real bar, to those who are *desirous* to partake of the Sacrament of the Lord's Supper. For in these cases we know the principle is allowed, and there are few Chaplains who have not felt the necessity of allowing it, that the less ordinance is superseded by the greater. Yet even in the case of such, its absence is greatly to be deplored. Not only is one very important feature of the Church system lost sight of, but also the most solemn opportunity of making a public ratification of baptismal vows, an avowal of Christianity, in the presence of a minister of the highest order of the Christian priesthood, and of receiving a blessing at his hands, is withheld.

There is another light, too, in which confirmation may be regarded; as the most fitting occasion for the Chaplain to gain access to the younger portion of the community among whom he ministers. The Clergyman in England feels that it is to the periodical confirmation by the Bishop that he is greatly indebted for a personal knowledge of a large portion of his more youthful parishioners, and for a deeper insight into their individual characters. How many a young clerk, for instance, or apprentice, or mechanic, is then brought to his knowledge, and, therefore, within his influence, of whom he may have known little or nothing! And to how many such a youth, thus attracted by the announcement of an approaching confirmation, has the preparation for that solemn rite been so blessed as to prove a turning-point in his life! If this occurs in England, how much more in India! There a Clergyman's position is far less recognised;

there he is but as an individual member of the community, representing the Ecclesiastical, just as an executive officer or a staff surgeon does the Engineering or Medical Department; and hence arises one of the greatest difficulties of his position. His *ministerial* character is not generally acknowledged; he may among personal friends exercise influence; he may form acquaintance with the residents of the station generally; but too often the younger members of the community, where his position as a "steward," and "as one that must give account," is never thought of, do not regard him as *their pastor*, and it rarely happens, in consequence, that he can obtain any fair hold over them for good.

In the Regimental Schools, too, the same evil is experienced. A girl leaves school at fourteen or fifteen to *marry*, a boy at the same age is attached to the band or the drums; the one is nearly lost sight of in her home, the other in his barrack; for in India it is almost impossible to follow them beyond the threshold of the school-room. An occasional illness, indeed, brings the Chaplain and the young soldier together in the hospital; and there may be a slight impression made in the moments of sickness, but it is too soon lost in the return of health with its duties and its pleasures. With the *recruit* it is the same: on arrival he attends the adult school, where he remains until he is dismissed drill; his leaving school, and consequent withdrawal from the Chaplain's eye, does not depend on his proficiency in reading or writing, but in the knowledge of "the manual and platoon exercise;" and even if occasionally the Chaplain may have thus become well acquainted with him in the school, he soon disappears from sight in the vortex of regimental duties.

Now, we will only suppose a regular periodical confirmation being held among such a community. Its approach would, as it were, give the Chaplain a recognised right to inquire who among his people have not yet been confirmed; it would give him a definite footing,—he would go armed with deputed authority from his Bishop. We do not use this expression as implying that he would obtrusively force himself into unwilling houses; but among a military community, based as it is on a system of "*subordination*," he would be then received and respected by nearly all classes, as in the performance of a duty. And thus he would at once gain access to men whose ear might otherwise be closed against him. He might then follow up the young band-boy, or drummer, or the young recruit, or the young married woman, whom he remembered in the school; he might follow the young officer or civilian into his home, with exhortations to prepare for confirmation; thus a mutual knowledge might be gained, and respect insured, and in very many instances confirmation be made a stepping-stone to the Lord's Table.

And who can doubt that seed, "cast upon the waters" in faith and hope, would "be found after many days?"

Thus, when it is seen how greatly the presence of a Bishop in the Punjab might strengthen the hands of the Clergy, by the exercise of these his more public episcopal functions, some idea may be formed of the difficulties and discouragements which surround them in their present *Bishopless* position.

### Correspondence, Documents, &c.

#### PROGRESS OF CHRISTIANITY IN INDIA.

*To the Editor of the Colonial Church Chronicle.*

DEAR SIR,—I purpose sending you from time to time a communication on India and Indian Missions, for which I hope you will be able to find room. The very great importance of India is not, I fear, sufficiently recognised in this country even by religious people; I trust, therefore, that the readers of your periodical will not allow themselves to be wearied with having this subject so frequently pressed upon their attention, for I feel more and more that a great door, and effectual, is opened to us in India, and that the conversion of India to Christ is one of the greatest works, if not the great work, to which the Church and nation of England are called.

I am, yours faithfully, R. CALDWELL.

#### PROGRESS OF CHRISTIANITY IN INDIA.

The possessions which have fallen to our lot in India are the most valuable and important that any nation has ever acquired beyond its own natural boundaries. India comprises nearly a million and a half of square miles, an area which is equal to the half of Europe, leaving out Russia; and, though nearly two-thirds of the soil are uncultivated, so thickly peopled are the cultivated districts, that the population of India amounted, in 1851, to upwards of 158 millions, (more probably to nearly 170 millions,) a population which is twice as great as that of the corresponding area in Europe, and which constitutes nearly a quarter of the whole population of the world.

The smallness of the number of the English in India is very extraordinary, and is a fact which is full of significance. The whole of the inhabitants of India are either directly under British rule, or they are inhabitants of "native protected states," in which all proceedings of importance are controlled by a British "Resident." Yet the English in India, to whom the government of 170 millions of Hindús has been committed, do not number 60,000 souls! The proportion subsisting between the English and the native population, in some of the older provinces of British India, is especially extraordinary: for example, in Tinnevely and Madura, the two most southerly "collectorates," or provinces, in the Madras Presidency, amongst a population of more than three millions, the number of Europeans, including civilians and military men, missionaries and merchants, men, women,

and children, is under 300, and the Europeans who are directly engaged in the work of government in those two provinces do not number a hundred altogether !

It might almost be regarded as a miracle that so many should submit to the government of so few ; but, what renders it more remarkable is, that they submit to it, not reluctantly, but peaceably and contentedly. The people of those provinces, as of all the old settled provinces of British India, are more easily governed than the inhabitants of any county in England. There is only one regiment, and that a regiment of Sepoys, officered by Englishmen, in the two provinces referred to, amongst a population greater than that of Scotland ; and the services of that one regiment have not been required for anything more serious than routine duty since 1809 ! It is often said that our rule in India rests upon military force ; but I believe it depends far less upon force than upon opinion. It rests, doubtless, in some degree on the opinion of the invincibility, in the long run, of the English arms and policy ; but in a much greater degree it rests on the opinion which the Hindús, as distinguished from the Mahomedans, everywhere entertain, that the English Government, whatever be its faults, is the best government India has seen for many generations ; not equal, indeed, to the paternal governments of the golden poetical age, but more than equal to any government that these prosaic times have heard of. It is a mistake to suppose that the Hindús feel towards the English the soreness of a conquered people. Those of them who know anything of the history of their nation prefer to represent matters thus :—"The English never conquered *us*, nor deprived *us* of any power or privilege ; they merely rescued *us* from the tyranny of our Mahomedan conquerors ; and in all their battles we fought with them, side by side, not against them. We are convinced also, that if the English abandoned the country, it would be a loss, not a gain, to *us* Hindús ; for the Mahomedans would again get the upper hand, and they would give *us* a far smaller share in the government of our own country than we now enjoy, besides treating *us* and our religion with a harshness and bigotry of which the English have never shown any trace." Occasionally, it is true, the Hindús indulge in the popular English practice of grumbling ; and not without reason, for the pressure of taxation is in some districts extreme, and the administration of justice is still very defective ; but, in so far as the latter particular is concerned, it is not the English, but their own countrymen, that are blamed, for the fault lies with the subordinate officials, who are invariably natives ; and the remedy which all Hindús would propose is not the expulsion of the Europeans, but such an increase in their number as would enable them to make their influence felt in every corner of the country. Mainly and ultimately, however, I doubt not that the rule of the English in India rests neither on force nor on opinion, but on the will of the Supreme Ruler, the Most High, who has raised up England, and confided race after race, and region after region to her care, that she might "tell it out amongst the heathen that the Lord is King." It cannot be supposed

that Divine Providence has placed England in so high a position, and brought about such extraordinary results, for no other purpose than our national aggrandizement; it was surely in order that we might impart to India the benefit of our just laws, our national liberty, and our progressive civilization, and especially that we might impart to it the knowledge of the religion of Christ, that religion which alone can make any nation good, or happy, or permanently great.

Our duty, as a Church and nation, being generally admitted, I proceed to give some idea of the present position of the Christian cause in India, especially in the Presidency of Madras. Those who are acquainted with India, or who bear in mind the numerous and very peculiar difficulties with which Indian missions have to contend, will not expect me to paint a rose-coloured picture of missionary progress. Progress undoubtedly has been made, and year by year the prospects of Christianity become more encouraging; but the encouragements are of such a nature as will best be appreciated by those whose experience in some work similar to this has taught them not to "despise the day of small things."

It is not very long ago since our Christian Government systematically refused permission to missionaries to labour in India, and openly patronised heathenism. It administered the affairs of all the more important pagodas, and compelled its servants to do honour to heathen festivals; not only so, but I have myself seen idols that had been erected wholly at its expense. As might naturally be expected in so unprincipled an age, the immoral lives of most of the English then resident in India was a scandal to the Christian name, insomuch that it became a proverbial expression that they had left their consciences at the Cape of Good Hope. We have reason to be thankful that a very different state of things now prevails. The character of the English in India has wonderfully improved, especially within the last thirty years, and the Indian Government has participated in the improvement. It has ceased to befriend heathenism,—it has ceased to regard the progress of Christianity as a source of danger. It professes, indeed, to observe a strict neutrality between Christianity and heathenism, allowing every religion professed by its subjects "fair play, and no favour." But this artificial neutrality is verging (perhaps as rapidly as is compatible with the circumstances of India) into an enlightened, prudent solicitude for the peaceful diffusion of the blessings of Christianity. The burning of widows and female infanticide have been put down,—slavery has been abolished,—the "swing festival," and similar cruelties, have been prohibited,—in connexion with all Government business and public works, Sunday has been made a day of rest,—converts to Christianity have been protected, by a special enactment, in the possession of their property and rights,—the re-marriage of widows has been legalized,—female education has been encouraged,—a comprehensive scheme of national education has been set on foot, in connexion with which the Grant-in-Aid System has been introduced, and missionary schools are no longer excluded from the benefit of Government Grants.



The Indian Government moves forward slowly, but it keeps constantly moving,—it takes no step backwards,—and hence, notwithstanding its characteristic caution, perhaps there is no government in the world which has made greater progress, within the time specified, in moral and social reforms. Whilst we are thankful that the Indian Government, as such, has improved so considerably, we have also much reason to be thankful for the improvement which has taken place in the lives of so many members of the Anglo-Indian community. It will be difficult to discover anywhere more Christian piety, in proportion to the size of the community, than amongst the English in India. In every district, in every station, with which I am acquainted, there has been a succession of men who have distinguished themselves, not only by their gentlemanly honour and by the purity of their lives, but by their Christian benevolence and zeal; and such persons render most important aid to the cause of Missions, not only by their sympathy and contributions, but still more by the influence of their examples. Whilst the missionary is preaching Christianity to the Hindús, many an English layman is exemplifying to the Hindús what Christianity means: without abandoning “the calling wherein he was called,” or violating any principle of official propriety, he is proving to a regiment or to an entire province that the teaching of the missionaries is true, that Christianity is only another name for a holy and useful life, that it must have come from God, because it makes men godly,—and that is an argument which every man can understand, and which no man can gainsay.

Now that teachers of Christianity have free access to every part of India, the old assertion that the conversion of the Hindús is impossible has been proved to be a fable. In many instances the impossibility has been accomplished. It is quite true that in many extensive districts the work has not yet been begun, and that in no district have all the results that have been aimed at been accomplished; but enough has been accomplished to prove to us that the work is of God, and to encourage us to go forward in it with vigour.

We cannot expect in India, or anywhere, to “reap where we have not sown, or to gather where we have not strewed:” desultory efforts in too wide a sphere cannot be expected to produce the same results as systematic persevering labours within manageable limits; but when we find, wherever we look in India, a proportion existing between labour and the results of labour, when it is evident that there is most success where there is most labour, and least success where there is least labour, I think we have every reason to thank God, and take courage.

A comparison of the spiritual condition of the three Indian Presidencies will illustrate the proportion existing between efforts and results. In the Presidency of Bombay least has been done: the *Society for the Propagation of the Gospel* has not a single missionary labourer there, and other missionary societies have but a small handful of men; and in that Presidency I am sorry to say that there are not a thousand native Protestant Christians from Goa to the Indus.

In the Presidency of Bengal the number of missionaries is more considerable ; and there, not only are the Christian converts seventeen or eighteen times more numerous than in Bombay, but in many parts of that vast Presidency the Hindú mind has been stirred to its inmost depths by the progress of Christian education and Christian civilization.

It is in the Presidency of Madras, however, that there has been the largest amount of missionary effort. Missionaries have been labouring in several parts of that Presidency for a considerable period ; their number bears some proportion to the work which they are endeavouring to accomplish, and is such as to render it possible for them to work in combination. What progress, then, has been made in that Presidency ? Not all the progress, indeed, which we wish for and hope to see, but still an amount of progress which is very encouraging. In the Presidency of Madras there are at least 80,000 native converts from heathenism, in connexion with the different Protestant missionary societies at work in various parts of the field, and of that number about 58,000 are connected with the Missions of the Church of England. Doubtless many of the native Christian converts are not what we should wish them to be ; and much, very much, remains to be done before Christianity is diffused throughout the Presidency ; but it would be most ungrateful, as well as unreasonable, to ignore the fact that much has been done already, and that we have received encouragement to attempt, and to expect to accomplish, much more.

Indian Missions may be divided into two classes : viz. the educational, or those which endeavour to reach the higher classes by means of superior English schools ; and the popular, if I may use the expression, or those which endeavour to reach the community at large (though practically, in most instances, they reach the lower classes alone) by means of vernacular preaching and vernacular education. The great English schools, or colleges, established in Madras, Calcutta, and Bombay, by the Scotch Presbyterians, stand at the head of the former class ; at the head of the latter, which includes almost all other missionary efforts, we may safely place the Missions of the Church of England in Tinnevely.

It cannot be doubted that the endeavour to diffuse Christianity amongst the higher classes of the Hindús is one of very great importance, for the institution of caste gives the higher classes greater influence in India than in any other country ; but from Swartz's time till very recently nothing was done for them by any missionary society. They could not be reached, at all events they were not reached, by any of the agencies formerly at work ; and up to the present time it is only by means of an English education of so high an order as to be an attraction to them, that those classes have, in any degree, been brought within the range of Christian influences. This plan originated with Dr. Duff and the Scotch Presbyterians ; and in the great schools which have been established by them, and more recently by some other missionary societies in some of the principal Indian cities, not only the science and literature of the

western nations, but also the truths of the Christian religion, are daily taught by men of the highest ability to thousands of the most intelligent of the Hindú youth. This educational system had only just been introduced into Madras when I arrived in 1838, and had not yet borne fruit; but about a hundred persons belonging to the higher ranks of Hindú society have now been brought by it into the Christian fold. It is true that this number is very small, compared with that of the converts connected with the other system of Missions; but it is to be borne in mind that they belong to a very influential class, a class in which no other system of means has borne any fruit whatever; and that, as the converts of this class have had to fight their way to Christ through many persecutions, many of them have risen to a peculiarly high standard of Christian excellence and devotedness. It is a very interesting circumstance, that through the influence and example of this class of converts, Christianity has begun to spread amongst persons belonging to the same social rank who have never been at any missionary school at all, or who have been educated at schools from which Christian teaching is carefully excluded; and it would appear that in Calcutta this new class of converts is now more numerous than the former. It is also chiefly owing to the influence of English education that so many social reforms are now making progress amongst the higher classes of the Hindús.

This educational department of missionary effort is far from being the only one which claims our sympathy, as some of its advocates appeared at one period to suppose; but it is certainly one of very great importance; and I may be permitted to say that it does not seem very creditable, either to the English people or to the Church of England, that the Scotch Presbyterians have been allowed almost to monopolize the Christian education of the higher classes of the Hindús. The Church of England is, undoubtedly, doing a great work in the rural districts; and in Benares, Masulipatam, Palamcottah, and a few other places, the *Church Missionary Society* has established English schools for the higher classes; but it is much to be wished that the English Church put forth more of her strength in the cities—the seats of government and commerce,—and contributed, what she has not yet done, her full share of effort towards the Christianization of the high-caste Hindús. The inequality at present existing is to be rectified, not by other bodies of Christians doing less, but by the Church of England doing more.

The *Society for the Propagation of the Gospel* has been led by such considerations recently to establish a Mission for the higher classes in Delhi; and more recently still it has resolved, at the representation of the present excellent Principal of Bishop's College, Calcutta, to make that institution useful, not only for the training up for the ministry of those who are already Christians, but for the still more necessary work of converting educated heathens to Christianity. In the Presidency of Madras it has not yet done anything in this direction, though it has three institutions for the training up of catechists,

schoolmasters, and native ministers ; but I trust it will not be much longer the only great missionary society in that Presidency which leaves to their fate the higher classes of the heathen youth. The Vepery Mission Grammar School, an institution established by this Society for the education of the Indo-British youth, did much for the improvement of that class, at a time when no other Society did anything. That school has fulfilled its mission, and has now ceased to exist ; but I hope that something will be established in its room, more directly tending to the diffusion of Christianity amongst the heathen. A few years ago I would have pleaded for the establishment in the same buildings of a thoroughly good English school, for the benefit of the Hindú youth, to be taught, not by ordinary schoolmasters, but by thoroughly qualified, devoted English missionaries ; but at present what appears to be more urgently required,—what appears, indeed, to be the great want of all the Presidential cities at present,—is an organized system of means for bringing Christian influences to bear upon the minds of those Hindús who have received a superior English education already, either in missionary or in Government schools, but who still continue heathens. This class of persons may be numbered by thousands ; and every member of the class can be reached through the medium of the English tongue. Here is a door of usefulness standing open, an extensive and rich field of labour lying vacant : which Society will have the honour of first entering in ?

The other class of Missions, the popular or parochial, as distinguished from the purely educational, expend much money and effort on education, especially on the education of the children of the poorer classes in the vernacular languages ; but they may properly be regarded as a separate class, inasmuch as they labour for the benefit, not of the young only, but of the people at large ; and the schools which they establish are connected with, and subordinated to, Christian congregations. With the exception of a few hundred at most, the entire body of native Christians may be claimed as the fruit of this system, which has been much more productive than the other of present, visible results.

In the city of Madras itself there are about 2,600 converts in connexion with the various Protestant Missions ; but when we leave the Presidency and travel southwards, we shall find a much greater number in almost every province.

In the rich and populous province of Tanjore, in connexion with the Missions of the *Society for the Propagation of the Gospel*, which were founded by the venerable Swartz, there is a native Christian community, comprising about 5,000 souls ; and about half that number are connected with the revived Lutheran (Leipsic) Mission of Tranquebar. In those old Missions, Christian life and missionary zeal had sunk to a low point, in consequence of the retention of caste distinctions ; but within the last fifteen years the *Gospel Propagation Society's* mission in Tanjore has been greatly purified and invigorated. The parochial system has been introduced, and the native congregations brought

under efficient superintendence ; education has made rapid progress ; one of the best training seminaries in the country has been brought into operation ; caste, the source of so many mischiefs, has been repressed ; and though, in consequence of these reformatations, especially in consequence of the systematic discouragement of caste, the numbers of the Christian community have been diminished, the gain to the Christian cause has been more than equivalent.

Further south, in the adjacent province of Madura,—a province peculiarly rich in historical associations,—the American Board of Missions, a Presbyterian and Congregationalist Society, has occupied the field in great force. I remember the commencement of that Mission, and happened some years after to travel through the province. At that time not a single convert had been made. On returning to this country three years ago, on my way from Tinnevely to Madras, I again passed through the district occupied by that Mission, and found that the number of native converts had increased in the intervening period from *nil* to between 4,000 and 5,000. The interesting and hopeful movement which is going forward in that province appears to have originated in the influence of Tinnevely Christianity. This was admitted by the American Missionaries themselves, and two of their number were deputed a few years ago to visit Tinnevely, and go from station to station, for the purpose of making themselves acquainted with the details of our Missionary system. In the same province there are several old congregations connected with the *Gospel Propagation Society*, and an interesting offshoot from that Mission has recently been established amongst the Poliards of the Pulney Hills,—a poor, long-oppressed, simple-minded race, to whom the reception of the Gospel has been as life from the dead. On the western side of the Ghauts, the great mountain-range of southern India, Christianity is also making progress. The missionaries of the *Basle Missionary Society* have been labouring for the last twenty years in the provinces of Malabar and Canara, on the Malabar coast, and when I last heard of their progress, their converts from heathenism amounted to 1,600.

Further south, on the same coast, there are the interesting Missions of the *Church Missionary Society* in the native states of Travancore and Cochin. I have not been long enough in India to remember the commencement of those Missions, but I have twice visited their principal stations, and on the occasion of my second visit, after an interval of nine years, found both the number of missionaries and the number of the native Christians under their care nearly doubled. It was particularly gratifying to find that the new converts who had been gathered in were not like the first converts, proselytes from the Syrian Church—an old and interesting, though corrupted, Christian communion,—but were direct accessions from heathenism, especially from classes of heathens that had never before been reached. Amongst those newly-reached classes are the “Hill-kings,” a race of rude aboriginal mountaineers, living mostly in trees, and rarely before seen by any European eye. The *Church Missionary Society's* Missions in

those districts comprise 5,400 converts, who have to contend with greater difficulties than any other native Christians in southern India, in consequence of the heathenism of the Malayála people being the most intense and fanatical with which I am acquainted, and the government of the country being heathen.

Further south still, in the Tamil portion of the Travancore country, are the Missions of the *London Missionary Society*, the most important and successful Missions of that Society in India, and which in the list of Indian rural Missions rank next to those of the Church of England in Tinnevely. In connexion with those Missions there are upwards of 18,000 converts to Christianity, nearly all of whom speak the same language as our own converts in Tinnevely, belong to the same castes and classes, and may be regarded as the same people; and though in point of numbers they are considerably behind our Tinnevely Christians, yet in education, public spirit, missionary zeal, and liberality in contributions to charitable objects, they have made, in proportion to their numbers, at least equal progress.

I now come, last of all, to Tinnevely, the province in which it was my own privilege to labour during the greater part of my Indian life. Tinnevely is the most southerly province on the Coromandel coast, lying immediately to the south of Madura, and though a peculiarly hot, sandy, and unattractive region, it claims to be regarded by the Christian with peculiar interest; for there the eye and heart, wearied with heathenish sights, are gladdened by the sight of the largest, the most thriving, and the most progressive Christian community in India. The only Missions anywhere in the East which are said to be equally progressive, are those of the American Baptists amongst the Karéns in Burmah; but as I am not personally acquainted with those Missions, I am unable to say whether this representation is correct. In subsequent communications I hope to describe more fully the Missions in Tinnevely; it will suffice at present to say, that in that province alone, through the united instrumentality of the *Church Missionary Society* and the *Society for the Propagation of the Gospel*, 20 missionary districts have been formed; Christian congregations have been established in 627 villages; 42,000 persons—men, women, and children—have been rescued from heathenism and brought under Christian instruction, of whom 26,000 have been baptized, and 4,800 are communicants; 10,000 children are receiving instruction in Christian schools; 11 converted Hindús have been admitted to the ministry of the Church of England; and now, amongst other signs of approaching maturity, considerable progress is being made by the native Church towards the support of its own institutions without foreign aid. It is true that much remains to be done before our Christian community in Tinnevely is in all respects worthy of the Christian name, and that there, as elsewhere, Christian profession and public spirit are not always accompanied by personal piety. It is also true, that in that province alone more than a million of souls remain heathens still; but it is necessary, and very consolatory, to bear in mind that in what has already been

accomplished there is much reason for thankfulness, and that the degree in which old things have already passed away is an encouragement to us to hope that in due time all things will become new.

At a former period it used to be said that it was impossible to convert the Hindús. Now that the possibility of their conversion has been proved by the conversion of a considerable number, the point of attack is changed, and it is asserted that all the conversions that are spoken of are valueless, for there is no sincerity in Hindú Christianity. They who say so, whatever be their own ideas of Christianity, take so little interest in the diffusion of its benefits, that they are content to remain profoundly ignorant of what missionaries are doing, and of the real condition of the native Christian community. It is a significant fact, that when persons of this class are awakened to spiritual life, they invariably make the discovery that there is a reality in Missionary labours which they had not expected to find: the more they know, the more they are gratified. In a subsequent paper I shall endeavour to give a fair estimate of Hindú Christianity, and to prove that, whatever be its defects, it includes a large amount of real sincerity; but I may here remark, that the liberality with which the religious members of the Anglo-Indian community contribute to missionary purposes is a pleasing testimony to the reality of the work which is going forward. Though the English in India do not number more than 60,000 souls, the great majority of whom are private soldiers, the average amount which is contributed in India for the promotion of Missionary objects has been estimated at about 40,000*l.* per annum. The list of contributors will be found to include the names of many judges and magistrates, heads of departments and governors, men of high official standing and of long Indian experience, who testify, not only by their contributions, but oftentimes by their counsel and co-operation, their estimate of the importance of the work. There is something instructive also in the proportionate amount of their subscriptions. If the eye runs down a list of Anglo-Indian contributors to any missionary object, more donations of 100 rupees (10*l.*) will be discovered than of sovereigns in this country.

It is an interesting feature of real missionary work everywhere, and certainly not less so in India than in other parts of the world, that it is carried on with so small an admixture of party-spirit. In Tinnevely, for example, we may confidently say, "Behold how good and joyful it is for brethren to dwell together in unity." Generally, the *Society for the Propagation of the Gospel* and the *Church Missionary Society* have chosen different and distant spheres of labour; the former labouring chiefly in the Colonies, the latter exclusively amongst the heathen: but in India the spiritual care of our own countrymen being provided for by the East India Company's Ecclesiastical Establishment, aided by the efforts of Additional Clergy Societies, the *Society for the Propagation of the Gospel* is set free to labour, like the younger society, amongst the heathen alone; and in Tinnevely, the missionaries of both societies labour not only in adjacent districts of the same

province, but in one and the same department of work. Under these circumstances some antagonism or jealousy might possibly have been apprehended; but so far from anything of the kind ever having appeared, I only wish that all Christ's ministers in this country were labouring in their Master's cause with anything like equal harmony and brotherly cordiality. Two Bishops of Madras, the Bishop of Calcutta, and the Bishop of Victoria, have observed, and recorded their gratification in observing, the good feeling which exists, and the last public expression of that feeling which took place before I left Tinnevely was one which was peculiarly interesting to myself. The missionaries and a few European catechists of both societies met in my house for prayer and conference, and for the transaction of business connected with various societies which are supported in common; and on that occasion I had the pleasure of receiving twenty-eight guests, of whom nineteen belonged to the *Church Mission*, and nine to the *Society for the Propagation of the Gospel*. Seven of the guests were native clergymen. Whatever differences exist, or are supposed to exist, between the two societies, they relate, not to actual missionary work, but to preliminaries; and when once those preliminaries are settled, when missionaries of either society have actually been appointed to a station, and their work is commenced, no appreciable difference remains.

All labour alike under episcopal superintendence, with the same purpose in view, in the same spirit, and in substantial conformity to the same principles of action. The only strife which I ever observed between the two societies was of a friendly, Christian sort, which conduced greatly to the advantage of both. C. M. S., with her larger body of missionaries, and her boundless finances, would always endeavour to outstrip S. P. G.; and poor S. P. G., though sadly crippled by poverty and even by debt, would always endeavour not to be outstripped.

It is not only, however, with respect to the mutual relations of the two great societies of the Church of England that party-spirit has been successfully repressed in India; it has been repressed within much wider limits.

In this old Christian country, the community of baptized believers, which ought to be in all things an example to new Christian communities, is rent into hostile sects and parties, each of which is accustomed to look only on "its own things," and too often thinks it serves God by ignoring God's gifts to its neighbours. The missionary spirit, which is the spirit of Christ and of love, has done much to mitigate both the spirit of divisiveness and the spirit of exclusiveness; but, partly from the resistance which relentless theories offer to charity, and partly from ignorance, few even of the friends of Missions in England seem to have much relish for looking upon "the things of others." In India, and throughout the Mission-field, the Missionary spirit has freer scope, and has generally brought about a more satisfactory state of things. The religious divisions which originated in England, and which are fed from England, have not, it is true, been healed in



India; but the feelings out of which those divisions arose have been repressed, and care has been taken that they should have as few opportunities as possible of breaking out into action. The various missionary societies, on sending out missionaries to India, have generally selected, as the sphere of their labours, some extensive district—some province or kingdom—in which the name of Christ was entirely, or almost entirely, unknown; and in such unoccupied regions they have located their missionaries, in the hope that they would not be tempted to interfere with the missionaries of any other society, and that they would be exempt from the danger of being themselves interfered with. This is the rule which has generally been acted upon in southern India, and hence, in most provinces, Christianity exhibits but one phase. In Malabar and Canara the only Missions are those of the Lutherans; in the Cochin and Malayálam-speaking portion of Travancore, that of the *Church Missionary Society*; in the Tamil portion of Travancore, those of the *London Missionary Society*; in Tinnevely, those of the two Church of England Societies; in the greater part of Madura, those of the American Board of Missions. This is undoubtedly the general rule, and although there are exceptions, the only exception of any importance is that of the intrusion of the Leipsic or High Lutheran Society in Tanjore. In consequence of this arrangement, though the religious divisions of England exist, they have been deprived of their sting. The missionaries of the various societies cannot, it is true, amalgamate: even co-operation, in the proper sense of the term, is impracticable. But if there is no amalgamation and no co-operation, at any rate there is no antagonism, because there is no proselytism: the rule by which all consent to be bound is that of friendly non-interference; and hence when missionaries of different communions or of different societies meet, they meet, not as opponents, but as brethren. Even if it should so happen that they are not endowed with any extra largeness of heart, where Christians of any sort are so few and far between, and where Christianity is wrestling for its very existence with a dominant heathenism, they feel that they cannot afford to “ignore” one other. So anxious are most missionaries to avoid the possibility of collision, that where the missionaries of the *Society for the Propagation of the Gospel* and those of the *American Board of Missions* found themselves working in the same neighbourhood, in the confines of Madura and Tinnevely, where it was impossible to fix a boundary line, the missionaries of the former society proposed, and the missionaries of both societies agreed, that neither society should be at liberty to establish a school or congregation within a mile of any place where the other society already had either. Such rules and such feelings have their counterpart in every other portion of the Mission-field. I need not remind the readers of the publications of the *Society for the Propagation of the Gospel*, how entirely they are in agreement with the sentiments and practice of the three South-African Bishops, and the Bishop of New Zealand.

Even in the greater cities of India, where the excellent rule

referred to cannot be acted upon, and where the missionaries of various societies carry on their work in somewhat of a promiscuous manner, it would be an error to suppose that the conversion of the Hindús to Christ is hindered by the spectacle of a divided, acrimonious Christianity. Divisions do, it is true, exist, and it is a pity that they do, but at any rate it is a consolation that they are not apparent to the Hindú.

In everything which, according to Hindú notions, constitutes a religion, in everything in which Christianity differs from Brahmanism, all Protestant missionaries appear to be at one. When the Hindús see that they all expound and circulate the same sacred volume, translated into the vernacular; that they all preach salvation through the death of the same Divine Saviour; that they all represent faith as the seed of virtue; that they are all free from the suspicion of idolatry; that they all offer to the same God, through the same Mediator, the "reasonable service" of prayers and praises in the vernacular language; when they find also that they are all alike, or as nearly alike as individual peculiarities will permit, in purity and elevation of character; that they live on terms of friendly intercourse with one another, repudiate mutual proselytism, and evidently rejoice in one another's successes, they cannot but regard them as teachers of one and the same religion, bearing the united testimony of many independent witnesses to the truths which they teach in common. It is also to be borne in mind that Brahmanism is peculiarly tolerant of diversities. The Hindús are accustomed to regard truth, not as one-sided, but as many-sided, and their most popular philosophy represents this as a necessary result of Divine knowledge coming into contact with human ignorance. It will be considered by some persons a more legitimate ground of consolation that heathens cannot become acquainted with any matter on which a really serious difference exists amongst Christians until after they have made up their minds to become Christians themselves. The only doctrines which are, or can be, preached to heathens are those on which all Protestant Christians are agreed, and questions respecting the authority of the ministry and the government of the Church necessarily lie over till heathens have been converted and admitted into the Church.

I cannot admit that there is any dereliction of principle involved in the system of mutual forbearance which I have now described. We exemplify our own principles in our own sphere, and teach our own converts our own views: we merely refrain from intermeddling with the labours of others. There is no disposition on the part of the missionaries of the Church to give up or to undervalue the order, the coherence, and the strength of the organization which has descended to us from Apostolic times; and in this race of systems, wherever ours should rank, it does not rank hindmost. Everywhere, it is true, more depends upon the man than upon his system. A good, devoted man with a defective system will do more good than a feeble-minded, unearnest man with the best system in the world; but I will say, and I say it without any disparagement of the results which others have effected, that where the system of the Church of England is adminis-

tered by men who are worthy of it,—where it frees itself from the complications and trammels which, like parasitic plants, have twined themselves round it in the course of ages, but which are no part of itself,—where it freely adapts itself to the circumstances of the place and incorporates into itself all the good it finds there, it is one which cannot easily be matched; and every one who has visited our Missions in Tinnevely, where this course has been followed, will admit, I think, that the condition of those Missions goes far to prove this point.

Though I have represented the progress of Missions in India as, on the whole, encouraging, I trust it will be remembered that what has been done is literally as nothing compared with what remains to be done, and that the most that can be said with truth is, that a promising beginning has been made. If we would fulfil the purposes which Divine Providence appears to have had in view in giving us our Indian empire, we must awake from our apathy and put forth efforts of a very different order from what we have hitherto done. I cannot forbear adding, that whilst some other communions are doing more than could reasonably have been expected, and whilst the missionary societies of the Church of England have shown their capacity for doing well whatever they are enabled to do, there are multitudes of persons, calling themselves members of the Church of England, who either render those societies no help whatever in their great work, or mock them with the most niggardly help. If higher and more worthy motives should fail to kindle in the minds of such persons some missionary zeal, I would bring before them, if I could reach their ear, a few facts which might perhaps “provoke them to jealousy.” In 1852, when an analysis of the missionary statistics of India was made, it appeared that the two societies of the Church of England employed in India and Ceylon 138 missionaries, or, if we add European Catechists, as was done in the enumeration of the missionaries of the non-Episcopal societies, the number may be raised to 160. Now, one of the facts which I should wish “easy-going” churchmen to become acquainted with is, that at the same period the missionaries of the non-Episcopal societies numbered 306.

Surely the proportion between those numbers is not what it ought to be. In so far as results are concerned, the scale turns undoubtedly more in our favour; for whilst our missionaries were but 34 per cent. of the entire number, the native converts connected with our Missions amounted to 57 per cent. But though we may hope that God's blessing will continue to rest upon our labours, it is unsatisfactory to find that our labours fall so far short of those of others; and it may be added, that in the end Providence is generally found to favour most those who labour most. Another fact, which some persons will be still less prepared to hear, is, that the Americans and the Germans are doing far more for India, proportionately to their interest in it, than is being done by English churchmen. India has been expressly committed, by Divine Providence, to the care of England; and England derives from India immense temporal advantages. **America**

has received no special call to evangelize India ; yet the two non-Episcopal missionary societies of the United States maintain in India and Ceylon no less than 67 missionaries.

When we compare this number with the 100 missionaries maintained by the *Church Missionary Society*, and the 60 maintained by the *Society for the Propagation of the Gospel*, I think it must be admitted that the comparison, in so far as it is an indication of zeal and enterprise, is not very much in our favour. Is it not well fitted to "provoke us to jealousy," that the Presbyterians and Congregationalists of the United States should feel themselves obliged to send missionaries to the British possessions in India, to teach Christianity to the subjects of the British crown ?

The zeal of the Germans for the evangelization of India puts us to still greater shame. It is considered as a matter of course that the Germans should know more about the antiquities of India, as of every other country, than we do ; but if so "practical" a people as we are should be left behind by the Germans in so practical a work as the propagation of the Gospel in our own territories, it would justly be considered, not as a matter of course, but as a national disgrace.

What, then, are the facts ? The small and poor *Basle Missionary Society* employs 27 missionaries in India ; the smaller and poorer Leipsic and Berlin Societies 15 ; and 38 Germans are employed by English Societies, most of them by the *Church Missionary Society*. Thus, in all, 80 Germans are labouring as missionaries in India ; and though nearly half of that number are supported by English funds, yet surely to give *men* for such a cause, especially *such men*, is a greater proof of interest in it than to give *money*. Leaving out of account whence their support is derived, leaving also out of account their present ecclesiastical connexion, and looking only at the country where they were born and bred, and where they received their first missionary impulse, I find that there is a larger number of Germans labouring as missionaries in the British possessions in India than of English-born members of the Church of England. Can any member of the Church of England—can any Englishman—feel satisfied with this state of things ?

It is a token for good that the funds of the *Society for the Propagation of the Gospel*, as those of her sister, the *Church Missionary Society*, are steadily increasing. Our income for the year which has just terminated has exceeded that of the previous year by 3,000*l.*, and the previous year's income exceeded that of the one before by 15,000*l.* I trust, therefore, that it will soon be possible for the Society to do more for India. I am well aware that our ever-increasing colonies have the first claim upon its assistance ; but, notwithstanding that admission, I greatly regret that the number of its missionaries and the amount of its expenditure in India bear so very small a proportion to the work which is to be accomplished. Few of our friends are aware how far we have been left behind in the race by other societies. In 1856, leaving out of account sums raised and expended in India, the *Society for the Propagation of the Gospel*

expended on Indian Missions 19,000*l.*, of which 2,800*l.* were absorbed by Bishop's College, Calcutta. This is, no doubt, a considerable sum, and it betokens the existence of a considerable degree of interest in the welfare of India ; but it shrinks into less imposing dimensions when compared with the amount expended by other Societies. Leaving out, as before, sums raised in India, the *Church Missionary Society* expended during the same period on Indian Missions 44,000*l.*, the *London Missionary Society* 20,500*l.*, and even the *American Board of Missions*—one of the two American Societies labouring in India—17,000*l.* May I not reasonably wish that the *Society for the Propagation of the Gospel*—the oldest of all our Societies—stood higher in the scale ? The Society would be delighted to have it in its power to expend more ; but it can expend only what it receives. If its friends would open their hearts and hands, and promote its cause with a more affectionate zeal, and if the number of its friends should be increased, we should undoubtedly be enabled to move forward ; but if otherwise, in answer to the cry of India, “Come over, and help us,” the Society will be obliged to send out, not missionaries, but regrets.

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## A DOMESTIC MISSION IN THE UNITED STATES.

WE think our readers will be interested in the following letter to the Secretary of Domestic Missions, which appears in the *Spirit of Missions* for February. It is written by the Rev. J. A. Merrick, of Paris, in the diocese of Kentucky.

“Our work here is steadily, though slowly, making sure progress. Slow as it is, however, its rate of progress is proportionally greater than that of the diocese.

You can scarcely form an idea of the sad state of things in this part of the country. Oft my heart aches at the prospect, and the only thing that keeps me here, to my own disadvantage, is the spirit that led one faithful prelate to say of another field,—‘If, at the day of judgment, I find that I have been the means of saving one poor soul, I shall count all my earthly labours amply recompensed.’

Here we have uncommonly poor kind of material to work upon, and I speak with some confidence, after having tried missionary labour on both sides the Mississippi, among whites and aborigines. This material is composed of elements (chiefly Campbellite and other Anabaptistic heresies), so powerful in their hold upon the popular mind, and so widely disseminated, united with a bitter opposition to the Church, that we feel it to be no little triumph whenever we secure even one soul from those evils. Another obstacle is almost peculiar to Kentucky, one that has, in other days, given it a very dubious kind of repute. It is an exhibition of temper, boasted of as “*true nobility of character*,” which, instead of doing good for evil, exhibits the retaliation of evil for evil. Its effects are seen in the general want of parental discipline, and in the utter contempt of the administration

of law, from the lowest to the highest, in retaliation of even the most trifling offences. This principle of action I have heard repeatedly avowed, even by the hoary head and in the *Court of Justice*. But, of course, it is *exhibited* only when the wind is contrary, and the evil is scarce as common now as in the past generation—that of pistols and bowie-knives in every one's pocket.

This is the *basis* upon which the character of the present generation is built, and which can be removed, and is being removed, only by the Church. This assertion is not reckless, as may be perceived by the fact that the belief, in this region, is that children are not to be taught in things that concern the soul, and consequently not baptized until operated upon by the Holy Spirit, at a maturer age. Hence they run wild.

To combat these evils we have maintained the principle of presenting the Church as the authorized teacher of Divine Truth; this being her only claim to be heard amidst the numerous parties with which Kentucky is replete. This attracts the attention of the grown up, and though it raises a cloud of dust for a moment, it has its usual effect.

For the children we have established parish schools, special services and instrumentalities, in which they have become interested. And also the slave is attended to with equal care.

The means of training in the Church's holy faith are used weekly; and in attaining the results we are cautious lest they be led to enter upon the way of life without the necessary substratum. And, with this rigid caution, we have reaped a cheering fruit, in the confirmation and admission to the Holy Communion of some of these.

These statements will tell more effectually than bare statistics, which, for a proper estimate, depend upon local circumstances unknown to the general reader. Hence the clergyman, who labours with all the energies of his soul, and with really great success, is often placed, by his public reports, at a disadvantage.

Yet, as I must state such facts as are demanded, they are given. My baptisms for the past year, in this Anabaptistic locality, have been 41, of whom 10 were slaves; confirmed, 4; communicants last reported, 24; present number, 34; marriages, 4; burials, 2; Sunday Scholars last year, 36; present number, 129, of whom 61 are slaves; teachers 11; parish school, for religious as well as mental training—teachers, 2; pupils, 37.

Divine service is held on Sundays, Holy Days, and Litany Days, besides other extra services, on each of which occasions sacred instruction is given, and the Holy Eucharist celebrated frequently—an advantage apparently given us by the weekly communion of the Campbellites. The children have been catechised, in Church and in schools, over 200 times, referring every topic to the catechism as its map or charter.

Thus, by God's help, we are overcoming the difficulties and disorganization I found on my arrival."

## THE CHURCH OF ENGLAND IN PARIS.

*(From the Correspondence of The Guardian.)*

A CHANGE of considerable importance to British residents in Paris is, I am given to understand, likely to take place in the religious accommodation at present afforded them. Owing to the debilitated health of the Rev. Mr. Chamier, the proprietor of the Episcopal Church in the Rue d'Agasseau, the only regularly and canonically established place of Anglican worship in the capital, that gentleman, I believe, does not contemplate returning to the duties from which he has now long been compelled to absent himself. The property will, it is said, in consequence, be brought into the market, and sold, if it be not so already, to the highest bidder, who may devote it, of course, to the use of any creed or congregation to which he may be himself attached to give the preference. It is asserted, and I am inclined to believe it, that the building has been already disposed of to two American gentlemen, who are said to contemplate devoting the church to the use of their own countrymen, and appointing an American Episcopal clergyman with a fixed salary to do the duty, they themselves retaining and managing the letting of the seats. Another report is, that the building is to fall into the hands of the American Presbyterians of Paris, a large and wealthy body, one of whose celebrities, Dr. Kirk, is at present here with a view to organize a congregation. You will naturally ask, What are the English residents about, while their long-established and most respectable and seemingly place of worship is thus threatened to be lost to them? An attempt is being made on their part also to obtain possession of the church, by means of a subscription amongst themselves, and by an application, I understood, for aid from government. I confess I am apprehensive of failure in both these quarters. The last attempt made here for a subscription for Church purposes amongst the English residents broke down altogether. The crowded attendance at the Embassy, where the service is performed, if no longer in a dining-room, at least next to it, and where it is necessary to go an hour before the time to secure a seat, proves that a religious service "gratis," be it of what kind it may, is the great desideratum of our economical countrymen. The Voluntary system and its burdens are much better understood and more willingly borne by our American cousins. As to government aid, I am at a loss to understand on what principle it can be asked for by absentees, except as to a very limited amount for official personages and occasional travellers; unless, indeed, the House of Commons could be persuaded, which it will not easily be, that a handsome and well-endowed English Episcopal church would be an establishment at once of the greatest benefit in Paris, and of a high and most important influence as regards national and religious representation in this country. Paris is a place exceptionally situated and exceptionally occupied as regards ourselves. It always will be full of English, as a matter of fact, here either for business or pleasure, or

both ; and although a government cannot be expected, as a general rule, to build churches for people who choose to live abroad, yet when the object would combine useful and general religious influence with almost national convenience at certain seasons of the year, an exception might be made in such cases to promote it even at the public cost.

[It will not be creditable to our nation and our Church if this building, erected by Bishop Luscombe, and used so long for the worship of the Church of England, is alienated to any other body. We are not aware if it has been consecrated.—ED. C. C. C.]

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### Reviews and Notices.

*Christ and other Masters : an Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World ; with special reference to prevailing Difficulties and Objections. Part II. Religions of India.* By CHARLES HARDWICK, M.A., Christian Advocate in the University of Cambridge. Cambridge : Macmillan and Co. 1857.

WE regard the appearance of this Second Part of the present Christian Advocate's work with peculiar interest. It is satisfactory to see the Brahmanical and Buddhist systems at length admitted within the circle of those religions which are regarded as important for the elucidation of Christianity, by way of comparison or contrast. We have long been of opinion that writers on the evidences, or philosophical grounds, of revelation, have confined themselves to by far too narrow a range of topics, when they have brought forward the popular mythologies, or the profound speculations, of Greece and Rome, or the religious systems of Zoroaster, Confucius, and Mohammed, as complete and exhaustive representations of the workings of unassisted human reason on theology.<sup>1</sup> This exclusion of Indian religion and philosophy from the consideration of the past generations of our theologians, was, to some extent, unavoidable, as it is only within the last seventy years that the stores of Sanskrit literature have begun to be unlocked ; and even to this day the speculations and the mythology of the Hindus are familiarly known to a very small number of scholars. It is not, therefore, very wonderful, that the religious systems of Greece and Rome have been hitherto regarded as adequate representatives of the genius and workings of heathenism. Now, however, a deeper and a broader spirit of inquiry has been awakened, and the claims of Indian literature to a share in the attention of thinking men have begun to be recognised ; and as scholars of high repute<sup>2</sup> have expressed the opinion that the Hindus are the only people, besides the Greeks, whose philosophical speculation is perfectly

<sup>1</sup> See some remarks on this subject in the *North British Review*, No. xlix. p. 209.

<sup>2</sup> See Prof. M. Müller's Essay on Indian Logic, appended to Thomson's "Laws of Thought." Third Edition.



original and underrived, it is not wonderful that their religious opinions should now be regarded as calculated to throw some light on the struggles and aspirations of the human soul after the knowledge of itself and of its Creator. While, however, we consider that it is high time that Hinduism and Buddhism should, (on grounds altogether unconnected with the propagation of Christianity in India, and relating only to the history and the theory of religious belief in general,) receive a due measure of attention; yet as important subjects do not always receive that notice which they deserve, we are not the less grateful to Mr. Hardwick that he has actually bestowed so great pains on the discussion of these Indian systems. The able and important treatise of Mr. Williams, which was noticed in our Number for February, though devoted to the consideration of Hinduism, is not intended, at least primarily, to discuss that system, as a great phenomenon in the history of human belief, deserving of notice from its own intrinsic interest; but is directed to the special object of bringing out the weak points of Indian paganism in contrast with the truths of Christianity. The work now under review must, on the other hand, be considered as directly testifying the conviction of its author that the religions of India constitute a series of spiritual manifestations which have a strong claim on the notice of all deep and scientific thinkers.

The first part of Mr. Hardwick's book, (which was formerly noticed in our Number for January, 1856, vol. ix. p. 273.) is introductory. The following extract from that portion of the work will afford some idea of its general aim:—

"A living writer has observed, that 'the noblest and most effectual way of defending Christianity is not to condemn everything which preceded it,—to turn all the virtues of distinguished heathens into splendid vices,—but rather to make them testify in its favour.' Such is also my conviction; and with kindred feelings I now purpose to reopen the investigation of those leading facts, and the analysis of those ideas of heathenism which the opponents of Christianity have been accustomed to adduce as parallel to what is found in the Sacred Volume, and as, therefore, placing Gentile systems on a level with the Church of God. Such points of correspondency, where they in truth exist, I hold to be explainable without in any way diminishing the lustre of the Gospel, or detracting in the least degree from the supremacy which it enjoys in the affections of the Christian world."<sup>1</sup>

In pursuance of this view, the author there proposes to discuss the religions, 1st, of Hindostan; 2d, of Mexico, China, and the Southern Seas; 3d, of ancient Egypt and Persia; 4th, of ancient Greece and Rome; and, 5th, of the Saxon, Scandinavian, and Slavonic tribes. Having in the First Part considered the religious tendencies of the present age which led to the inquiry, and bestowed a separate investigation on two points which he regarded as necessary to his argument, viz. *the unity of the human race*, and *the characteristic features of the Old Testament religion*, the author now comes, in the Second Part, to review the "religions of India," and their parallelisms and contrasts with Christianity. In noticing this work, it will be proper for us to

<sup>1</sup> "Christ and other Masters," Part I. p. 41.

see, first, whether Mr. Hardwick has given an accurate representation of the religions of India, as they are in themselves ; and, secondly, whether his views of their relations to Christianity are correct.

Though not an Orientalist by profession, or pretending, in general, to draw his materials from original Indian writers, Mr. Hardwick has consulted the best secondary sources, both English and German, with much industry, and has produced a fair, and almost always accurate, representation of the different branches of Indian religion and philosophy, the spirit and character of which he has very justly appreciated.<sup>1</sup> He divides the phases of religious thought in Hindustan into three ; first, that of the early Vedic religion, in which the worship of the elements predominated, and "the image of one holy, personal Creator" was "fading more and more completely from the Hindu mind," "the feeble and expiring" remnant "of an older and a purer revelation ;" while, at the same time, "the Vedas, taken as a whole, reveal to us an aspect of religious feeling, always bordering upon pantheism, often passing quite across the border." The second phase is "Brahmanism," when the gods had become "more completely humanized," the Divine had "been distinctly apprehended under the form of the human," and Hinduism had acquired "a far more definite creed, a cumbrous and elaborate ritual, a code of laws, a dominant order of religious teachers," and, with all this, a more fully developed speculative pantheism. The third phase of Indian belief, according to Mr. Hardwick's view, (but which, we should think, was in part coeval with the second,) is that exhibited by the bolder speculators who gave rise, first, to the Sāṅkhyā philosophy, secondly, to Buddhism, and, thirdly, to the eclectic school represented by the Bhāgavad Gītā. We are unable to describe these several systems, and can only refer to some points on which we are disposed to differ from the author in the account he gives of them.

We observe that Mr. Hardwick remarks in reference to Kapila, the supposed founder of the Sāṅkhyā philosophy, that "he is not unwilling to assign the origin of individual souls to some great central essence, gifted with volition, and, as such, analogous to the abstract God of the Vedantins." No authority is given for this statement. It may have been derived from Mr. Cockburn Thomson's book on the Bhāgavad Gītā ; but this author's view on this subject is justly controverted by a writer in the *North British Review* (No. 49, p. 223, note.) One of the very highest authorities, Mr. Colebrooke, states, in his Essay on the Sāṅkhyā system, (*Transactions of the Royal Asiatic Society*, vol. i. p. 31,) that the soul is considered to be "neither produced nor productive. It is multitudinous," [*i.e.* there is a multitude of souls, and not one only universal soul,] "individual, sensitive, eternal, unalterable, immaterial." It is scarcely necessary to say, that we are here referring to the pure Sāṅkhyā system, as exhibited in the aphorisms and developed in the commentaries of the school ; and not

<sup>1</sup> As Mr. Hardwick gives copious references to his authorities, the reader of his book has the opportunity, if he pleases, of pursuing the study in further detail.

to those eclectic modifications of it which may be found in the mythological poems, the Purānas.

Mr. Hardwick appears to us to give too much prominence to the Bhāgavad Gītā, as a representative of the eclectic school of Indian philosophy; and to ascribe too great originality to its author, when he speaks of him as a poet and philosopher who sought to reconcile the conflicting claims of orthodoxy and the Sankhya, and to combine the principles of asceticism with the performance of active duties. (P. 73.) This blending of the Vedānta and Sankhya doctrines, and this reconciliation of an unworldly spirit with a due attention to the affairs of life, was more probably a view which grew up by degrees; and though the composer of the Bhāgavad Gītā may bring out those principles, in some respects, more distinctly than the generality of extant writers, it is not at all necessary that we should conceive of him as having himself thought them out. The writer of an article on the Bhāgavad Gītā, in a Calcutta magazine for March, 1825, pp. 9, 10, seems to take this view, when he says: "In this enlarged interpretation of the doctrine of the Vedas, the Puranas were chiefly instrumental; and amongst them the principal agent was the Mahā Bhārata, or, at least, the Bhāgavad Gītā." And he adds, "In this new sentiment," (viz. that faith is sufficient for emancipation,) "the Bhāgavad Gītā stands preeminent; and it is repeatedly declared in it that trust in Krishna is of itself exemption from all return to worldly existence. Such assertions are a clear proof that the work which maintains them is the production of a more modern and degenerate Hinduism." Mr. Hardwick adds, in reference to the doctrines of the Bhāgavad Gītā, that they may be regarded as "the last development of Hindu philosophy." This also appears to us an incorrect statement. Not to insist on the circumstance that the Bhāgavad Gītā has very little claim to the rank of a philosophical work at all, it would seem that the latest development of the Vedānta philosophy, as it is seen in the *Vedānta sāra*, and other similar treatises, unless corrected therein by the writer, and the theories of Ramanuja and Madhavacharya, must all be posterior to the era of the Bhāgavad Gītā.<sup>1</sup>

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<sup>1</sup> The school of Ramanuja, though maintaining that Vishnu and the universe are one, yet denies, (in opposition to the Vedānta,) that the Deity is devoid of form or quality; and regards him as endowed with all good qualities, and with a twofold form, viz. that of Supreme Spirit, or Cause, and the gross one, or effect, i.e. the universe, or matter. (Professor Wilson's "Sects of the Hindus," Calcutta Reprint, pp. 29, 30.) Madhavacharya identifies "Vishnu with the Supreme Spirit," "from whose substance the world was made," who is "endowed with real attributes," most excellent, though undefinable. "As there is one independent, however, there is also one dependent. And this doctrine is the characteristic dogma of this sect, distinguishing its professors from the followers of Ramanuja as well as Sankara, who maintain the qualified or absolute unity of the Deity." "Life," Madhavacharya says, "is one and eternal, dependent upon the Supreme, and indissolubly connected, but not the same with Him. An important consequence of this doctrine is the denial of Moksha" [liberation of the soul] "in its more generally-received sense, or that of absorption into the Supreme Spirit, and loss of independent existence after death." -Ibid. pp. 90, 91.

We now come to Mr. Hardwick's second chapter, on "the apparent correspondences between Hinduism and revealed religion." There are, he remarks, some writers who think that the "correspondences between the heathen and Christian systems, where not purely casual and external, may be almost universally referred to some internal affinity, to principles inherent in the constitution of man, and stimulated by the necessities of his moral nature; the grand merit of Christianity" being "that it has spoken with authority on the character and bearing of those fundamental principles," &c. But our author himself, while he grants "that such assumptions will account for several of the points in question," is of opinion that "there are many other indications of affinity so minute and so specific, that we cannot pass them over with this short and summary explanation;" and thinks that we should first ascertain "what is the amount of probability that *some outward channel of communication existed at or prior to the birth of Christ, between Hindu philosophers and the doctors of the western world,*" (p. 84); and whether it is probable that "any interchange or fusion" of doctrines would take place between those two regions. His conclusion, from a review of history, is, that it is not improbable that "while India, on the one hand, stimulated the formation of the early Christian heresies,<sup>1</sup> genuine Christianity may, in turn, have imported some of its distinctive elements into the speculations of Brahmanical or Buddhist doctors." (Pp. 89, 90.) He then discusses three points in which Christianity and Hinduism "have been thought to touch," viz. (1) Hindu Monotheism; (2) Hindu Triads, or Trinities; and (3) Hindu Incarnations, especially that of Krishna. In regard to momotheism, Mr. Hardwick says, with considerable justice, (1) "that current statements on the purity and sublimity of early Hindu worship are very much exaggerated; and (2) that where traces of monotheism exist at all, they indicate a tenet far inferior to the lofty theism of Christianity," (P. 92); and that "the best conceptions formed of the Supreme Being, in the highest systems of Hindu philosophy, are all imperfect and one-sided." (P. 98.)

Proceeding to the subject of incarnations, we find Mr. Hardwick observing, that that theory is not to be found either in the Vedas or the laws of Menu; and that we do not meet it till we "reach a later stage in the religious history of Hindostan." There was, however, he considers, "a clear tendency in the direction of this dogma, when philosophers had once begun to realize the principle of emanation; for if all created beings had within them particles of divinity, it was easy to believe that heroes, whether physical or moral, had been gifted with so large a share of the divine, that God might, without impro-

<sup>1</sup> On this subject, see the first part of the third volume of Professor Lassen's work on ancient India, (*Indische Alterthumskunde*), which has just come out. Professor Weber, of Berlin, has treated the general question of the early connexion of India with western countries in two papers in a German periodical, (the *Kieler Allg. Monatschrift* for August and September, 1853.) See the same writer's German translation of the drama called *Mālavikā* and *Agnimitra*. (Preface, pp. xxxv. xliii., &c.)

priety, be said to dwell in them, to speak in them, to use them as material instruments whereby his purposes were carried out." (P. 110.) After comparing the Indian legends regarding Krishna with the sacred history of Christianity, he comes, however, to the conclusion that, though many of the parallels between the accounts of Krishna and Christ may have been accidental, "all can scarcely be so treated, without violence to all probability and ordinary experience," (p. 118;) and rejecting, as a matter of course, the supposition that the history of Christ is in any way derived from that of Krishna, he regards the development of the conception that Krishna was a demi-god or emanation "especially connected with Vishnu, and zealous for the purity and permanence of the physical creation," and the amalgamation of this conception "with the higher thoughts propounded in the Bhāgavad Gītā," as "products of external agencies, connected with the spread of Christianity." (Pp. 121, 122.)

We agree fully with the author in his opinion that, while the story of Krishna's incarnation and the character of his worship tend to "prove that man is far from satisfied with the prevailing forms of nature-worship, and is struggling to become more conscious of the personality of God, and panting for complete communion with Him;" and that these legends "recognise the idea of God descending to the level of the fallen creature, and becoming man," and bear witness "to a consciousness of moral guilt, as well as to a sense of physical evil;" yet the whole system falls "indefinitely short of Christianity." We wish, however, to make some remarks on the question whether or not the accounts connected with Krishna, or the religious tenets of the Hindus generally, have been in any degree influenced by any notices or rumours of Christian history or doctrines being communicated to the authors of those legends or tenets.

There is no doubt that, in some branches of knowledge, India has borrowed from the more western countries, as well as the western countries from India. Alexander's invasion of Hindostan, the visit of Megasthenes to the court of the Hindu monarch Sandrakoptos (Chandragupta) on an embassy from Seleucus, and the establishment of a Greek dynasty in Bactria, are all well-known facts. And, on the other hand, a story is told by the peripatetic philosopher Aristocles, on the authority of Aristoxenus, a pupil of Aristotle, (Eusebius, *Evang. Præp.* xi. 3,) of an Indian who conversed with Socrates at Athens; though for the truth of the account Aristocles does not vouch. Intercourse of this description might, indeed, be easily conceived to take place without any influence of a deep and lasting character being exercised by the people of the East upon the West, or *vice versa*, and without any effective communication of ideas on the one side or the other. But we possess distinct proof that some of the Indians had a great reverence for the western nations, and borrowed from them in at least one department of science, viz. in astronomy; for Vārāha Mihira, (a well-known Indian writer on astrology,) who is considered by Mr. Colebrooke (*Misc. Essays*, ii. p. 482) to have lived about the end of the fifth century of the Christian era, mentions the

Yāvānās (apparently the Greeks) as skilled in that science. "For the Yāvānās," he says, "are barbarians; but this science is well established among them; and they are revered as Rishis; how much more shall a twice-born man who is skilled in astrology be venerated!" (Ibid. pp. 410, 411.) In the great epic poem, the *Mahā Bhārata*, too, we find the Yāvānās mentioned as "omniscient, and distinguished for their heroism." And Mr. Hardwick (in pp. 89, 92, and 120, notes) quotes the German Journal of Professor Weber on Indian literature on the same side of the question, in support of the view which he himself adopts in regard to the influence of Christian history on the formation of the legends regarding Krishna, and on Indian monotheism.<sup>1</sup>

(To be continued in our next.)

*Sermons on the Church of England; its Constitution, Mission, and Trials.* By the RIGHT REVEREND WILLIAM GRANT BROUGHTON, D.D., late Lord Bishop of Sydney, and Metropolitan of Australasia. Edited, with a Prefatory Memoir, by BENJAMIN HARRISON, M.A., Archdeacon of Maidstone, Canon of Canterbury. London: Bell and Daldy. 1857. (Pp. xlv. 360.)

WE have heard it said of a late learned divine, sometime Chaplain to the good Archbishop Howley, that, when inspecting with his friends the portraits of Prelates which hang in Lambeth Palace, he would pause opposite that of Bishop Burnet, and looking at it would remark, "Don't you see, that man cannot bear to have his character looked into?" Of the late Bishop of Sydney, on the contrary, we may affirm, that no man of his generation can better "bear to have his character looked into." The union of simplicity and learning, sympathy and firmness, holiness of living and orthodoxy of teaching, in that lamented Prelate, is very remarkable. The contemplation of it, too, is well calculated to improve and cheer all who can appreciate what is truly great and good. We are, therefore, thankful to Archdeacon Harrison for having collected the materials for such a study, in his "Prefatory Memoir," wherein, with his accustomed judgment and kindly sympathy, he has illustrated the main features of the character of Bishop Broughton. That such a man was permitted by Divine Providence to occupy such a position as he did, and for the

<sup>1</sup> Weber, in the second volume of his Journal, (*Indische Studien*), pp. 397, &c. and 409, &c., reasserts his views on this subject against Professor Lassen's objections; maintaining the influence exercised by Christian doctrines on the monotheistic tenets, the Krishna-worship, and the incarnation system of the Hindus; urging as proofs, the intercourse which existed from an early period between India and the West, the openness of the former to receive western ideas, the difficulty of otherwise explaining the Krishna-worship, and its correspondences with various features of Christian history, the weakness of the grounds for identifying Krishna with the Indian Hercules of Megasthenes, and (even if that identity be admitted), the insufficiency of the proof thence resulting to show that at that period Krishna was regarded as an incarnation.

space of more than twenty-three years, calls forth, in the retrospect, feelings of the most devout thankfulness.

The twenty-five Sermons, which this volume contains, bear ample witness that

"Bishop Broughton was warmly attached . . . to the principles of the English Reformation, and to the doctrines contained and guarded in the Liturgy and Articles of the Church of England: the Catholic faith, handed down from the early ages; the supreme authority of Holy Scripture; the doctrine of man's justification through the merits of Christ alone, by faith; the Church, the witness and keeper of Holy Writ; the Sacraments, divine ordinances of Christ's institution, sure witnesses and effectual signs of grace derived from Him. With equal strength of attachment he clung to the appointed order of worship in the Church of England—her forms of daily prayer, her seasons of fast and festival, her devout commemoration of her Saviour's sufferings, and, subordinately, of the holy example of his saints and servants. He recognised in her sacred orders and forms of government the marks of divine and apostolical appointment, and found in this conviction that which alone would sustain the minister of Christ amidst the difficulties and trials of his office, especially in arduous posts of Missionary service."—*Memoir*, p. xxxii.

This passage may almost be regarded as a general "summary of contents" of the Sermons. Their style reflects the man, being calm and perspicuous, with close application, and warm appeals to his hearers. It is, of course, impossible, by any extract such as our limited space would admit, to give our readers correct ideas in these respects. The XVIIIth Sermon (2 Tim. iii. 7), on "Hindrances to attaining Religious Knowledge, preached at St. Mark's Chapel, in the Parish of Alexandria," is in every way an instructive and striking discourse; and affecting, too, is the XXIIInd, on the "Prayer of the Aged Christian" (Ps. lxxi. 9), preached within a fortnight of his last farewell to his Diocese.

This Memorial Volume, we trust, will find its way into many a home, particularly in those parts where the revered and gifted BROUGHTON passed any of his days; for precious now are the associations of the infant at Westminster, the child at Barnet, the boy at Canterbury, the young man at the East India House, the undergraduate at Cambridge, the Curate at Hartley Westpall, the Arch-deacon, the Bishop, the Metropolitan at Sydney, and "the Church's son brought back to her from afar," to die peacefully in London.

We further commend the volume to Churchmen, on the ground that "any proceeds from the sale of the Sermons will be devoted to the carrying on of the design which the Bishop had so deeply at heart—the completion of the Cathedral at Sydney."—(*Memoir*, p. xlv.)

May we, in conclusion, suggest the publication in a collected form of the Letters, Addresses, Charges, &c., of the late Bishop of Sydney? Many of them are upon subjects of extreme importance in connexion with the Colonial Church, and the treatment is such as to make them invaluable documents in these, and, indeed, in all times.

*Cathedrals. A Paper read in the Ruri-Decanal Chapter of Dorchester,* by W. P. WARD, Rector of Compton Valence, (Foster, Dorchester,) is an interesting Pamphlet, containing practical suggestions as to the

way in which Cathedrals might be made useful instruments for the relief of the most pressing wants of our Church.

*Ancient Collects and other Prayers, &c.*, by WILLIAM BRIGHT, M.A. of University College, Oxford, and Tutor of Trinity College, Glenalmond, (J. H. & J. Parker,) is a very good little book, with two valuable Appendices. *A Manual of Household Prayer*, by the Rev. William J. Deane, has been published by Messrs. Rivington. One of the best signs of our times is the great number of devotional works which are published, and, we hope, used.

A very good and interesting pamphlet has been published by Messrs. Grant of Edinburgh, and Messrs. Rivington of London, with the title—*What is meant by Apostolical Succession? A Question answered by a Clergyman of the Scottish Episcopal Church.*

The volumes of the *Monthly Packet* and the *Magazine for the Young*, for 1856, both published by Mozley, are equal to their predecessors, which is high praise.

The January number of *Le Messager Evangélique* (Masters) contains a Sermon on Christian Watchfulness; Extracts from the Journal of Archdeacon Merriman, published in the *Colonial Church Chronicle*; and several other articles all good, and in good French.

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## Colonial, Foreign, and Home News.

### SUMMARY.

THE Bishop of ANTIGUA has held a Visitation, mainly for the purpose of Confirmations, in three of the leeward islands of the Diocese, Montserrat, St. Christopher's, and Nevis. The Bishop held an Ordination at the Chapel of Ease at St. Christopher's, November 30th, St. Andrew's Day, when he admitted the Rev. Edward Home to the order of Priesthood. The whole number of persons confirmed in the Bishop's Seventh Series of Confirmation is 950, making a total of 9,549 confirmed since the appointment of the Bishop.

The Commemoration of St. Thomas' College, COLOMBO, was held on Thursday, December 18th, in consequence of St. Thomas' Day falling on a Sunday. We have seen an account of the proceedings in a Ceylon newspaper, the editor of which says:—

"To the Bishop, and to the Church, whose servant he is, Ceylon is indebted for the existence of this most noble institution. Will not every one join in the hope so feelingly expressed by his Lordship, 'Esto perpetua?' We trust so: we hope that the support that the College will render, in converting the heathen, by sending out into the jungle teachers of their own nation and language, will, and we believe it will, re-act by giving increased support and aid to the College, and to the Church to which it owes its existence. The sound and sterling



religion which has been the boast and blessing of Great Britain, we owe mainly to the orthodox divines of the Church of England. It is to such men that Ceylon, already much indebted, will owe her full admission, under Divine Providence, into the Church; and the light of Christendom will extinguish the idolatry of this fair land. Ordinary secular education of a high character can be obtained at St. Thomas'; but this is a mere drop in the ocean of its usefulness; for, more important than all other considerations, a body of Christian teachers will be sent from thence among the people—themselves taught positive, established, acknowledged forms of religion, without which religion itself languishes and becomes more a sentiment than a real power."

The Synod at MELBOURNE opened October 16th, and continued till November 1st. It is to meet again in April.

At a Meeting of the Upper House of Convocation, on Friday, February 6th, the following resolution was agreed to:—

"That a committee of this house be appointed to consider the best modes of making fresh exertions for sustaining and extending the Missionary efforts of the Church, both at home and in foreign parts; and that his Grace, the President, be requested to direct the Lower House to appoint a committee of their own body to consider the subject of that address, and to be ready to attend this house when desired to do so."

The Bishop of EXETER moved that the committee consist of the following members:—

The Bishops of London, Winchester, Exeter, St. David's, Oxford, Lincoln, Salisbury, Bath and Wells, Gloucester, Lichfield, and Worcester.

The debate on this resolution is full of interest and importance, and we regret that our space is too narrow to allow us to present it to our readers. The following prelates took part in it:—His Grace the President, the Bishops of Oxford, St. David's, Exeter, Winchester, Llandaff, Bath and Wells, Salisbury, and Lincoln.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—Feb. 3, 1857.—Archdeacon HARRISON in the Chair.—The sum of 500*l.* was voted towards the Endowment of a Bishopric at Kingston, Canada West, to be paid as soon as the rest of the sum required shall be raised.

The following Report was read by the Secretary:—

"The Standing Committee beg leave to report to the Board, that at a large meeting of the Committee the following Resolution, adopted by the Board at the last General Meeting, on the motion of the Rev. Dr. Biber, was read:—

"That the Standing Committee be requested to take into their consideration the expediency of publishing, under the sanction of competent ecclesiastical authority, an edition of the authorized version of the Holy Scriptures, with such additions to the marginal

readings as may have been supplied by collation of manuscripts, or by the Biblical researches of scholars, since the publication of that version.'

This subject having been fully considered and discussed, the following resolution was agreed to, *nem. con.* :—

'That the Standing Committee have taken into serious consideration the important question referred to them by the Board; and they are of opinion that it is not expedient for the Society to undertake the preparation of such a work.'

It was agreed that the Report of the Standing Committee be received and adopted.<sup>1</sup> Dr. Biber gave notice that at the meeting in March he should move that the above resolution of the Standing Committee be taken into consideration on Tuesday, May 5th.

The following extract was read from a letter of the Bishop of NATAL, dated "Maritzburg, Oct. 28, 1856:"—"I venture to ask of the Society a grant of the cost of printing and publishing this book of the Acts of the Apostles in Zulu Kafir. Nothing new has transpired with us since my last. Our Kafir school goes on very well; and I am now daily in expectation of the supply of English books, selected from the Society's stores. I am now busily engaged in preparing a new edition of the Grammar; the first, which the Society kindly gave us, having done its work as well as I could have desired. I am also busy with a Reading Book in Kafir, containing passages descriptive of matters in geography and science generally, which are likely to interest the native mind, together with European tales and fables translated, and passages of Zulu history taken down from the lips of natives. These, I hope, will be useful, not only for the instruction of the natives themselves, but for the improvement of Missionaries in their study of the language. Some of our little Kafir lads are able now to add up correctly six rows of figures with seven figures in each; and they are quite able to read their Prayer-book, and take their part very becomingly and reverently in the service. I have now succeeded in securing the assistance of two natives, formerly under the teaching of American Missionaries, but who now live at this station (Ekukan-yeni) and take a regular part in our daily school-work. They are very intelligent and promising young men; and I fully hope to see one of them at least, if not both, hereafter ordained as Missionaries of the Church of England." The sum of 42*l.* 3*s.* 3*d.* was granted, being the cost of printing and publishing the Acts of the Apostles in Zulu Kafir.

A letter was read from the Bishop of GRAHAMSTOWN, dated "Brighton, Dec. 27, 1856," of which the following is an extract:—

"In a letter from the Bishop of Capetown to the Secretary of the *Society for the Propagation of the Gospel*, which he has forwarded to me at the Bishop's request, and which contains an account of some matters in the Diocese of Grahamstown, it is stated that there is a

<sup>1</sup> The adoption of the Report was seconded by the Rev. Dr. M'Caul, in a speech which we should be thankful to see in print.

want of suitable places for Divine worship in most of the Kafir Missions in that Diocese.

'There is,' he also states, 'no fund whatever from which chapels can be erected, and Sir George Grey's grants will not cover all the expenses of dwellings in outposts.'

You are probably aware that a considerable grant has been made by the *Society for the Propagation of the Gospel* for the support of Missionaries in that Diocese. There are three separate Missions to the Kafirs, besides one to the Fingoes, and I trust in a few months that in each there will be two, if not three, ordained Missionaries labouring.

My own impression is, that in all infant Missions school-chapels are the best, and that churches set apart for nothing but Divine service are needed only when the number of converts is such as to assume the form of a Christian congregation, which I conceive is hardly the case at present in our Kafir Missions.

But if your Society is disposed to assist these Missions in the erection of chapels, and will make a grant for this purpose, I will apply it in such a manner as I shall find, on visiting the Missions, will be most calculated to be useful to them in their present state."

The Society agreed to place 300*l.* at the Bishop's discretion for the purpose stated in his letter.

A letter was read from the Bishop of MAURITIUS, dated "Port Louis, Nov. 29, 1856 :"—"On my return from the Seychelles, the 17th of this month, I found the box of Arabic Bibles and Prayer-books kindly presented to us by the Society, for which I return my hearty thanks. The Mohammedan question is a very difficult one here just now, from the desire which some of them manifest to have communications with me on the one hand, and the bitter hostility which is shown against converts to Christianity on the other. Their zeal and determination might shame many professing Christians. Two or three years ago they wanted to build a mosque, and they have built a large one. Their plan was this:—Many of them trade in rice and sugar; they met, and passed a resolution that whatever the current price was they would charge something additional on every cwt. and give it for the mosque. At the risk of losing customers and setting up rivals, they persevered and succeeded. Now that I have such a supply of books, I hope to revive discussions which had been dropped. . . . I am sending to-day to Mr. Hawkins a summary account of the visit to the Seychelles, and have asked him to communicate one part of it to you. I think you would be interested in the whole of it, as the Society has had so much to do with the operations there from the first. This is the last day of my second year's charge of this Diocese; and I look back with much gratitude on the help which the *Christian Knowledge Society* has given in various ways to the work. As I write a dark youth from the Seychelles appears at the vestry door, whose creditable proficiency in the knowledge of the Bible and Prayer-book, and the books of the library at Mahé, is one of many proofs that the labour bestowed on the remotest places is not in

vain. May the year 1857 be one of extended usefulness and multiplied blessing to the Society, and to the many lands in which it is doing good !”

The sum of 15*l.* was granted on an application of the Rev. C. P. Emery, Missionary at Megantie, Canada East, towards the erection of a school-room. The following is an extract from a letter of the Bishop of QUEBEC, recommending the application :—

“I forward a letter from the Rev. C. P. Emery, late student of St. Augustine's Missionary College, now occupying a backwoods Mission of the *Society for the Propagation of the Gospel* (Ireland, Inverness, and parts adjacent in my Diocese).

Mr. Emery, who has three churches, besides other stations for officiating, resides in another part of the Mission, which is about thirty-five miles in length. He is a zealous and active man, and the Church has been happy, in the rough and trying Mission which he occupies, in having had a succession of earnest and eminently useful labourers for several years past.

It has been a work of years to get his church decently finished ; and all the help which can be well looked for has been obtained from within the Diocese.”

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, February 20.* The Archbishop of CANTERBURY in the Chair. Present, —The Bishops of Oxford and Llandaff. The President and Vice-Presidents and officers were re-elected for the ensuing year, and the Very Rev. Dean Trench, Revs. Canon Wordsworth, J. E. Kempe, and John Muir, Esq., were added to the Vice-Presidents. The Revs. J. H. Hamilton, W. G. Humphry, Edward Maltby, Esq., and P. Wright, Esq., were elected to the Standing Committee in place of the four members who went out. The thanks of the Society were voted to many friends who had attended Meetings during the past year. The Report of the Finances was read, and was very favourable. The Report of the Sub-committee on the extension of Episcopacy in India, which had been approved by the Standing Committee, was read. It was stated that a feeling very friendly to the object had been manifested in the North-West Provinces, and that memorials signed by many hundred persons had been sent to the Society. One which had just arrived from Burmah was read to the Board. It was resolved that memorials should be sent to the Prime Minister, the President of the Board of Control, and the Directors of the East-India Company, with the object of obtaining the necessary Parliamentary authority for the erection of three new Sees, at Agra, Lahore, and Tinnevely. The following were requested to form a deputation to the Prime Minister and the President of the Board of Control :—The Archbishop of CANTERBURY, the Bishop of OXFORD, the Rev. A. R. Symonds, the Rev. F. Poynder, H. W. B. Frere, Esq., and C. W. Puller, Esq.

On Thursday evening, February 19, there was a Meeting at the house of the Society, when the plans for the Memorial Church at

Constantinople were exhibited. A lecture was delivered by the Rev. Professor Willis, of Cambridge. The first prize has been awarded to W. Burges, Esq.

INDIA.—*From the Correspondence of The Times.—Marriage of a Hindoo Widow.*—"Pundit Greeschunder Surma, a Koolin of Koolins, a man of the very highest sacerdotal rank, has married the widow of a pundit of equal birth. The ceremony was attended by hundreds of Brahmins, and created a profound sensation. There has been some talk of excommunicating all concerned; but so extreme a step is improbable, for this reason among others—if the orthodox excommunicate the guilty couple, they must excommunicate every Hindoo who attended the wedding. They will do nothing so dangerous, and the prohibition may be considered finally abolished. I am told that some degree of coercion was exercised on the bridegroom; but Hindoos invariably account for their defeats in that fashion. Even if true, the fact will make no difference. A Koolin has married a Koolin widow. He has not been excommunicated. Anybody, therefore, may marry a widow without fear of consequences. This result is admitted by the most bigoted opponents of the reform; so there is an end of one of the oldest social evils that ever afflicted a community. The bride in this case was a girl of about twelve. Under the ancient system she must have remained single all her life, an object of perpetual anxiety to her family."

MELBOURNE. — (Extract of a letter written to a Clergyman in England, from ———, County of Dundas, Victoria.)—"I might add a something which will interest you, that the Act empowering the Clergy to convene Church Assemblies has been put in force; the first meeting is to be held by the Bishop of MELBOURNE, in October, to appoint lay representatives. A meeting will be held in connexion with it in our parish on the 8th instant. Our present incumbent has been appointed only three weeks; he has already made a great stir in religious and scholastic affairs, which was much needed, and from his manner and habits seems likely to prove exceedingly useful. It is hard to imagine how arduous are the duties of those pastors in Australia who conscientiously carry out their duties; the people being almost entirely of the lowest order of the lowest rank, having none of the inducements of interest or such like motives, require perpetual persuasion and importunity to induce them even occasionally to attend divine service. The Grange contains about 400 inhabitants, and out of that number not more attended church this morning than about forty, besides a few school children; and only one of that number belonged to the lower class. From the fact of there being so many Irish and Highlanders, you might expect Roman Catholicism to be predominant; but it is quite the reverse; and even those professing it are exceedingly lax and lukewarm. The national schools are based on the Irish system; and, as far as the matter taught and the manner of teaching goes, seem very efficient:

I speak of the system adopted in Hamilton, which is the developing system. Some of the pupils are strange anomalies. You see an ill-clad, perchance unshod, coarse, ill-mannered boy or girl, with hard-wrought hands, and a vile pronunciation,—what do you expect to find of knowledge in such an uncouth creature? but question them, and many of them can answer as to the Saxon elements of the language, the Greek and Latin prefixes and affixes, and point out the roots of the words; have a superior knowledge of geography, are well acquainted with the outlines of history and arithmetic, have some knowledge of geometry, and are well instructed in natural history; yet, with all this, they are as unfit for anything beyond field drudgery as can be well imagined. The only thing to account for it is, in my opinion, the want of refining home influences; where the majority of parents have been convicts, a very elevated state of manners can hardly be expected, with even the very greatest advantages.

I have not heard of the want of any particular class of persons anywhere, except good female servants; such a person would be regarded as a perfect phenomenon. All I have seen are Irish and Highland girls, the dirtiest and most ignorant, and being scarce, the most impudent race to be imagined; even these obtain from 16*l.* to 26*l.* per. annum; and so great is their love of change, they seldom stay more than three or six months, for which time they sign a written agreement."

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NEW ZEALAND.—The following extract from a letter from the Bishop of New Zealand is copied into the *Church of England Record for Victoria*, from the *Sydney Church Chronicle*. The Bishop visited Norfolk Island going and returning, and confirmed the Pitcairn islanders on his second visit.

"Auckland, 16th Sept. 1856.

"You will, I know, be glad to hear that we have returned in safety, bringing our sheaves with us, in the form of fourteen Melanesian scholars, ten freshmen, and four in their second year; i.e. who had been with us before.

Two of them are from the Island of Guadalcanar, where Mr. Boyd was killed; but where we held friendly and peaceful intercourse with crowds of people, with the exception of a few arrows shot at us from an island, where the young men for 250 years have always shot at visitors, while the old men were trading peaceably: with this one exception we have invariably met with a friendly reception, and have prepared the way, I hope, for further efforts, if it be God's will, among twenty-four or twenty-five islands, upon which no Missionary influence has hitherto been brought to bear. The work of my two friends, the Scotch Missionaries at Aneiteum, has been greatly blessed: and this is a case in which I have had the happiness of seeing the growth from the very first seed; having known the island before it contained a single Christian; and now the whole population of 4,000 souls may be said to have made profession of Christianity."

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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APRIL, 1857.

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EARLY EFFORTS OF THE CHURCH OF ENGLAND IN CON-  
NEXION WITH CONSTANTINOPLE AND THE EAST.

It is only of late years, comparatively, that Englishmen have learnt to acknowledge duly the Christian exertions of our forefathers in the sixteenth and seventeenth centuries. In the revival which our own generation has witnessed, the first impulse led warm and eager spirits to denounce indignantly the narrowness and the feebleness, or, as they would have said, the want of faith and zeal, of the Church of England in the reigns of the Georges; and with, alas! much justification of their criticism of that unhappy period of our history, they not unfrequently went on further, without any sufficient warrant, to set aside as almost "dark ages," as far as missionary activity was concerned, the otherwise illustrious eras of Hooker and Andrews, of Laud and Pearson.

But such a temper could belong only to persons very imperfectly informed in English Church history, and scarcely less ignorant of the real depth and breadth of those great restorers of Christ's Church amongst us. It is, happily, at this time almost superfluous to enlarge upon the very different features of the real events of our later ecclesiastical annals. At present almost every educated churchman knows how in that long crisis of the Reformation the English Church was preserved, by a wonderful course (may we not say it reverently?) of providential dispensations, from the insularity and isolation which seemed to be for the time its inevitable portion. Switzerland and Germany may not appear to some of us the best or the safest homes for our persecuted fathers in the beginning of that con-

vulsion; Paris and the Hague would not have been chosen in themselves, we may believe, by our Caroline divines, for sanctuaries in which to shelter and hold together the remnant, that escaped from a still fiercer and more oppressive tyranny; but at this calm distance we can acknowledge with humblest thankfulness the wisdom and the mercy of Him, Who, we believe, was fulfilling in all these trials His own great work and purpose of love. It is an old, but it is no contemptible argument for the reality and the definiteness of the creed of the Reformed Church of England, that it kept itself clear, distinct in all essentials, and true to its original native impress, when exposed to the close pressure of Calvinism on the one occasion, and, on the other, to the blandishments of Rome; but, may we not believe that that sojourn of our exiled fathers in these "strange lands" had a higher purpose? May we not with better reason suppose that as the truth of Christ was to be purified for us as by fire, so the depth of the love of Christ was to be revived in fuller measure, and with stronger, and deeper, and wider sympathies, by the meeting of parted brethren once again, where some were called to suffering, and others to help and compassion, and where the only bond of that pure communion was the one Name by which alone Christians can be drawn, heart to heart, together? In a word, was not that twice-repeated "dispersion" of the Church of England the deep but necessary discipline and preparation for its riper, stronger, nobler catholicity? Was it not the omen and the pledge of a wider mission, and a loftier destiny when that faithful seed should be planted again in its new home?

The thought can hardly be rejected now, with the fuller knowledge which has been supplied to us. Nothing is more certain than that robust generation, the great restorers of Christ's Church amongst us, "with one of their hands wrought in the work," if "with the other they held a weapon;" and it is no less certain that if the weapon was needed to secure their own hard-won defences, the work upon which they laboured was not merely local or national,—it had a deeper foundation, and a loftier aim. They had lived in the city of confusion, who, like they, could yearn for unity and rest! they had felt the oppressions of an earthly confederacy, united only against the house of God; how must they, at least the purer and the holier amongst them, have returned after their weary pilgrimage, with a fervent prayer for the healing of these terrible wounds of civil discord and national antipathies, by the wholesome medicines of the Physician of souls, the balm of penitential tears, and the oil of charity and peace.

Evidence is not wanting in support of these reasonable



expectations; but before we adduce a few points of it, we would very briefly remind our readers of some great characteristics of the sixteenth century, when England, as well as the other countries of Europe, started up so wonderfully, as by a new summons, to a more energetic life and action.

We all know it was a very stirring time, but the agitation from within was prior to the first direct acts of the Reformation, either in Germany or in England. To note only a few points of special interest to us, and of close bearing upon religious enterprise; the sixteenth century was the second, and by far the greatest birth-time of our English Colleges in both Universities. Six in Oxford, seven, we may say eight, in Cambridge, date their foundation during the space of these hundred years, and mainly in the first half of them. Only three in Oxford, only one in Cambridge, have been added ever since. But the foundation of Corpus and Christchurch in the one, to take two specimens only, of Trinity and St. John's in the other, does not exhaust the work. St. Paul's, Westminster, Christ's Hospital, Merchant Taylors', and what a network of other schools, only second in fame to these, attest the spirit and the temper of those great days of revival. But this was not all. Those were the times of maritime discovery, and of the renewed intercourse of the nations of the earth. And over that noble outburst of bold enterprise there certainly watched many thoughtful and earnest minds, who strove to make this new putting forth of England's buoyant life the occasion for a parallel effort for the propagation of the faith of Christ.

Richard Hakluyt, born in 1553, in due time a student of Christchurch, eventually a Prebendary of Bristol, and subsequently of Westminster, is one of the most illustrious names in the early missionary annals of the reformed Church of England. No one, probably, contributed more directly than he to give a Christian aim to the new spirit which was abroad; no one, by his personal influence, and his laborious writings, was more successful in this effort. Passages have been quoted from his works in illustration of this, extracted from letters which he wrote to Raleigh in 1587, urging him to persevere in the work which the acquisition of Virginia had placed before him.<sup>1</sup> "Do not doubt," so we may translate his Latin address, "that God will be with you, seeing that it is for His glory, for the welfare of unnumbered souls, and for the increase of Christendom, that you labour. Go on, then, and prosper; for truly nothing can be more honourable, nothing can be handed down to those who will succeed us, more glorious, than to subdue barbarous races,

<sup>1</sup> See Anderson's *History of the Church of England in the Colonies*, vol. i. pp. 159, 160. Second Edition.

to restore to civil society rude pagans, to bring back within the circle of reason those who have embruted and debased themselves, and to quicken again with the love and fear of God those who have lived alienated from Him, yea, without God in the world."

The interesting documents which this faithful man so laboriously collected, supply some of the chief evidence both of the extent of the maritime undertakings of that age, and of the spirit in which many of them certainly were taken up.

As it was the age of discovery, so it was the age of protected mercantile corporations; and those corporations differed in one respect, at least, from similar companies in modern times, both in professing a direct Christian purpose and responsibility, and also in associating with the merchant adventurers of the day the names of eminent Christian men—not very unfrequently distinguished Clergymen—who were added, apparently, as a kind of guarantee that this, the profession, was not merely a decent form of words.

Another characteristic difference between these and our modern commercial enterprises followed from this. Again and again we find, on the sending forth of some new venture, as in those days it truly was, to a distant and unknown world, that eminent preachers were chosen to speak the last words of holy advice and encouragement. One of the first recorded sermons for such a purpose was upon the text,—“But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.” This was in 1609.<sup>1</sup> But it was not only in the moment of anxiety that there was this public recognition of God, nor was the tone always that of cheerful hope. Christian merchants then met together to express a public thanksgiving on the return of their fleets, and ministers of Christ used, at the first signs of a great and fruitful evil, the plain, earnest warnings and exhortations which, we may well fear, their successors did not sufficiently echo. Edward Terry,<sup>2</sup> on one such occasion, preached in the church of St. Andrew Undershaft, before the Governor and Company of Merchants trading to India; it was in 1649. He had himself accompanied Sir Thomas Roe, in 1615, on his embassy to the Mogul:—

“I advise you,” he said, “first, that God may bless you in your factories abroad, to take heed that you employ such Presidents, Ministers of the Word, Factors, and other servants, as may take special care to keep God in your families; therefore, let me tell you, that it is a miserable thing for such as profess themselves Christians, in places where Christ is not known, to play the heathens, nay, to do worse under the name of Christians, to shame Christianity by pro-

<sup>1</sup> Anderson, *ubi sup.* vol. i. pp. 190—192.

<sup>2</sup> Ibid. vol. ii. pp. 110, 111.

fessing it.' . . . Then, quoting the case of Abimelech, Sarah, and Abraham,—‘So, it is sad for a Mahometan, or a heathen, in India, observing the very loose lives of many of the English there, the very foul misdemeanours of those that profess themselves Christians, to say of Christianity (as I have sometimes heard) “Christian religion, devil religion; Christian much drunk, much rogue, much naught, very much naught.” I speak this in their language; and truly it is sad to behold there a drunken Christian, and a sober Indian; an Indian to be eminent for devotion in his seducing way, and a Christian to be remiss in that duty; for one professing to be a Christian to come short of those which come short of heaven: what can be more sad than this?’”

But it is time to apply these remarks more especially to the feelings of the Church of England towards the Oriental Church, and to the intercourse which, from the beginning of the sixteenth century, was more and more frequent between our own country and Turkey. We will not venture to carry our readers so far back as the visit of the Greek Emperor to Henry IV., in 1400, to solicit aid against the Turks, nor to Walsingham’s account of the meeting of the two princes at Blackheath, on St. Thomas’ Day, though no doubt it left an impression, not only on Henry, whose purpose may then have been formed,—

“We will our youth lead on to higher fields,  
And draw no swords but what are sanctified;”—(*Henry IV.* Part II.)

but as, by Shakspeare’s testimony, we may suppose, made the English mind familiar with the causes which were leading to the ruin of the Lower Empire. It is sufficient to trace the connexion of the countries a century later. Sultan Soliman was on the throne of Constantinople from 1520 to 1566, the ablest and the most prosperous of his race before or since. In the second year of his reign he took Rhodes. A full account<sup>1</sup> was given in English, in 1524, “at the motion of the great Prior of the Order of Jerusalem in England, of the great siege, cruel oppugnation, and piteous taking of the noble and renowned city of Rhodes, the key of Christendome, the hope of many poor Christian men withholden in Turkie, to save and keep them in their faith;—the refuge and refreshing of all Christian people having course of merchandise in the ports of Levant.” Several English knights distinguished themselves in the defence; and doubtless from this and other causes the terror of the new power that was rising in Eastern Europe was soon felt. But there was another spirit rising at the same time in the world, which was destined to be a greater innovator than even war, and which did not fear the reports of terror and bloodshed. “In the year of our Lord 1511,” writes Hakluyt,<sup>2</sup> “and the following, till 1534, divers tall

<sup>1</sup> It is to be found in Hakluyt, vol. ii. p. 72.    <sup>2</sup> Hakluyt, vol. ii. p. 96.

ships of London, with certain other ships of Southampton and Bristow, had an ordinary and usual trade to Sicilia, Candie, Chio, and somewhiles to Cyprus, as also to Tripolis and Barutie, in Syria." He proceeds to give an account of the trade, mentions in detail several subsequent voyages, and finally gives a copy of the actual instrument of "safe conduct or privilege" granted by Sultan Soliman in person to "Master Anthony Jenkinson, at Aleppo, in 1553," by which he is entitled to unmolested trading there.<sup>1</sup> But the time was approaching when the commerce between the two countries, "which had been" (so we read) "utterly discontinued,"<sup>2</sup> and in a manner quite forgotten, as if it had never been, for the space of twenty years and more," was to be put, according to the judgment, and, if we may venture to differ from Adam Smith's great authority,<sup>3</sup> possibly the not unreasonable judgment of *that* age, upon a surer footing. In 1579, Wiliam Harborne, afterwards first English ambassador to Constantinople, brought home from thence letters from Sultan Murad III., grandson of Soliman, to Elizabeth, an extract of which may not be uninteresting, as the first act, apparently, of formal intercourse between the two courts:<sup>4</sup> "In greatness and glory, most renowned Elizabeth, most sacred Queen, and most noble Prince of the most mighty worshippers of Jesus, most wise Governor of the causes and affairs of the people and family of Nazareth, cloud of most pleasant rain, and sweetest fountain of nobleness and virtue . . . . We wish (thee) most prosperous success. Our stately court and country hath ever been open for the access both of our enemies and friends: but because we are informed that your most excellent Regal Majesty doth abound with good-will and humanity towards us, so much the rather shall our country be always open to such of your subjects as by way of merchandise shall trade hither." Elizabeth's statesmen were not outdone in their professions of esteem and good-will, nor, we are glad to be able to add, in making their first diplomatic intercourse the occasion for a delicate protest against one crime of the Turk, which made him more an object of abhorrence, probably, in those days than his successful invasion of the capital of the Cæsars. It seemed on both sides—certainly on the English—to have been felt necessary to avert the scandal of intercourse with Mahometans, by a distinct avowal of the essential religious differences between the high contracting parties. "Elizabeth," the answer begins,<sup>5</sup>

<sup>1</sup> Hakluyt, vol. ii. p. 114.<sup>2</sup> Ibid. vol. ii. p. 136.<sup>3</sup> Adam Smith, however, "Wealth of Nations," vol. iv. p. 110, admits "that these companies may, perhaps, have been useful for the first introduction of some branches of commerce;" no one will now-a-days dispute his further criticism on the "Turkey Company."<sup>4</sup> Hakluyt, vol. ii. p. 137.<sup>5</sup> Ibid. vol. ii. p. 139.

"by the grace of the most mighty God, . . . Queen, the most invincible and most mighty defender of the Christian faith against all kind of idolatries of all that live among the Christians, and falsely profess the name of Christ, to Sultan Murad, most Sovereign Monarch of the East Empire." And then, after acknowledging and praying for extension of the licence of commerce,—“Moreover, the signification and assurance of your Highness's great affection to us and our nation, doth cause us also to entreat and use mediation on the behalf of certain of our subjects, who are detained as slaves and captives in your galleys; for whom we crave that, forasmuch as they are fallen into that misery not by any offence of theirs, they may be delivered from their bondage; which thing shall yield much more abundant cause to us of commending your clemency, and of beseeching that God, Who only is above all things, and all men, and is a most severe avenger of all idolatry, and is jealous of His honour against the false gods of the nations, to adorn your Highness with all blessings.”

So the first despatch ended: “Given at our Palace at Greenwich.” It is a little interesting to compare with its concluding paragraph a Whitsunday Sermon of Bishop Andrews, preached in the same palace before James I., about thirty-five years afterwards. What Elizabeth's ministers deprecated so gently, and the vengeance which, as they taught, fell chiefly on idolaters, was naturally spoken of in truer and clearer language by the saintly Andrews.<sup>1</sup> “Thou art gone up on high, Thou hast led captivity captive, and received gifts for men.” This was his high theme: how does he illustrate it? “So, then, upon the matter, here is a double captivity, a first and a second. The five kings took Sodom, and carried away Lot prisoner. Comes Abraham upon them, and takes the five kings, and Lot in their hands. The Amalekites took Ziklag, David's town, his wives, children, and all his people. David makes after them, takes Amalek, and with them his own flesh too. For all the world as an English ship takes a Turkish galley, wherein are held many Christian captives at the oar. Both are taken, Turks and Christians; both become prisoners to the English ship. The poor souls in the galley, when they see the English ship hath the upper hand, are glad; they know it will turn to their good, and in the end to their letting go.”

We are afraid the good Bishop was not far wrong in his uncourtly parallel of Canaanitish kings and Amalekites; at any rate, another worthy follower of his zeal and learning,<sup>2</sup> Bishop Cosin, in the next generation, amongst numerous munificent

<sup>1</sup> Bishop Andrews' Seventh Sermon on Whitsunday.

<sup>2</sup> See Cosin's Life.

benefactions in his will, felt it his duty to leave 500*l.* "towards the redemption of Christian captives at Algiers."

With the establishment, however, of the "Levant," or "Turkey Company," in 1581, we must end the first part of our sketch of the intercourse of England and Turkey. But on both sides there are a few points of interest in the documents which remain to us upon the subject. On Murad's part, the charter says:<sup>1</sup> "We have contracted an inviolable amitie, peace, and league with the aforesaid Queen (Elizabeth). Therefore, we give licence to all her people and merchants, peaceably and safely, to come into our Imperial dominions, to exercise their traffique, to use their own customs." Then, in reference to the request of setting at liberty captive Englishmen, "If the aforesaid people and merchants shall be at any time, in the course of their gainings and dealings, taken, they shall be delivered and enlarged." Then follow some curious stipulations. "Item: if any man shall say that these, being Christians, have spoken anything to the derogation of our holy faith and religion, in this matter, as in all others, let no false witnesses be admitted. Item: if, after the time and date of this privilege, any pirates shall take any Englishman, and make sale of him, the matter shall be examined according to justice; and if the party be found to be English, and shall receive the holy religion, let him freely be discharged; but if he will still remain a Christian, let him then be restored to the Englishmen, and the buyers shall demand their money again of them who sold the man."

Again, in the English letters patent to the Company, we find, "Whereas, Edward Osborne, alderman of London, and Richard Sloper, of our said city, merchant, have . . . set open a trade . . . into the lande of the great Turk, . . . and have . . . procured of the same Grand Signior amity, safety, and freedom for trade; . . . whereby there is good apparent hope both that many good offices may be done for the peace of Christendom and relief of many Christians that be, or may happen to be, in thralldom or necessity under the said Grand Signior; and also good and profitable vent and utterance may be had of the commodities of our realm," &c. &c.

We feel a kind of obligation to conclude our statement of the events of this memorable year, by quoting some of the notices which Hakluyt, who has been our chief informant throughout, drew up at the same time;<sup>2</sup> a remembrance of things "to be endeavoured at Constantinople, and in other places of Turkey, touching our clothing and dyeing, and things that be incident to the same; and touching ample vent of our natural com-

<sup>1</sup> Hakluyt, vol. ii. p. 142.

<sup>2</sup> Ibid. vol. ii. p. 146.

<sup>3</sup> Ibid. vol. ii. p. 160.

modities, and of the labour of our poor people withal, and of the general enriching of this realm : drawn up by Richard Hakluyt, and given to a friend that was sent into Turkey, 1582."

Amongst other things he advises :—"To learn to know all earths and minerals foreign used in dyeing, and their natural places, for possibly the like may here be found.

"To endeavour rather the vent of kerseys than of other cloths, as a thing more beneficial to our people.

"To endeavour vent of knit stocks of Norwich yarn, and of other yarn, which, brought to great trade, may turn our *poor people* to great benefit, besides the vent of the substance.

"To endeavour a vent of our saffron, for the benefit of our *poor people* ; for a large vent found, it setteth many in work.

"Again ; you cannot deny this realm yieldeth the most fine, soft, and strong wool, and in cloth most durable ; there is no commodity of this realm that may set so *many poor subjects* in work.

"Ample and full vent of this the common weal of this kingdom doth require."

We might quote much more to the same effect. Now that, under Victoria, we have another door opened for intercourse with the Turks, it may be well to point out that from the very first the diplomacy of Elizabeth's great ministers expressly contemplated in our first intercourse with the Mahometan power, "the doing of good offices for the peace of Christendom, and the relief of Christians that may be in thralldom under the Grand Signior ;" and, on the other hand, that an English clergyman—good, honest, old Richard Hakluyt—with an economical knowledge in advance of his age, laboured to discover the wants of the new customers, and to have manufactures not merely for the general "welfare of the realm," but "for the benefit of our poor people."

May the good lesson not be thrown away ! May we endeavour, on this new opportunity, to sanctify afresh our State policy, and to make our enlarged commerce the harbinger and the preparation for the winning the better treasure of the souls of our brethren.

W.

Lent, 1857.

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### Correspondence, Documents, &c.

#### PROGRESS OF CHRISTIANITY IN INDIA.

##### No. II.—THE TINNEVELLY MISSIONS.

HAVING in the preceding number of this periodical given a general idea of the progress of Christianity in India, I now proceed to enter somewhat more into detail ; and as the progress of the Tinnevelly Missions of both the great Missionary Societies of the Church of

England has been so considerable, that all who are interested in the diffusion of Christianity in India are interested in the history of those Missions, I need not offer any apology for taking my readers to Tinnevelly, and endeavouring to make them better acquainted with its affairs.

The subject is as extensive as it is interesting; but in the limited space allowed me, I must content myself with a brief sketch of the Field—the Work—and the Results.

### I. THE FIELD.

Tinnevelly<sup>1</sup> is one of those "Collectorates," or provinces, each comprising about a tenth of the area of England, into which British India is divided, and is the most southerly province on the eastern side of India, or, as it is termed, the Coromandel Coast. Cape Comorin, the southern extremity of the Indian peninsula, is included in the native state of Travancore, on the Malabar or Western Coast; but Tinnevelly may be regarded as commencing at Cape Comorin, for it commences only about three miles to the east of the Cape. It contains an area of 5,482 square miles, and a population of 1,269,216 souls; consequently the population amounts to 233 in the square mile, which is exactly equal to the average population of the midland counties in England. Tinnevelly is separated from Travancore by the great mountain chain of the Ghauts, which form its western boundary, and on the east it is bounded by the Gulf of Manaar, by which it is separated from Ceylon. Its greatest length to the north-east is about 120 miles, and its greatest breadth from east to west about 75 miles.

The southern extremity of the province being only 8° 5' north of the equator, the heat is necessarily very great. During the whole period of my residence in Tinnevelly, I never noticed the thermometer lower than 70°, and rarely as low as that. When it sinks to 75° we call it cold weather, and feel obliged to put on additional articles of clothing. Though our so-called cold weather is warmer than the average of summer heat in England, it is a comfort that during the hot season the thermometer is not proportionately high. I have not known it higher in my own house at any period of the year than 91°, and it is rarely more than a few degrees higher than that even in the hottest localities. This would be reckoned a very moderate degree of summer heat in northern India, where, though it sometimes sinks in the cold weather to the freezing-point, it rises in the hot season to 110° or even 120° in the shade. In Tinnevelly such violent extremes of temperature are unknown, the annual range

<sup>1</sup> I once visited a certain town in England for the purpose of attending a Missionary Meeting, and on my arrival at the clergyman's house, was accosted thus:—"Oh, Mr. C., you have arrived just in time to settle a dispute between my wife and me. We have been disputing as to where Tinnevelly is: my wife maintains it is in India, and I maintain it is in South-Africa; now, which of us is right?" I have learned from that and similar remarks that many highly respectable persons are not very deep in geography, and that in descriptions of India and Indian Missions one can scarcely enter too minutely into details.



being rarely more than 20°; but owing to the entire absence of cold weather, properly so called, the aggregate of heat throughout the year is much greater than in northern India. We have not the alternatives of being roasted one part of the year and frozen the other, but gently simmer over a slow fire the whole year round. On the other hand, the heat of Tinnevelly is not a moist, enervating heat, like that of the Malabar Coast and Ceylon, but a dry, healthy heat; and there are few provinces in India which agree so well, on the whole, with the European constitution. As there is no province in India where missionaries are more numerous, so there is none where they are able to remain longer in their spheres of duty. Though the dryness of the air is conducive to health, it is not conducive to fertility. The drought is so excessive that much of the land lies uncultivated. On the southern coast, where my own residence was, the average annual fall of rain was only 22 inches, which is less than the average fall in England; and three-fourths of the entire quantity fell during a single month, November. In the three years that elapsed before I left, only 35 inches of rain were registered during the whole period. This excessive drought is owing to the Ghauts, the great mountain range, or rather mountain-plateau, by which southern India is divided into two portions, the Coromandel and Malabar coasts. The steep sides of this plateau form a continuous chain of mountains, from near Cape Comorin for about 200 miles northwards, and the breadth of the plateau gradually increases from a mere point at the Cape to about 80 miles at "the Coimbatore gap." The average height of the ridge is about 3,000 feet, but there are peaks which rise to double that height. This elevated range acts as an effectual barrier to the rains of the south-west monsoon, which is the great monsoon of India, and to which the greater part of India owes its fertility. On the Malabar Coast, the western side of the Ghauts, there is a great abundance of rain; consequently, we have there perpetual verdure, and perpetual fertility and beauty, for in the tropics, wherever we have rain, we have all the elements of vegetable wealth. But on the eastern side of the Ghauts, on the Coromandel Coast, including the whole of the Carnatic, the supply of rain from the south-west monsoon is almost entirely intercepted by the Ghauts: the north-eastern monsoon feebly supplies its place; and the evil reaches its maximum in Tinnevelly, which is not only shut out from the south-west monsoon, but is robbed, by the vicinity of Ceylon, of half its due share of the north-eastern. Ceylon is supposed by some persons to lie wholly to the south of India, but its northern extremity is nearly two degrees to the north of Cape Comorin; hence the whole length of Tinnevelly is overlapped by it. Though so little rain falls in Tinnevelly, and though the greater part of the province suffers severely in consequence, there are regions which are as fertile and beautiful as the eye could desire. Besides smaller rivers, there is one of considerable magnitude, the Tamraparni, or "copper-coloured" river, which irrigates and fertilises the extensive tract of country through which it flows; and as this river rises in the Ghauts, it is filled by

the rains of both monsoons, so that two crops of rice every year are produced all along its banks. Similar advantages are enjoyed by the districts in the vicinity of the mountains; and hence, though Tinnevelly does not participate directly in the rains of the south-western monsoon, yet in the neighbourhood of the rivers and mountains it participates indirectly, yet largely, in the fertilising influences of those rains. In consequence of this, in the amount of revenue derived from "wet cultivation"—rice, &c.—Tinnevelly ranks next to Tanjore amongst South-Indian provinces. Notwithstanding the advantages enjoyed by particular portions of the province, nine-tenths of the entire area are parched and arid through excessive drought, and there are districts as sandy, burnt up, and dreary as any in the deserts of Africa. I have stood on a mountain peak about twenty miles from Cape Comorin, from which both Travancore and Tinnevelly are visible at once, and have been much struck with the difference apparent between them; Travancore beautifully green, and diversified with hill and dale, wood, lake, and river; Tinnevelly an immense fiery-red plain, with patches of cultivation few and far between. On closer acquaintance, the reality is found to be better than the appearance; for the "regur," or blistered, black cotton soil of the northern districts is well adapted to the growth of cotton, about 60,000 bales of which are annually shipped at Tutocorin for England and China, besides what is required for use in Tinnevelly itself, and the adjacent provinces; and the red sands of the south-eastern districts are admirably suited to the growth of the palmyra palm. In those districts the chief dependence of the people is upon the palmyra, which is to them what rice is in Bengal, or wheat in England—the staff of life. During the brief and scanty rains of the north-eastern monsoon a crop of pulse and of inferior sorts of grain is raised from the better kinds of soil; and where water is available for irrigation, the plantain or banana is largely and successfully cultivated. Along the lower slopes of the "téries," or red sand hills, which form so peculiar a feature of the palmyra districts, the water lies near the surface, and is available for plantain gardens, and hence each of those slopes is beautified by a belt of the richest, brightest green, which presents a grateful contrast to the uncultivated, naked, fiery-red ridges of the "téries." The staple produce, however, of the sandy districts is the palmyra. If one were to judge from abstract probabilities, he might expect to find those districts uninhabited; but Divine Providence is there as well as here, and it has pleased Providence that the palmyra palm should flourish more luxuriantly in those sands than in any other part of the East, and should feed an abundant population with its saccharine sap. The sandy districts in the South teem with human life, and it is remarkable that it is amongst the inhabitants of those districts that Christianity has made greatest progress. Hitherto, from a variety of causes, Christianity and the palmyra have appeared to flourish together. Where the palmyra abounds, there Christian congregations and schools abound also; and where the palmyra disappears, there the signs of Christian progress are rarely seen.

As the majority of the people who have been converted from heathenism in Tinnevely, and who form the bulk of our Christian congregations, are cultivators of the palmyra, and as most of my own sphere of labour was included in the palmyra forest, I shall here give my readers a description of that remarkable tree.

The palmyra is one of the stiffest and least elegant of the family of palms, but is, perhaps, the most useful member of the family. It grows to the height of from 60 to 90 feet, almost as straight, though not as smooth, as the mast of a ship. Like other palms, it is totally destitute of branches, but it is surmounted by an erect plume of fan-shaped leaves, each of which is so large that it may almost be regarded as a branch. Each leaf is shaped like a fan, not pinnated, like that of the coco-nut palm, whence it has received its botanical name of *Borassus flabelliformis*, or "fan-shaped *Borassus*." The leaves are much less graceful than the long, drooping leaves of the coco-nut, but of all leaves they are the most serviceable to man. They are not only used for thatching the houses of the middle and lower classes, but are also used for making mats, baskets, and vessels of almost every description; and a single leaf folded in a particular manner serves even for a bucket for drawing water with. But the leaf of the palmyra is put to a still more remarkable use: slips of the young leaf form the ordinary stationery of the Hindús in every part of India. In India the "leaf" on which people write is literally "a leaf." Each ray, or vein, of the fan-shaped leaf comprises two long slips, and each of those slips will suffice as writing material for an ordinary letter: a collection of leaves strung together constitutes a book. The leaf requires no smoothing or pressing, or any other process of preparation. Just as it comes from the tree it may be used for writing upon; and as nearly a hundred such slips are supplied by a single leaf, and as a cart-load of leaves may be had for a few shillings, the Hindús are provided with the cheapest species of stationery in the world. It is written upon with an iron pen, or graver, an instrument with a sharp steel point, with which the penman rapidly graves or scratches the characters; and though the "ólei," or palmyra leaf, is not as durable as parchment, or even as paper, yet I have seen documents written on it which were at least 200 years old.

The palmyra is the only palm-tree of which the wood is of any value, and the rafters and laths made of the palmyra are regarded as the best of their kind; but the high estimate in which the palmyra is held is chiefly owing to the value of its products as articles of food. The young root is edible, and so is the ripe fruit; the unripe fruit, however, is greatly preferable, inasmuch as it contains the purest, most wholesome, and most refreshing vegetable jelly in existence.

Those articles sink into insignificance when compared with the saccharine sap or juice of the tree, which is by far its most valuable product. The "pathanír," or unfermented sap, without any cooking or preparation, is very nourishing: during the period when it flows most abundantly, the poorer classes get visibly sleeker and more

comfortable, and you might almost see your face in the skin of the children. Just as it comes from the tree, the sap forms the breakfast of the Shánárs and lower castes, who drink it in a cup formed of a palmyra leaf. The supply of sap is greatly in excess of what is required for this purpose, and most of it is boiled into a hard, black mass, called by the English "jaggery"—a kind of coarse sugar-cake, which forms the mid-day meal of the same classes. Their evening meal, the principal meal of all Hindús, which is generally of rice, with some curried additaments, is procured by the sale of the superfluous "jaggery." The greater part of what is made is sold, and it always commands a ready sale. Some of it is sent to be refined into white sugar for the European market ; and by varying the process a little, the people themselves make a very good sugar-candy. It is the unfermented juice of the palmyra which is used as food : when allowed to ferment, which it will do before mid-day if left to itself, it is changed into a sweet, intoxicating drink, called "kal," or "toddy." This is the liquid which is generally used in India as yeast for leavening bread, but it is also used by the Pariars and other low-caste Hindús, especially in the vicinity of large towns, for the purposes of intoxication. The Shánárs, the cultivators of the tree in the southern provinces, are rarely known to make use of it for this purpose : as a caste, they are strictly temperate, in which respect they differ from all other low-caste tribes, and claim to be ranked with the higher castes. One may travel for miles through the thickest part of the palmyra forest, without meeting with a single tree that is licensed to be used for "toddy." Between Edeyenkoody and Sawyerpuram, a distance of thirty-two miles, which I have very frequently traversed, and which is thickly planted with palmyras throughout, I have only noticed the existence of one "licensed" tree.

The amount of nourishment which is supplied by the palmyra, without even the trouble of cooking, might be supposed to operate as a premium upon indolence ; but, in reality, we find no premium upon indolence in Tinnevelly, or anywhere else in God's world—a hard-working world, in which it has been made necessary for every class of people to eat their bread by the sweat of their brow. The Shánárs are as industrious a people as any in India ; and if this were not their character, the provision made for their wants would be unavailable, for though their breakfast is ready cooked for them, it is at the top of the palmyra, and the palmyra is a tall, slim tree, without a single branch ; hence it is necessary for every man to climb for his breakfast before he gets it, and the labour of climbing the palmyra in so hot a climate is one of the hardest and most exhausting species of labour anywhere to be seen. The sap of the tree cannot be obtained, as from the maple, by tapping the trunk ; it flows only from the spadix, or flower-stalk, at the top of the tree. From amongst the fan-shaped leaves, which form the plumed head of the palmyra, there shoot forth in the season several bunches of flower-stalks ; each flower-stalk branches out into several, and each of those flowering branches, when bruised or sliced, yields drop by drop about

a pint per diem of sweet juice. A little earthen vessel is attached to each "pálei," or flower-branch, to receive the sap as it drops; and it is the business of such of the Shánárs as are palmyra-climbers to climb the tree morning and evening, for the purpose of trimming the "pálei," and emptying into a sort of pail made of palmyra leaf, which they carry up with them, all the sap that they find collected since their last ascent. The pail is then conveyed to a little boiling-house in the neighbourhood, where the women boil the juice into "jaggery." In the northern part of the Carnatic, the palmyra-climbers make use of a sort of movable girdle, to help them in climbing the tree; but in Tinnevelly and Travancore the Shánárs make no use of any such artificial assistance. They clasp the tree with joined hands, and support their weight not with the knees, which stick out from the tree, and of which they make no use, but with the soles of the feet, which they bend inwards like the hands, and keep together by the help of a little band, so as to clasp the tree almost as the hands do,—and then they ascend, not by the alternate action of each hand, but by a series of springs, in which both hands move together and both feet follow together, not unlike the action used in swimming. A Shánár will climb a palmyra in this manner almost as rapidly as a man will walk the same length, and is accustomed thus to climb fifty trees twice a-day, or even three times a-day, for eight months in the year. The bark of the tree is rough from the scars of former leaves, so that accidents rarely occur, except in high winds, or when the tree is slippery through recent rain, and not often even then. I knew of a man who was sitting upon a leaf-stalk at the top of a palmyra in a high wind, when the stalk gave way, and he came down eighty feet to the ground, safely and quietly, sitting on the leaf, which served the purpose of a natural parachute.

No kind of cultivation involves so little trouble or expense as that of the palmyra. The nut has merely to be cast into the sand and loosely covered over, and no further thought or care is necessary till it becomes a tree and begins to bear. The farmer is often relieved even of the trouble of planting by the crows, which leave the nut on the ground after devouring the fruit. Sometimes, for two or three years, no trace of the young palmyra appears above ground: it might be supposed to have perished, but it is busily occupied in working its way downwards in search of water. After about twenty years of neglect, this generous tree—which the Hindús praise as the model of the highest sort of generosity—begins to requite its owner for benefits which it never received.

It is remarkable that the palmyra yields its sweet juice not during, or at the close of, the rainy season, when it might be expected to be full of sap, but during the hottest period of the year. The sap begins to rise when the sun begins to return from the south, and flows most copiously when the sun is right overhead. The sun is vertical in Tinnevelly in April, and again in August; and the intervening period—including also March and September—is what is called the palmyra season. When the heat is so great and so continuous that every blade

of grass disappears from the hot soil—when the air is filled with clouds of red sand, hurled along by the land-wind, or south-west monsoon, which mocks with showers of sand the earth's desire for rain—then it is that the palmyra yields the abundance of its cool, sweet, refreshing sap, for the supply of the wants of the people. I have dug down through the sandy soil to see where the supply of sap came from, and have found that the long, stringy roots of the palmyra could be traced right down to a depth of forty feet beneath the surface. There I found them drinking in perpetual draughts of water in the secret springs and channels that lie far beneath the surface of the ground, where the greatest droughts of summer never reach. Even at that depth, I found that they penetrated still lower into interstices amongst the rocks, where I could follow them no longer.

Here, then, I found the reason why the palmyra flourishes so well in the sands of Tinnevelly—why it flourishes best where the soil is loosest and sandiest,—and why in the hottest season of the year it pours forth from its head such a constant supply of cool, sweet moisture. What a remarkable illustration is this of the wisdom with which Divine Providence makes the peculiarities of every part of the world minister, in some way or another, to the support and advantage of mankind!

Most of the Christian converts in Tinnevelly being Shánárs, and either owners or climbers of the palmyra, at the commencement of the climbing season I was accustomed to assemble our people in church for a special service,—including prayers that the tree might yield its fruit, and that the climber's "foot might not slide;" and on such occasions I have sometimes reminded the people of an appropriate expression in our Tamil version of the psalms—*Nítimán panei-pól serippán*, "the righteous shall flourish like the palmyra," (the Tamil rendering of Ps. xcii. 11, "the righteous shall flourish like the palm tree,")—the palmyra being adopted as the representative of palms in general: and I have then reminded my Shánár hearers, that "the righteous," for this reason amongst others, may be said to "flourish like the palmyra," because he, too, strikes his roots deep down beneath the surface—the root of faith shoots deep down into the love of God, and "the supply of the Spirit of Jesus;" and hence the righteous "flourishes like the palmyra" in a dry and thirsty land—flourishes most not in the richest soil, but in the poorest, in afflictions and persecutions, and is continually bringing forth fruit for the refreshment of mankind.

Thus in Tinnevelly, as everywhere else in the world, there are "sermons" in trees and stones, "and good in everything."

Our attention must now be turned from the country to the people.

*(To be continued.)*

## BIOGRAPHICAL NOTICE OF THE LATE DR. MUSSON.

[Our readers will peruse with interest the following Biographical Notice (with which we have been favoured by a relative) of the Rev. S. P. Musson, D.D., who was known for many years in England as one of the most respected Clergymen in the Diocese of Jamaica.]

THE Rev. Dr. Musson was a native of the Bermudas. Adverse circumstances prevented his father from giving him the advantages which had been enjoyed by the eldest son,—that of education in England, and of a collegiate course at Cambridge.

When his eldest brother was appointed Attorney-General of Barbados, Mr. Musson was placed at Codrington College in that island. In after-life he often spoke with warm and grateful feelings of the unremitting care shown by the excellent Bishop Coleridge to the students collectively, and more particularly to himself. Whether it was that the Bishop, in his quick discernment of whatever was good, saw that the laborious and thoughtful collegian was preparing himself with no ordinary diligence for his future calling, or whether his Lordship was won by the gentle, affectionate manner which was Dr. Musson's peculiar attraction throughout life, he showed him a kindness which was almost paternal.<sup>1</sup>

The Bishop's rule of having one of the students from the College, on a particular day in each week, for conversation and for reading, gave him great insight into their characters, and future plans and wishes. On these occasions he would keep them with him to dinner; when by his courteous and cordial manner he would make them feel sufficiently at home with their Diocesan to converse unreservedly with him.

When the young students had finished their collegiate course, they were judiciously employed as Catechists with 100*l.* per annum, and commissioned to read prayers and sermons, and to catechize, wherever their services were required; thus keeping them to their appointed work, until they should be old enough to receive ordination.

In 1832 a dreadful hurricane and earthquake passed over Barbados; a graphic description of it is given in one of Dr. Musson's letters. On the night of the 12th of August he was staying at the house of Mrs. Grant. A little before twelve o'clock, when the family retired, Mrs. Grant stopped on the stairs to admire the peculiar beauty of the night, even in that country, where the nights are surpassingly lovely; the stars were shining, and the moon was walking in her brightness. They had scarcely gone to rest, when a rushing noise, and the quaking of the house, roused them from their beds; they all met in the entrance-hall, which was quickly unroofed, and the twenty inmates of that house were dispersed abroad in a darkness only lighted by blinding flashes of lightning,—the wind howling, and the crashing of large trees in their fall, increased the horror of the

<sup>1</sup> When he was sent on his first mission, after the removal of his brother to be the Chief Justice of a neighbouring island, the Bishop thoughtfully put into his hand two doubloons, knowing that he had no near relations in Barbados.

night. Day at last dawned, and revealed the scattered family, some crouching under fallen trees, or under the garden walls. Oh, the happy close to that awful suspense, to find that all were safe! God had mercifully preserved them in that fearful calamity, in which thousands lost their lives, or lingered on, mutilated or bruised, until death gave them relief from their sufferings.

The suddenness of this visitation was peculiar, as generally before the coming on of a hurricane there are indications of its approach.

Mr. Musson was ordained Priest in January, 1837, and presented to a living in the island of Nevis. A few days afterwards he was married by the Bishop of Barbados to Susanna Charlotte Grant, a daughter of the late H. Grant, Esq., formerly a Member of Council in the Island of Barbados. He removed with his young wife to Nevis; here he was soon called upon to endure a heavy trial,—he was attacked with yellow fever; and when he recovered from the delirium caused by that dreadful disease, it was to find that his “house was left unto him desolate;” during his unconscious state his wife and new-born infant had died.

Bishop Coleridge afterwards sent him to Demerara, to take charge of the church of St. Matthew, under circumstances which required the utmost prudence and patience. He acquitted himself well of the difficult task; but he felt a strong desire to work with his brother-in-law, Dr. Spencer, then Archdeacon of the Bermudas, from whom he had received his first classical instruction, and whom he sincerely loved.

When Archdeacon Spencer was made Bishop of Newfoundland and Bermuda, Mr. Musson was instituted to the living of Pagets and Warwick, in Bermuda, formerly held by the Archdeacon. Here he laboured most successfully, gaining the love and esteem, not only of his flock, but of all classes throughout his native island; sorely will friends and relatives grieve when they hear of his death.

When the Bishop of Newfoundland and Bermuda was translated to the See of Jamaica, Mr. Musson was appointed Rector of Spanish Town. Before leaving the Diocese of Barbados, he married Anna Harper, the daughter of the Colonial Secretary of Nevis.

Early in 1844 Mr. Musson arrived in Jamaica.<sup>1</sup> The clergy soon found a warm friend and judicious counsellor in their new brother; ever ready to listen to their wishes, and to report them favourably to their Bishop; always sympathising with them in the difficulties which they had to contend with in the impoverished state of the treasury. His house, too, was always open to them, and his loving words of counsel always brought with them a sense of his impartiality and uprightness. If any were desponding from ill-health, he would revert with gratitude to the establishment of a fund from which the widows and orphans of clergymen receive a small income, enough to keep them from actual want. The knowledge of this fact has preserved

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<sup>1</sup> Soon afterwards he received the degree of D.D., from the Archbishop of Canterbury, at the instance of his Diocesan, and was also appointed Ecclesiastical Commissary in the Diocese of Jamaica.



the life of many an anxious husband and father in that climate, where to be harassed with care is almost synonymous with loss of health or of life. To support this fund 26*l.* per annum is deducted from the income of the Rectors, and 22*l.* from those of the island Curates, married or unmarried.

The colonists felt that Dr. Musson understood them, and did justice to the many amiable points in their impulsive character : he could praise them for their love to their Church, evinced in the noble provision of 37,000*l.* per annum for the endowment of rectories and island curacies, which answer to vicarages in England. This excellent Clergy Bill was passed during the Episcopate of Bishop Lipscombe.

Dr. Musson was at home with the Negro population also. He would good-humouredly reason them out of their absurd prejudices, and lead them to hope for better days, if they would diligently give heed to instruction. He could tell them of a colony (Bermuda) in which their race was a hundred years in advance of them in civilization, partly owing to the circumstance that for 200 years there had been no new infusion of African blood, and no revival of almost forgotten superstitions, and partly to the successful efforts of Archdeacon Spencer and the clergy to fit them by education and religious instruction for the great boon of freedom.

Boys in Bermuda are early initiated in all manly exercises ; they soon learn to swim, to ride, or to manage a boat ; and the first instruction in these matters is generally given by some trusty servant. In the careful preparation of arrow-root, in the gathering of cotton, and in the drying of coffee, children delight in fancying themselves useful ; and of great use they are, if only in binding in one common interest and occupation, for the time being, the members of a family.

Better than an inheritance of gold and silver were the lessons of energy and hope which Mr. Musson learned from a parent, who, under changed circumstances, brought the same skill and industry to bear on the cultivation of the land, which in the days of commercial prosperity had commanded for his excellent brother and himself half the business of the Bermudas.

Much was also learned in the errands of benevolence in which as a child he was often employed. He was early taught to care for the sick and needy, not merely by almsgiving, but by friendly visits, and by what is often more deeply felt, the offices of kindness in times of sorrow.

In the close of the year 1850, and the commencement of 1851, Jamaica was visited by cholera. The fatal disease raged furiously in Spanish Town. Dr. Musson was unwearied in his attendance on the sick and dying. It seemed as if God gave one so frail in constitution supernatural energy. He wrote word to a relative at that time, that his dear wife and himself would set forth early in the morning, in different directions, with food and medicine for the sufferers ; they would return late in the day to tell of their sad experiences, how that some of the sufferers lingered in mortal agony for hours, and others

were stricken down as if with a flash of lightning,—and then would follow the agonizing task of committing numbers to a common grave. Sometimes the funeral service was read over seventy at one time! the clergyman's voice drowned by the shrieks of those who "would not be comforted because their children were not;" heart-rending was the wail of the widow and the orphan. Oh, the intense stretch of body, and nerve, and mind, required for those sad scenes! and the thankfulness of knowing that the clergy were not left to bear it alone.

The gentlemen formed for themselves districts for visiting and relieving the poor; the efforts and example of the clergy were beyond all praise throughout the plague-stricken island. The population was decimated, and schools and congregations dispersed in that awful time.

About two years after these events, Dr. Musson was again obliged to go to England for his health. To this measure he was urged by the affectionate solicitude of his parishioners. In a touching address to him on his departure, they prayed God to restore him to health, and dwelt in loving detail on all his excellences.

In 1856, the Bishop of Jamaica, after 37 years of service in the Colonial Church, was allowed to retire from the active administration of his Diocese; and on the 24th of March, 1856, Dr. Courtenay was consecrated, with the title of Bishop of Kingston, in the Chapel at Lambeth Palace.

In place of another Archdeacon, Dr. Musson was appointed Ecclesiastical Commissary of Middlesex. Dr. Musson at that time was in better health than he had been for years. On the last voyage from England, after more than usual suffering, he felt as if nature had effected the cure of some malady, which the skill of science had failed to reach; and during 1855 he wrote joyfully of the completion of one part of his Cathedral, and of the goodwill which had been shown by many religious denominations for the holy work. All seemed to be going on well; the daily service which he had established was well attended, and the weekly offertory which he had instituted continued to give a most acceptable fund for the relief of the poor.

Alas, for the uncertainty of all things on earth! He had scarcely received his formal appointment to the office of Commissary, which he had been discharging in the absence of Dr. Courtenay, before he was seized with an alarming illness. On Palm Sunday, 1856, as he was in the middle of his sermon, he was attacked with sudden faintness and dizziness; he had just presence of mind to close his book, and give the blessing; but before he reached the bottom of the pulpit stairs, he sank down in what seemed an unconscious state, from which he was only roused by the ringing of the church bells on Good Friday.

Although he seemed insensible, he was not so; for he thanked Mr. Duncan Campbell for the earnest prayers which he had offered up for him at his bed-side on the previous Tuesday; he said that during this time the only thought he could frame, the only prayer he could form, was for forgiveness of sins.

From this attack Dr. Musson recovered sufficiently to open and to answer all letters received, either with his own hand, or by dictation. He lingered for some months, subject to occasional attacks of faintness and unconsciousness. Pressed as he was by disease, his services must have been most useful, or the kind and excellent Bishop of Kingston would not express himself as having "lost his best counsellor and truest friend."

The following extract from a Jamaica newspaper, dated 9th of January, 1857, describes the last services which Dr. Musson was able to render to the Church for which he had laboured so long:—

"At a quarter to 12 yesterday, Dr. Musson, accompanied by one of his Curates, the Rev. Leslie Mais, drove to the Bishop's Office of Registry, for the purpose of attending a meeting of the 'Middlesex Church Society for the Propagation of the Gospel and the Promotion of Christian Education.' They were met by Mr. Gayleard, one of the Committees; and in answer to his kind inquiries, the Rector said that his health was as good as he could expect it to be. He then received a deputation from the American Mission; and after some little conversation on the subject of the Richmond Industrial Institution, he requested Mr. Hill to add his name to the list of subscribers.

The Meeting shortly afterwards was opened with prayer, offered by the Rector in the most impressive manner. Mr. Mais read the minutes of the previous Meeting; and at the conclusion of each paragraph the Rector entered into the necessary explanations. The Treasurer's account was then presented to the Board, and the stipends of the several schoolmasters were ordered to be paid.

A conversation then took place between Mr. Hill and the Rector with reference to the Educational Measure; and at the close of it the Rector said emphatically to Mr. Hill, 'You are always doing good for your people and your country.' At this moment there was a decided change in the manner and appearance of the Rector; and in a second or two he swooned away in a state of unconsciousness, from which he never afterwards woke. The family of the deceased, with his physician, were promptly in attendance.

The lamented Rector was then conveyed on a couch to his residence, where he shortly afterwards expired without a struggle. Thus ended the life of one of the most amiable and pious clergymen with whom Jamaica was ever blessed. I need hardly add that generous grief for the loss of so good a man prevails."

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MEMORIAL TO THE COLONIAL SECRETARY, FROM THE  
CLERGY OF THE DIOCESE OF CHRISTCHURCH, NEW  
ZEALAND.

THE following document has just reached us. We hope that the appeal which it makes will be successful. We can see no reason why New Zealand should not have its own Metropolitan, and many reasons why it should.

*"To Her Majesty's Secretary of State for the Colonies.*

Having understood that His Excellency the Governor of this country has received a despatch to the effect that the new Bishopric of Christchurch, Canterbury, and all future Sees of this colony, are to be subject to the Metropolitan See of Sydney, whereas the present Bishop of New Zealand is a suffragan of Canterbury (the Primatial See of England), we, the undersigned Clergy of the Archdeaconry of Waitemata, Auckland, desire to express our regret that any such arrangement has been made, or will be made, as will divide the allegiance of the several Bishops, and render abortive the present efforts to obtain uniform and combined action in the Church of this colony.

Trusting to the liberal spirit in which the Home Government had met the wishes of the Church in Canada and Melbourne, the Church people of this colony had just arrived at a point when, after ten years' discussion and deliberation, they expected to have complete self-government in Ecclesiastical matters established among them. We are quite sure that the separation of the new Sees from the present one, so as to place them under a distinct Court of Appeal, and the contemplated plan of placing all the Bishops of this Diocese, and consequently the General Convention, under the Province of Sydney (at a distance of from 1,200 to 2,000 miles by sea), will give great dissatisfaction to the Church members of this colony; and we respectfully hope that the arrangement will be reconsidered. We would also venture to suggest that the services rendered to the Church at large by the present Bishop of New Zealand, will be considered to entitle him to the dignity of being made the Metropolitan of this Ecclesiastical Province; and that at all events he may be spared the slight, as well as the inconveniences, of having his Episcopal colleagues in the General Convention separated off from him, and subjected to another jurisdiction.

(Signed) C. J. ABRAHAM, Archdeacon of Waitemata.

G. A. KISSLING, Minister of St. Barnabas, Auckland.

JOHN F. LLOYD, Minister of St. Paul's, Auckland.

FREDERICK THATCHER, Minister of St. Matthew's.

JOHN C. PATTESON, Chaplain to the Melanesian Mission.

G. T. B. KINGDON, Taranaki.

R. CARTER, Otahuhu.

H. W. ST. HILL, Remuera.

ARTHUR G. PURCHAS, Onehunga.

DAVID JONES, St. Matthew's.

J. KINDER, Grammar School.

*December 11, 1856."*

# ASSOCIATION FOR MAKING KNOWN UPON THE CONTINENT THE PRINCIPLES OF THE ANGLICAN CHURCH.

(Letters to the Secretary.)

[The Editor wishes to call special attention to these letters, and to invite the assistance of Churchmen to the Association which produces such results.]

NO. V.—FROM A FRENCH ABBÉ.

January 27, 1857.

My thanks are the more sincere, as I have gained great pleasure and instruction from these publications, after having read and re-read them with great attention. The title of one is *L'Eglise Anglicane n'est point schismatique*, the work of the late Rev. James Meyrick. It is full of logic and learning, so far as so small a frame would allow. I have been delighted at finding there a table of the first Popes, and the letters that have been falsely attributed to them under the name of Decretals. The other is called *Della Religione Disciplinaria e Riti sacri della Chiesa Anglicana; opuscolo di Cosin, Vescovo di Durham*. This last work appears to me even far superior to the first. It is not possible, in my opinion, to show with greater conciseness, method, force, and clearness, the nature of the true Church of JESUS CHRIST, and prove at the same time that the Anglican Church deserves in an eminent degree to be considered such. I cannot better state the impressions which I have received from reading it, than by saying that I find it equal, in theological respects, to the *Apologia Ecclesie Anglicanæ*, by John Jewell, but far more useful still to religion. It is my belief that a great service would be rendered to the holy Gospel by scattering the greatest number of copies possible among persons of education in those nations which are subject to the Pope, and particularly in France and Italy.

FROM A FRENCH ABBÉ.

February 16, 1857.

My final and serious desire is to become a member of a Christian Church, where I shall be at last allowed to serve God according to my conscience. Among all the reformed churches the Anglican Church is, without doubt, that which approaches nearest to the primitive Churches of Christianity in all that concerns the hierarchy, discipline, form of public worship, &c. This is the reason why it is also the object of my preference. . . .

I have one thing to confess; it is that, not to wound the feelings of my family, I have used too much tergiversation under many circumstances, before becoming obedient to the will of God, which speaks to me in the bottom of my heart; but now I have seriously said, with St. Augustine, that so far as it depends on me, there shall henceforth be no more excuse for the accomplishment of my Christian resolution. May God bless my resolution!

Until it is judged proper to entrust me with the work of the ministry, I have determined to enter the Anglican Church as a simple layman.

## GERMAN PROTESTANT MISSIONS AMONG THE HEATHEN.

THE following summary of the present state of German Protestant Missions is translated from the first number, for 1857, of the *Berichte der Rheinischen Missionsgesellschaft*. (The thaler is reckoned at 2s. 11d. English; the value which is assigned to it in Murray's Handbooks.)

1. "The United Brethren" (Herrnhut).—The Moravian Church has sent out Missionaries since 1732; employs 53 brethren in 8 stations among the Esquimaux in Greenland and Labrador, 10 brethren in 4 stations among the Indians in North America, 175 brethren in 45 stations among the Negroes in the West Indies, 55 brethren in 8 stations among the Hottentots and coloured people in the Cape Colony, 3 brethren at one station among the Papuans of New Holland, and 3 brethren and 1 station for Thibet and Mongolia. Receipts for the year, 90,432 thalers (18,188*l.*).

N.B. Under the term "Brethren" (*Geschwistern*) are reckoned both the unmarried Sisters and the wives of Missionaries, and generally all labourers in the Mission, who are sent to serve the Church in the schools, or in domestic matters, or in manual labour in the stations. In the statements following, by "Missionaries" sent from Germany for Missionary service, men only are to be understood; when any handicraftsmen are among them, it is specially mentioned.

2. "The Evangelical Missionary Society" (Basle) has sent out Missionaries since 1821; employs 27 Missionaries in 24 stations among the Hindús, on the south-west coast of India, 10 Missionaries in 5 stations among the Negroes in West Africa, and 2 Missionaries in 3 stations among the Chinese in South China. Receipts for the year, 60,164 thalers (8,768*l.* 18*s.* 4*d.*).

3. "The Rhenish Missionary Society" (Barmen) has sent out Missionaries since 1829; employs 29 Missionaries in 21 stations among the coloured people, Kafirs, Hottentots and Hereros, in the coast of South Africa, 10 Missionaries in 7 stations among the Malays and Dyaks in South Borneo, and 3 Missionaries in 3 stations among the Chinese in South China. Receipts for the year, 39,730 thalers (5,793*l.* 19*s.* 2*d.*).

4. "The Society for the Promotion of Evangelical Missions among the Heathen" (Berlin), has sent out Missionaries since 1833; employs 15 Missionaries in 8 stations among the coloured people, Hottentots and Kafirs, in South Africa. Receipts for the year, 36,683 thalers (5,349*l.* 12*s.* 1*d.*).

5. "The Evangelical Missionary Association for the Extension of Christianity among the Natives of Heathen lands," (Berlin, Gossner's<sup>1</sup> Society,) has sent out Missionaries since 1836; employs

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<sup>1</sup> Gossner was originally a Roman Catholic priest. After he became a Protestant minister, he was on the Committee of the Berlin Society (No. 4). He left this Society, and formed a separate Missionary Association (No. 5), an account of which appears in Brown's "History of Missions," vol. iii. pp. 467, &c. (3d. Edition, 1854.)

9 Missionaries in 2 stations among the Papuans in New Holland and New Guinea, 25 Missionaries in 10 stations among the Hindús in the North of India, and 6 Missionaries in 3 stations among the Malays, Buginese, &c., in the Indian Archipelago. Receipts for the year, 7,319 thalers (1,067*l.* 7*s.* 1*d.*). Among the Missionaries are several colonists, and the Association receives considerable support from individuals and associations in the different Colonies.

6. "The Lutheran Missionary Society" (Leipzig) has sent out Missionaries since 1838, and employs 9 Missionaries in 8 stations among the Hindús on the south-east coast of India. It should be observed, that an unusually large number of natives are in the employment of this society in several out-stations. Receipts for the year, 21,100 thalers (3,087*l.* 1*s.* 8*d.*). (Financial year of 10 months.)

7. "The North German Missionary Society" (Bremen) has sent out Missionaries since 1843; employs 5 Missionaries in 2 stations among the Negroes in West Africa, and 3 Missionaries in 3 stations among the Maoris of New Zealand.

8. "The Berlin Head Association for China" (Berlin) has sent out Missionaries since 1851; employs 2 Missionaries in 1 station among the Chinese in South China.

9. "The Female Association for China" (Berlin) has been at work since 1851; employs 3 Sisters in one station among the Chinese in South China.

10. "The Hermannsburg Mission" (Hermannsburg) began in 1854; it employs 22 Missionaries in 3 stations among the Kafirs in Port Natal. Among the Missionaries are several colonists.

11. "The Pomeranian Head Association for China" (Belkow, near Stettin) sent its first Missionary to China in 1856.

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### HOME MISSIONS.

SIR,—A writer in the September Number of the *Quarterly Review* makes the following sensible remarks on the subject of Church extension:—

"Our measures in all such cases are taken as if those who have been a prey to spiritual destitution, would flock as eagerly to receive the Bread of Life as a famished mob to a distribution of wheaten loaves. But, alas! they have lost all appetite. They must be sought out; they must be won; they must be 'compelled' to come in."

Does not the mode of conducting Missions abroad suggest the best means of evangelizing the all but heathen masses of our population at home? Send out into the streets and alleys of our thronged cities men who shall build up the *living Church*, by preaching the word and making disciples to Christ, without waiting for permanent endowments, and costly fabrics, whilst souls are perishing for lack of knowledge. I am anxious to enlist the interest of your readers for this method of Church work; and, as a tentative effort, I would introduce to their notice the Plaistow and Victoria Dock Mission. I shall be most

happy to furnish fuller particulars of the scheme than I can ask you to insert in your periodical, to any who will favour me with an application; but, in the mean time, I trust I may be permitted to state that the Mission is likely to exert a considerable influence upon the Church in foreign parts, by bringing its clergy into direct communication with sailors and emigrants.

Our work is one of considerable importance; for, in a few years, if no steps are taken to arrest and forestall the growth of evil, we shall have another sink of irreligion and profligacy added to the many which exist as plague spots in our land, and reproaches to our Christianity.

You and your readers will, I trust, pardon this intrusion upon your space. It is made in the belief that those who care for Missions abroad are most likely to be interested in the same work at home.

I am, Sir, your very faithful Servant,

ALFRED W. MASON, M.A.

Stratford Green, E.

Ember Week in Lent, 1857.

[The Editor desires to call the attention of the readers of the *Colonial Church Chronicle* to the statement which is circulated with this Number.]

### Reviews and Notices.

*Christ and other Masters: an Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World; with special reference to prevailing Difficulties and Objections. Part II. Religions of India.* By CHARLES HARDWICK, M.A., Christian Advocate in the University of Cambridge. Cambridge: Macmillan and Co. 1857.

(Continued from page 112.)

ON the other hand, is not the entire spirit of the religious writings of the Hindus, from the Vedas downwards, an exclusive one? Do not the principles of caste, and the ideas entertained by the Brahmans of the degraded and barbarian character of other races (which they held long before the Mussulman invasion), all militate against the probability that such a nation should have received any religious ideas from foreign sources? Might not a people who would welcome from foreigners any information on astronomy or astrology, which affects only the external life of a nation, refuse any communications on the subject of religion, which affects so much more intimately their inner and spiritual life? Do we not even find Hindu bigots like Kumārila Bhatta (Trans. Roy. As. Society, i. p. 451) saying that even when the books of the Buddhists concur with the Vedas in recommending virtue, they are totally without authority, as the association of heretical with orthodox scriptures would suggest a surmise



of vice, tainting what else is holy? And, further, has not the mythology, as well as the speculative theology of India, the impress of a purely indigenous origin? Is not the legend of Krishna a perfectly natural result of ideas which had their origin and their development in the country itself, and composed of materials which were likely to suggest themselves to a people gifted with a luxuriant imagination?<sup>1</sup> The following remarks of Professor Müller are in principle applicable here :—

“ Niebuhr is reported to have said in his Lectures on Ancient History, ‘If we look at Indian philosophy, we discern traces of a great similarity with that of the Greeks. Now, as people have given up the hypothesis that Greek philosophy formed itself after Indian philosophy, we cannot explain this similarity, except by the intercourse which the Indians had with the Greco-Macedonic kings of Bactria.’

To Niebuhr and to most Greek scholars it would naturally be next to impossible to believe that Greek logic, and Greek philosophy in general, were of foreign origin, and a mere importation from India. They knew how Greek philosophy grew up gradually, how its course runs parallel with the progress of Grecian poetry, art, and civilization. They know that it is a home-grown production as certainly as that Plato and Aristotle were Greeks and not Brahmans.

But, then, a Sanskrit scholar has just the same conviction with regard to Indian philosophy. He can show how the first philosophical ideas, though under a vague form, existed already in the mind of the early poets of the Veda. He can trace their gradual development in the *Brāhmanas*. He can show how they give rise to discussions, how they take a more distinct form, and are at last fixed and determined in the most scientific manner. He, too, is as certain that Indian philosophy was a native production of India, as that Gotama and Kanada were Hindus and not Greeks.”—*Appendix on Indian Logic. Thomson's Laws of Thought. Third Edition, p. 371.*

As the opinion of Professor Weber on the subject now under discussion has been specially handled by Professor Lassen (referred to by Mr. Hardwick, p. 120, note), in his “*Indische Alterthumskunde*,” vol. ii. p. 1098, sqq., it is proper that we should see what this laborious and accurate scholar has to say in regard to it. Lassen deduces from the legend of Sweta Dwipa, or the White Island<sup>2</sup> [or continent], the conclusion that some Brahmans did acquire a certain knowledge of Christianity in a country lying north-west from India (probably Bactria), and brought home with them some Christian doctrines. His grounds for this opinion are, that the people described in the legend as being visited are said to have been fair; to have worshipped only one God, while the Indians were at that time idolaters; to have been distinguished for their faith (a Christian grace, unknown to the older Hinduism), and for the importance they attached to prayer (which is also more of a Christian than an Indian observance); and, finally, that the doctrine then acquired by the Brahmans is spoken of as one which would at a later period be made known in India.<sup>3</sup>

<sup>1</sup> Compare Mr. Hardwick's own remarks quoted from p. 110 of his work. See above, bottom of p. 110, and top of p. 111.

<sup>2</sup> It is contained in the *Mahā Bhārata*, Book XII. Sections 337—341.

<sup>3</sup> As Lassen and Weber have not given any detailed account of this legend, but have merely specified the points in it which, they think, lead to the conclusion that it originated in the visit of some Brahmans to a Christian country,—omitting

Lassen is, however, of opinion that another legend, (regarding the appearance of the god Siva in the beginning of the Kāli age, and his abode in the Himālayā with four scholars, called Sweta, Swetāswa, Swetasikha, and Swetalohita, [or] *white, white-horse, white-hair, and white-blood*), which is quoted as proof of Christian Missionaries having come to India, affords no sufficient ground for that opinion. He further thinks that when Christianity did appear in India, it was introduced in the South, in a very humble guise, and at a distance from the centres of Hindu learning and theology; and that, as its followers were persecuted by the Brahmins, the latter would not be likely to embrace any of its doctrines. He consequently rejects the idea that the early Christian Missionaries exercised any influence on the religious views of the Indians. Lassen is further of opinion that the monotheism alluded to in the legend of Sweta Dwipa (such as it is), was not a result of any acquaintance with the Christian doctrine, but of a purely indigenous growth and character, and a result of sectarian divisions, which led the partisans of Vishnu

altogether those extravagant features in it which might convey a contrary impression,—it may be as well to give such an abstract of all its particulars as will assist the reader in judging how far their view is borne out by the facts. The legend states that the divine sage, Nārada, standing on the top of Mount Meru, beheld to the north-west the Sweta Dwipa [or white island] on the north side of the ocean of milk. It was the abode of white men, devoid of bodily senses and appetites, passionless, fragrant, sinless, having bones and frames of adamant, of celestial descent, with umbrella [or mushroom] shaped heads, with voices like thunder, with a hundred lotus-feet, with sixty teeth and eight grinders, who devoutly licked with their tongues the universal-faced god who shines like the sun, from whom all the worlds proceed. Before giving any further account of what Nārada did, another legend is introduced.

There was formerly a pious king called Uparichāra, who was the first student of the Pancharātra system, which was composed by the seven Rishis, inspired by the goddess Saraswātī, and entrusted by them to the sage Vrihaspātī. This king performed a horse-sacrifice, at which Vrihaspātī officiated, and three Rishis, sons of Brahmā, called Ekāta, Dwita, and Trita, with others, assisted. The god was pleased with the king, and appeared to him, but not to the priest Vrihaspātī, who was consequently offended. To appease him, Ekāta, Dwita, and Trita, related how, being desirous to obtain a vision of the god Narayāna (Vishnu), they had performed devout austerities for 1000 years; and had afterwards proceeded, by direction of the goddess Saraswātī, to Sweta Dwipa [or the white island], but could not see the god, being blinded by his glory. There they acquired divine knowledge by deep meditation (*yoga*). Having again performed austerities for 100 years, they saw the white men, resembling the moon, marked with all [auspicious] marks, with hands continually joined, muttering prayers [or the Veda], mental [prayer] being the name of the worship (*jāpa*) they performed. Each of these men glowed like the sun at the end of a mundane era, and the whole island was an abode of glory. There was no difference between the inhabitants, all being of equal radiance. Then was there beheld a light like that of 1000 suns rising all at once; and those men all ran up together, with their hands joined, saying "adoration," &c.; and a loud sound was heard when they spoke, for they offered oblations to the god. The spectators Ekāta, Dwita, and Trita, were deprived of their senses by the blaze of glory, and saw nothing, but heard a continual sound of "Victory to thee, O lotus-eyed! adoration to thee, O creator of the universe, lord of the senses, great pre-existing spirit!" Being thus invoked by these exclusive worshippers (*ekāntīnah*), full of ardent devotion, the god then approached, but remained invisible to Ekāta, Dwita, and Trita, who were unnoticed by the white people, absorbed, as the latter were, in worship. They were, however, addressed by a certain incor-

and Siva to claim for their respective deities the rank of the highest godhead : or if any eternal derivation is to be assumed, Lassen would rather suppose the dogma in question to have been borrowed from the *Adi Buddha*, or supreme god of the Buddhists, than from any Christian influence. Nor does he admit that the Hindu doctrine regarding faith in Vishnu was at all derived from a Christian source, but considers that it sprang up in India spontaneously, at a comparatively recent date. In respect to the question whether the Hindu doctrine of incarnation was borrowed from Christianity, Lassen holds that the notices given by Megasthenes of the Indian Hercules, who was specially revered by the Suraseni (whose capital was Methora—evidently the Sanskrit Mathura—the city so closely connected with Krishna's history), refer to Krishna, whose deification at a period anterior to the Christian era he considers to be thus established.

The arguments derived from the circumstance that Krishna's mother was called Devakī (the divine), and that he is described as the son of the shepherd Nanda, to connect his history with that of Christ,

poreal being, who told them that the god of gods was visible to the white men, who were devoid of bodily senses; and that he could only be seen by those who, after great efforts, had attained to the state of exclusive devotion [or devotion to this one God], (*ekantitwa.*) Ekāta, Dwita, and Trita, then departed. And if, they say, they had not been able to see the god, it was no wonder that Vrihaspati, the priest, should not be able to do so. By this speech the wrath of that personage was appeased.

A further account of Nārada's visit to the white island is afterwards given. On his arrival there he worshipped Vishnu, who appeared to him brighter than the moon, and glowing with various colours, which are likened by the poet to fire, to crystal, to a tender fresh leaf, to gold, to lapis lazuli, to the hues of a peacock's neck, and to a string of pearls. He had a hundred heads, a thousand eyes, a thousand arms, and a thousand feet; he uttered the four Vedas from his mouths; he carried (like a religious mendicant) a staff and a wooden drinking vessel, was dressed in an antelope's skin, and bore fire in his hands. He told Nārada that Ekāta, Dwita, and Trita had come there to behold him, but had not been blessed with the vision, which could only be obtained by an *ekantika*, or devotee, who worshipped him exclusively, like Nārada himself. He, however, desired Nārada not to remain there long, lest his devout worshippers might be disturbed. These perfected saints had formerly been his exclusive adherents; and being now freed from the imperfection of passion and darkness (*rājas* and *tāmas*), would enter into him. The god then proceeds to expound to Nārada the Pancharātra doctrine.

Such is the legend. It is possible that it may have had its origin in a journey of some Brahmans to a Christian country. The land in question lay to the north-west; the people who practised the religion referred to were white, and very devout, and exclusive worshippers of the god. But, on the other hand, very many features of these people are quite unconnected with Christianity; and even admitting that, if any ideas were borrowed from a foreign religion, they would inevitably be mixed up with Hindu conceptions, and thus disguised; still, in the present case, the presumed original nucleus of Christian truths is so thickly encrusted with wild and extravagant inventions of purely Indian growth, that its identification is extremely precarious. We are, therefore, inclined to think that Professor Lassen has expressed himself with too great certainty in regard to the origin of this legend.

It is a curious circumstance (noticed by Weber, Ind. Stud. i. 422, note), that the *Mahā Bhārata*, book xii. sec. 153, refers to "the child of a white Rājārshi (royal sage), who had been raised to life by a white saint," as a proof that the dead could be raised. The legend gives no more particulars.

are also rejected by Lassen. And it may be added that the fact of the Indian hero, or sage, being mentioned in the Chhandogya Upanishad (a work probably a good deal prior to the Christian era), as the son of Devaki, forms a strong objection to the opinion of Weber on this point.

Again, "the choirs of *devatas*, resembling the angelic host of Bethlehem," referred to by Mr. Hardwick as saluting "the divine infant as soon as he was born," form, in reality, a very common accompaniment of all wonderful occurrences in Hindu story; as in the Ramāyāna we are told (i. 19, 10) that, at the birth of Rama, "the celestial choristers sang a soft strain, the heavenly nymphs danced, the drums of the gods sounded, and a shower of flowers descended from the sky."

The slaughter of infants at the command of Kansa, as well as by order of Herod, is certainly a remarkable coincidence; but this incident seems to fit in very naturally with the other details of the Krishna legend.

We have, it must be observed, in Indian mythology, a prototype for the story of Krishna's incarnation. In the ancient epic poem the Ramayana, it is related that Vishnu became incarnate, in four unequal portions, in Rama and his brothers. It is true that Lassen (Ind. Alt. I. 488, 489) and A. von Schlegel regard the passages in which Rama is spoken of in his divine character as probably interpolated. But even if they are so, it does not follow that they are later than the Christian era. If, however, the legend of Rama was of purely Indian growth, that of Krishna may be so also. For though the latter enters into far minuter details than the former, and contains many particulars which are not to be found in it, and which bear a curious resemblance to some of the features of Christian history, still the particulars in question seem to be a natural enough result of the general conception,—a conception common in Hindu mythology,—of a God interposing or becoming incarnate to rescue the world from the oppression of malignant or Titanic beings. It is clear, therefore, that a great deal may be said in favour of the supposition that the story of Krishna was of purely Indian growth. Leaving, however, this question, as Mr. Hardwick himself admits it must be left, "in comparative obscurity," we proceed to his third chapter, in which he treats of the "real correspondences between Hinduism and revealed religion."

Proceeding from the principle of the unity of the human race, and finding that the orthodox portion of the Hindus recognise revelation and tradition as the only sources of divine knowledge, he anticipates that many of the most momentous facts in the history of mankind which are recorded in the Bible, will be also discoverable in a more or less altered form in the Hindu records. "Such points are (1) the primitive state of man; (2) his fall; (3) his punishment in the deluge; (4) the rite of sacrifice; (5) the primitive hope of restoration."

It would lead us too far to examine all the details of the Hindu legends in which the author finds analogies to the narratives of the

Old Testament. There is no doubt that the Hindu traditions of the primitive perfection of mankind correspond, in some degree, to the Mosaic history. But this perfection lasted much longer according to the former account than according to the latter, and extended to numerous descendants of the progenitors of mankind, who, again, are by no means invariably restricted to a single pair. For his assertion that "the popular doctrine of the Brahmans in regard to the deterioration of mankind is, 'in substance,' that sufferings were entailed upon the world at large by the disordered will or appetite of individuals, impelling them to seek for gratification by eating of some interdicted products of the soil," Mr. Hardwick quotes only the authority of the German work of Lücken, from which a story is given of the temptation of Brahmā by Siva (who drops from heaven a blossom of the Indian fig-tree, a tree venerated by the Indians as the tree of knowledge or intelligence). This story we do not recollect to have met with elsewhere, and it appears to be of a sectarian character, intended (so far as a judgment can be formed of it from the summary Mr. Hardwick supplies) to exalt Siva at the expense of Brahmā. A legend having reference to an idea of this kind is also quoted from a Buddhist book, but it can scarcely be looked upon as a genuine tradition of primitive antiquity, as it is not stated to be discoverable in the Brahmanical books also; and it is clear that the Buddhists could only derive their primeval legends from the Brahmans, of whose religion their own is an offshoot.<sup>1</sup>

When, again, Mr. Hardwick states that "in the creed of popular Brahmanism the sin of our first parents was traced directly to the guile and malice of a tempter, not within us, but without us. That tempter was, in form at least, a serpent;"—we must remark that this assertion is made without sufficient proof. The facts and reasoning in pp. 140—143 appear to be quite inadequate to support the weight of the hypothesis which they are made to bear.

The coincidence between the Hindu legends of a deluge and the Mosaic account of the Flood is very remarkable, and would certainly seem to point to some common tradition from which both narratives were derived.

On the whole, it appears to us that the phenomena of Indian religion, from its earliest to almost its latest stage, are, with but few exceptions, explicable on the supposition of purely internal development, without any influence from foreign ideas.<sup>2</sup> In the earliest Vedic hymns we find that the worship of nature and the elements

<sup>1</sup> Nägelsbach, a recent German writer on the popular theology of Greece (*Nach-homerische Theologie des Griechischen Volksglaubens*, 1857), denies that the Greek religion contains any conceptions which answer to the specifically Christian ideas of the fall, and salvation. (*Anmerkungen*, p. 483, 484.)

<sup>2</sup> Mankind have undoubtedly an innate sentiment of religion, and it is remarkable that St. Paul (in the 1st chapter to the Romans), while he says nothing about the Gentiles having retained any fragments of a primeval revelation, declares that the "invisible things" of God should have been manifest to all mankind "from the creation of the world" by a contemplation of "the things which He has made."

prevailed in India, with very indistinct notions of a supreme God. Gradually the idea of one supreme Deity was evolved, but it was never a perfectly pure conception. In the schools which held God to be all in all He was generally too pantheistically conceived; while in those which had clearer ideas of His personality, His agency in the creation and government of the universe has been too much restricted. These ideas, therefore, may be safely regarded as of purely Indian growth, and as having remained unaffected by any foreign influences.

But while this appears to us evident, it is no less clear that the independent formation of all these systems affords no argument against the Divine origin of Christianity, since they fall far short of the perfection of Christian theism; as is shown in Part IV. of Mr. Hardwick's work, on the "Contrasts in the general development of Hinduism and revealed religion."

It is interesting, however, to trace the working of the ideas which appear to have given rise to the several phases of Hindu belief. On the one hand, their severance of God from any immediate participation in the creation, their difficulty in conceiving how He came to desire to create at all, and their denial of His interference in the government of the world, seem to have resulted from lofty conceptions of the purity and self-sufficiency of the Supreme Being, and of that unruffled calm which characterises the Divine Nature; and from an idea (suggested by the disturbing effects of human passion) that all desire or affection, whether in God or in His creatures, is an infirmity inconsistent with the highest perfection.

On the other hand, the pantheistic character of Hindu theology has also its natural ground in human speculation, in the philosophical difficulty of reconciling the Divine omnipresence and infinity with the presence of any other being, material or immaterial, distinct from that one all-pervading essence. This idea is, to a certain extent, shared by many modern German divines who cannot fairly be styled pantheists, who would not be content to say with Mr. Hardwick, that God is "supramundane," but insist that we must also conceive of Him as "immanent" in the universe.<sup>1</sup>

In presenting Christian doctrines, therefore, to the Hindus, it would seem to be the dictate of Christian prudence to pay all due regard to the principles out of which such difficulties and errors have arisen; to reject none of their ideas which are not clearly inconsistent with sound doctrine; to explain that many things which the Bible affirms, and which we popularly repeat of God, are only to be understood anthropomorphically;<sup>2</sup> and that when we ascribe to the Deity the emotions of pity, love, or anger, we do not conceive of Him as agitated by any passions akin to those of human weakness, but only as actuated by the sentiments, or governed by the principles of mercy,

<sup>1</sup> See, for instance, De Wette, *Wesen des Christlichen Glaubens*, pp. 96 and 113.

<sup>2</sup> See the Rev. H. L. Mansell's pamphlet on "Man's Conception of Eternity," p. 10.

beneficence, or justice ; that, in fact, we too think of Him as one who, "without hand or foot, moves and grasps ; sees without eyes ; hears without ears ; knows all that may be known, and is known of none." (Vishnu Pur., p. 495, note.)<sup>1</sup>

*Letters from Canterbury, New Zealand.* By ROBERT BATEMAN PAUL, M.A., Archdeacon of Waimea. Rivingtons. 1857.  
*Anniversary Sermon preached at Bradfield, July, 1856,* By the Rev. H. J. C. HARPER, now Lord Bishop of Christchurch, New Zealand. Mozleys. 1856.

THE well-digested information Archdeacon Paul's Letters give, as to the newly-erected Diocese of Christchurch, makes them especially valuable and interesting at the present moment. Indeed, they form a very useful bequest to that Diocese, which the Archdeacon himself is leaving for a different part of New Zealand. The difficulties with which the Canterbury Colony has had to contend are well known ; but we hope the settlers, as a body, may be congratulated on having fairly struggled through the morass, and on to dry ground. If we may venture to adapt the colonial expression, they have eaten their *tutu*.<sup>2</sup>

To the clergy of the colony the trial has not been the least severe. We are told (Letters, p. 77) that—

"In the colony itself matters were as bad almost as they could be. Three of the clergy, sick at heart, and hopeless of any change for the better, accepted engagements at Melbourne, Taranaki, and Wellington ; three men lived as well as they could on pittance insured to them for five years by the guarantee of private individuals at home ; and the remainder, with a noble disinterestedness worthy of the days of primitive Christianity, remained at their posts, providing for the daily wants of themselves and families by the labour of their own hands."

\* In itself, however, such a state of things was plainly most undesirable, and all must rejoice that the crisis is at an end, as the appointment now at last, several years after it was originally intended, of a separate Bishop for the colony seems to prove it is. Not that there will not be much to be done still. The very circumstances which have been alluded to must have lent a secular aspect to the whole colony, and have been productive of secular influences, which, with very much that is hearty, manly, and, in the best sense, English in the character of the colonists, will need the culture of the Church, in its full organization, to soften at once and raise it. But we may well hope that in their new Bishop will be found "the right man for the right place." The early personal friend of Bishop Selwyn, there will be no danger of his not heartily and entirely co-operating with that

<sup>1</sup> In the first part of this review, in the March Number, p. 109, line 32, delete the words "unless corrected therein by the writer."

<sup>2</sup> "The *tutu* (or *toot*, as it is generally pronounced) is a native shrub, the leaves of which may be eaten with safety by cattle gradually accustomed to its use, but are often fatal to newly-landed animals" (Paul's Letters, p. 26) ; and gradual habituation to the colony, passing "through the crisis of unreasonableness, false pride, and grumbling," by emigrants, old settlers call "eating their *tutu*."

true servant of God; and we earnestly hope that the arrangement which has been made, dividing him and the future Bishops in New Zealand from the Bishop of New Zealand, will not be carried out.

Again, his antecedents, as a private tutor, the head of a large family, and the incumbent of a large and scattered parish, warrant, if we may allude to them without presumption, his capabilities for the practical sort of work which the colony seems to require. The manageable extent of the Diocese over which he will preside, so different from almost all other Dioceses at home and abroad, is a very important and commendable feature in it. The College, which he will happily find made, in part, to his hand—not, as in other cases, have to create for the needs of his Diocese—may well be expected to thrive under his guidance. The Church influences under which the Colony was planted still, we are glad to see, so far predominate, that in a valuable table of statistics furnished by Archdeacon Paul (pp. 128, 129), 3,225 out of a population of 3,895, or very nearly five-sixths, are said to be members of the Church of England; and we are told that “the churches are exceedingly well attended, and the number of communicants is unusually large.” (P. 81.) “It is not the fault,” says Archdeacon Paul, “of the sheep-farmers, that they, their children, and servants, are living month after month without the public ordinances of religion. I believe most of them feel the trial very painfully, and would gladly ‘minister of their worldly things,’ if men could be found who would be willing to ‘minister unto them spiritual things.’” (Ibid.)

And yet, as Bishop Harper has well observed, in the earnest Sermon which we have placed above in juxtaposition with these Letters from his Diocese, and to which we have in our last volume (p. 231) called the attention of our readers,—

“Even if we take the most favourable case, if we look to those of our colonists who are religiously disposed, men and women of prayer, who would as soon think of going without their daily bread as of neglecting their private prayers, and daily searching the Scriptures, . . . it must needs be that they suffer loss; for though the grace of God be not limited to His ordinances, Christ has ordained that we should depend on one another as much for comfort and support in our spiritual life, as in our daily life. He has gathered us together into one body, and it is needful to the edifying of each member of the Body, as well as of the Body itself, that nourishment should be ministered through mutual intercourse, and ordained means, partaken of together; which are, as it were, the band and joints by which we are connected alike with Christ, and with each other, and increase with the increase of God.”—*Sermon*, pp. 16, 17.

May it be the Bishop's privilege long and successfully to minister to the needs so well described; and may the “brotherly interest” he so earnestly invokes in the same discourse, “in the welfare of those who are far distant from us—those especially of our own countrymen who may be dwelling in our remote colonies and dependencies, and that not merely because they are our own countrymen; . . . but because they are one with us in Christ, of the same spiritual community with ourselves, and so bound to us by ties which neither time nor distance can sever,” be widely extended towards himself and his Diocese.



We trust it may be well hoped that the stimulus which the erection of a new Diocese is likely, as in other cases, to give to the healthy being and extension of the Church, will be visibly felt in the Canterbury Colony, and that in this respect, as it is in other things Archdeacon Paul's testimony of them, the colonists may "go a-head," "as surely as the roughest backwoodsman that ever handled an axe in the forest of the far West." (Letters, p. 10.)

We ought not, perhaps, to conclude without noticing the minute and excellent map which is contained in Archdeacon Paul's volume, which is otherwise full of most useful matter for those who are likely to become settlers. But how is it that we look in vain for the *name* Port Lyttelton in a map giving even the apportionments of the several runholders?

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*Missions to the Heathen*, No. XXXII. *Journal of a Visitation of the Diocese of Graham's-Town, in July and August, 1856.* By the Right Rev. ROBERT GRAY, D.D., Bishop of Capetown and Metropolitan. London: Bell and Daldy, 186, Fleet Street.

THIS Visitation was undertaken by the Bishop to set in order things which were wanting through the death of Bishop Armstrong. On Sunday, August 3d, the Bishop of Capetown "ordained the four Deacons whose examinations were finished before the Bishop died, and who were to have been ordained by him on Trinity Sunday." The Journal is full of interest, especially to those who knew and valued the late Bishop.

Bishop Gray concludes his Journal thus:—

"Another Visitation is now ended. It has been to me the most satisfactory I have yet undertaken. Everywhere there is progress; everywhere, save in one miserable and notorious case, there is peace and brotherly love. The growth of an earnest and Church-like spirit is very visible everywhere; personal religion is advancing, and Church order prevails, save in that one sad and flagrant case. The prospect of a Synod is hailed with satisfaction in, I believe, every parish that I have passed through; and I have no doubt that we shall have sober, loyal, and intelligent men for our lay representatives. May God continue to bless us as He has hitherto done, and make, if it be His good will, even our enemies to be at peace with us!"—P. 88.

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*Church in the Colonies*, No. 35. *Some Account of a Sowing Time on the Rugged Shores of Newfoundland.* By the late Rev. J. G. MOUNTAIN, Principal of the Theological College at St. John's, and some time Missionary in Fortune Bay. *With a Memoir of the Author.*

WE wish that our space would allow us to give large extracts from this beautiful book. The Memoir of the late Rev. J. G. Mountain is evidently written by one who loved and valued him. It is, however, less necessary for us to quote passages from it, as we trust that all our readers need only to be told of its publication.

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Messrs. Rivington have published a small book containing Four Sermons with the title, *The Advancement of the Signs of the Times*,

preached during last Advent in St. Mary's Church, Dover, by the Rev. JOHN PUCKLE, with an additional Sermon, *The Presence of Christ on the Waters*, preached after the wreck of the *Violet*. They are good and thoughtful discourses, as will be expected by those who know Mr. Puckle's former publications. Our readers would be edified by them, even if they do not agree with the interpretation of prophecy contained in them. Messrs. Rivington have also published a very good pamphlet, by the Rev. FRANCIS FISHER, of Hillmartin, *The Validity of English Orders; Archbishop Parker's Consecration proved to have been acknowledged by the Church of Rome as Lawful Bishops*. This pamphlet would be found useful by any one who wishes for information on its subject.

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Messrs. J. H. & J. Parker have published the *English Harmony of the Four Gospels*. Although we do not think that this book fully realizes the design of the editor, which is rather ambitious, we may commend it to our readers as a very fair, and, on the whole, a readable attempt to supply an acknowledged want. If it should reach a second edition, the editor might correct a few minor faults, such as the singular abbreviations of authors' names, which, without a list, are almost unintelligible, and the very natural but painful confusion caused by the multiplication of numerals and of italics.

Messrs. Parker have also published :—1. Very beautiful reprints of Bishop Jeremy Taylor's *Holy Living* and *Holy Dying*; the price of each volume is four shillings. 2. A pamphlet, by the Rev. John Keble: *An Argument for not proceeding immediately to repeal the Laws which treat the Marriage Bond as Indissoluble*, which we recommend to those who wish to master the argument from Holy Scripture. If, as many think, there is a design to assimilate our institutions to those of Protestant Germany, it should be known that divorces are there fearfully common, and that it is sometimes more difficult for single persons to marry, through the obstacles caused by the laws, than it is for married persons to be divorced when they both wish it. 3. A good tract, by the Rev. A. F——, *Confirmation according to Scripture*.

The *Lent Sermons* preached in the church of St. Mary the Virgin, Oxford, are also in course of publication by Messrs. Parker. We have received those by the Bishop of Oxford, the Bishop of London, the Rev. Dr. Hook, and the Rev. Mr. Eyre.

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Messrs. Bell and Daldy have published *The Second Adam and the New Birth; or, the Doctrine of Baptism as contained in Holy Scripture*. A very good book, by the author of *The Sacrament of Responsibility*.

## Colonial, Foreign, and Home News.

## SUMMARY.

THERE is great excitement in Newfoundland, in consequence of concessions of valuable fishing privileges proposed to be made to France by Her Majesty's Government. The whole Colony seems to speak as with one voice on the subject. Petitions are to be forwarded to the Queen, and to the Parliament, praying that there may be no farther surrender of their fisheries. The Bishop believes it would be the ruin of the English fishermen.

A meeting was held on Monday, February 10, of the friends of the Church of England Asylum for Widows and Orphans, the Bishop of NEWFOUNDLAND in the chair. A very eligible site had been secured, and a suitable house erected and furnished. Additional furniture had been required, and was supplied, at a cost of upwards of 30*l.*, by the joint gift of the widow of the late Rev. Mr. Mountain and her sister.

The Bishop proposes to build an additional church on the south side of the Harbour. An excellent site is already provided, and a lady, whose name is well known in connexion with every good work in Newfoundland, Mrs. O. E. Johnson, has offered 1,000*l.*

The Report of the Church Society of the Diocese of Montreal for the year ending January 6, 1857, has been published. The state of the finances is very satisfactory; the income is larger than that of any preceding year. The receipts for the Widows' and Orphans' Fund, including interest on investments, amount to 390*l.* 12*s.* 6*d.* The Missionary operations of the Society have been extended.

Bishop LEE, of IOWA, has put forth a forcible appeal for help for NEBRASKA, of which he has taken the Episcopal charge.

Archdeacon Merriman arrived at Grahamstown by the *Ealing Grove*, on January 6. On the following day an address was presented to him by the ministers, churchwardens, and vestrymen of the cathedral church, congratulating him on his safe return.

The Bishop of GRAHAMSTOWN and his family sailed from Gravesend for Algoa Bay on March 3, in the *Earl of Hardwick*.

One of the Professors of Bishop's College, Calcutta, writes, in a letter to a friend in England:—"The Widows' Marriage Act has led to two or three marriages already. The parties are not, however, acknowledged by their relatives as husbands and wives: the consequence is, they are living detached from their families. A large number of such marriages must tend to good."

The Secretary of the Kandy Industrial School, Ceylon, (the Rev. John Wise,) has issued a favourable report of the Institution. He says:—"Presuming that those in Kandy, who have so kindly helped us during the past two years, will continue their assistance, I have not asked the *Society for the Propagation of the Gospel* to renew their Grant of 24*l.* per annum. The Society has many more pressing calls upon it, and whilst cordially thanking the Committee for their past assistance, I think we may venture the attempt of supporting the school independently of the Society."

The Missionaries of the Rhenish and Basle Societies in the Province of Quanung; in China, are now all in Hong Kong. The offer of a reward for the heads of Englishmen makes it very dangerous for any European to remain in the country.

**SYNOD AT CAPETOWN.**—On Tuesday, January 19th, the Bishop of CAPETOWN delivered his Charge at St. George's Cathedral, which is full of interest and importance; after which the Synod of the Diocese opened. We hope to give farther particulars in a future number. Fourteen parishes returned delegates, and five declined to do so. The following declaration was passed unanimously:—

"We, the Church of the Diocese of Capetown, in Synod assembled, in union and full communion with the United Church of England and Ireland, do declare that we receive from the Holy Scriptures as the revealed Word of God, and the authorized version of the same, as of like authority in this Diocese as it is in the Church of England; and that we do maintain the doctrine and sacraments of Christ as the Lord hath commanded, and as the said United Church of England and Ireland receive the same: and we do receive the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church; together with the Psalter, or 'Psalms of David, pointed as they are to be said or sung in churches,' according to the use of the United Church of England and Ireland; and the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons. And further we do disclaim the right to alter the standards of faith and doctrine now in use in the Church; the Thirty-nine Articles; the Church Catechism, and the other formularies of the Church; and we do acknowledge the authority of the canons, and constitutions of the Church, in so far as they are of force in England, and as the existing circumstances of the Church in this Diocese, without prejudice to such local regulations as the Synod of this Diocese may hereafter lawfully make."

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—*March 3, 1857.* The Bishop of LONDON in the Chair.—The Rev. Dr. Biber withdrew the notice of motion which he gave at the meeting in February. He then read certain Resolutions, together with a scheme connected with them, which he proposes to move, at the Meeting in June, formal notice thereof to be given in May.<sup>1</sup> The sum of 25*l.* was granted in addition to a previous grant of the same amount towards the expense of a Version of the New Testament in the language of the Ojibwa Indians, which had been made by the Rev. Dr. O'Meara, Missionary at Lake Huron, Canada West, and which was published at Toronto in 1854. The following is an extract from a letter, dated October 11, from the Bishop of Adelaide:—

"I shall have the satisfaction soon of sending the Board a financial report on the Collegiate School, whereby it will be seen that about

<sup>1</sup> Our limits prevent us from inserting these Resolutions. They may be seen in the *Guardian* of March 18th.

11,000*l.* have been given and spent by colonists on the Institution, in addition to the grants of 2,500*l.* by the Society." In a subsequent letter, November 7, 1856, the Bishop said, "I am sorry to inform you that our great friend and benefactor, W. Allen, Esq., died suddenly, about three weeks ago, of heart complaint. He had nearly completed the additions and improvements to the Collegiate School, at an expense of 2,500*l.* He used to visit the building every day. Even in death he was not unmindful of the interests of religion, but left a legacy of 5,000*l.* towards pastoral aid, making the Bishop the sole trustee. His charities were very extensive, and not confined to his own communion, on which he has bestowed during my episcopate about 15,000*l.* The Collegiate School is in a sound and prosperous state. Messrs. Sheldon and Cooper, candidates for Holy Orders, lately sent out by the *Society for the Propagation of the Gospel*, are occupying the theological students' apartments in the College, thanks to the liberal grants of the *Society for Promoting Christian Knowledge*." The Bishop sent a Report of the Proceedings of the Adelaide Diocesan Synod, during the second Annual Session, A. D. 1856. A letter had been received from the Rev. G. H. Nobbs, giving an account of the arrival of the Pitcairn Islanders in Norfolk Island. He mentions the arrival, on Saturday, July 5, of the Bishop of New Zealand, with Mrs. Selwyn and his Chaplain, the Rev. J. C. Patteson.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—*Friday, March 21, 1857.*—The Archbishop of CANTERBURY in the Chair. The Bishop of LONDON was present. Lord Lyttelton, the Chairman of the Finance Committee, read the Report of the Committee. The results of the operations of the last year were very favourable for the Society. The receipts on account of the General Fund only, Special Funds being excluded, were 69,574*l.*, the expenditure 66,138*l.* The estimated receipts for 1857 are 67,000*l.*, expenditure 66,627*l.* An estimated annual income of 4,500*l.* has been set at liberty by the withdrawal of the Society from the flourishing Diocese of Toronto. The Committee state, that it is the duty of the Society to appropriate at once the surplus now in their hands in grants for the furtherance of the purpose for which the funds have been contributed. The surplus of accumulated balance is 10,500*l.*; of annual income over expenditure is 4,500*l.* The Committee recommended the following special grants, and they were voted by the Society for three years:—To India, for additional Missionaries, 3,000*l.*, of which 300*l.* is assigned to Cud-dapah; 1,200*l.* to Capetown; 1,500*l.* to Grahamstown; 1,000*l.* for Heathen Missions in Natal; 300*l.* to Mauritius; 500*l.* to Borneo; 200*l.* to Colombo; 200*l.* to Newcastle; 50*l.* to Rupert's Land; 250*l.* for a Mission to Vancouver's Island. The Bishops of the respective Dioceses to which the grants are made will be requested to keep separate accounts of the funds of the Society. A grant of 50*l.* a year for two years was made for a Chaplain to the Emigrants at the London Docks. A grant of 50*l.*, for general purposes, was made to the Diocese of Fredericton.

The Rev. G. L. Towers, of Burwash, in Sussex, was elected Travelling Secretary to the Society. An important letter to the President, from Mr. Leslie Foster, on the subject of Endowments in Land in the Colonies, was read by the Secretary.

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NATAL.—(From the South African *Commercial Advertiser*.)—"From Natal we have news of rather an exciting character, in consequence of the disturbances among the Zulus. These disturbances were caused by a contest between Kechwya and Umbulazi, two sons of the paramount Chief Panda. On the 2d December the latter was defeated with immense slaughter. The victorious Kechwya, a lad of nineteen, after the battle divided his army into three sections, and with these scoured the country in all directions, putting to death not only his enemies, but also all neutral or doubtful subjects who came in his way. He, however, kept clear of the immediate vicinity of Panda, who, by the latest intelligence, was raising an army in defence of his throne. It is said that the number of persons slaughtered by the victors must have been upwards of 30,000. Umbulazi was put to death with the utmost barbarity, having been skinned alive."

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COLOMBO.—Extract of a private letter from the Bishop of COLOMBO, dated "St. Thomas' College, Colombo, February 14, 1857," to a friend in England:—"We held a very pleasing College confirmation in the Cathedral last Sunday; when between forty and fifty of the native youth under education here were confirmed, and seemed much impressed with the solemnity; and in all probability most of them will receive their first Communion to-morrow. This collegiate work has in it much that is hopeful and encouraging; and perhaps the very difficulties which surround us throw into it something more of heartiness and faith. We are obliged to double our school-buildings, as I found on my return that 200 boys could not be duly instructed in rooms which never contemplated a possible maximum of more than 100; and we have 40 resident students under *discipline* as well as instruction. I think it is this combination, so new to them, which, under God's blessing, has won the confidence of the native people. The local papers fling stones at us, but we take it all quietly, and our numbers and applications go on increasing. If we can maintain a sufficient number of *good English* masters, we shall get the whole education of the colony in the hands of the Church. Mrs. Chapman opened her high class female native school on the 1st, and already it is full (25th), and applications so numerous rejected, that we must at once look out for more and better accommodation. How great a door will thus be opened to us, if the simple lessons of Christian truth can thus be impressed upon the young hearts of the future mothers of hundreds! The daily attendance of either Mrs. Chapman or one of my daughters has already given a character to the school, quite hopeful for good and permanent results. Tell your sister and friends who so kindly support it."

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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MAY, 1857.

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EPISCOPACY IN INDIA.

No. IV.

WE have as yet considered only the benefits which a Bishop's presence would confer on the remote provinces of our Indian empire, in the exercise of his more public functions of ordination, confirmation, and consecration of churches. These, however, form only a portion, and that scarcely the most important, of his episcopal duties.

Beside these there are (to repeat the words of Bishop Wilson, already quoted), "his mild exercise of jurisdiction, his consolation to the solitary and depressed Chaplain or Missionary, his settling of doubtful questions, appeasing differences, raising the tone of doctrine where it may be needed, and correcting, on the other hand, any excesses, maintaining or restoring the due order and discipline of the Church, examining schools, interposing with the civil or military authorities where it may be necessary, giving his countenance, in short, publicly to the great cause of vital Christianity, in its holy and beneficial influences, and preserving the unity of the Church, and the purity of the Christian faith."

In India the want of all this is painfully felt by the isolated Chaplain in his most anomalous position. In England the Curate begins his ministerial life probably under an experienced Rector, to whom he may refer on any difficulty, or he finds some neighbouring Clergyman of experience whom he may readily consult; and the generally recognised rules of the Parochial

system are so fully understood, that any question which arises may be thus easily and safely settled. But in India how different! a Chaplain has generally the sole charge of a station, and may be one hundred miles, and perhaps more, from his nearest brother Chaplain; to whom he may be a perfect stranger, and of whose experience or discretion he may scruple to avail himself. He is at once thrown on his own resources. True, the Bishop, on consigning him to his far-off station, would have assured him of a desire to be consulted, and have expressed a wish that a reference should be made on every difficulty: but suppose difficulties to arise (and they will often arise), what is the doubting Chaplain to do, pending such consultation or reference? To instance a case, with the particulars of which we are acquainted: a Chaplain attached to a large military station above a thousand miles from Calcutta heard suddenly of the arrival of a *Mormonite Elder*, who announced his intention of delivering a course of lectures in favour of the licentious tenets of *Joseph Smith*, and of the joys of the Great Salt Lake City. The Chaplain promptly, and on his own responsibility, prepared and issued an address to the residents of the station, exposing the abominations and profanations of the sect; and thus closed the mouth of the proposed lecturer. Had he waited to consult the Bishop what course to pursue (which, indeed, he was unfortunately censured for not having done), a delay of at least a fortnight, if not more, would have ensued, and the poison have been poured into the ears of many, to the ruin of their souls; whereas at the appearance of the Chaplain's address, the lecturer disappeared as suddenly as he had come; and "the plague was stayed." We have only instanced this single case, to show the necessity of a Chaplain acting on his own responsibility in such difficulties. But there are difficulties to which a Chaplain is exposed of a far more common character than the one mentioned; doubts as to the limits or the extent of his independence of action, and of his position generally, sometimes tending to unfortunate misunderstandings with the chief civil or military authorities.

Generally speaking, a Chaplain's position appears to be most favourable for the exercise of influence for good over all classes. Not being (as the Bishop of Calcutta has most clearly pointed out) a *military Chaplain*, in the performance of his public duties he is to a great extent independent of the control of the officer commanding the station to which he may be attached.<sup>1</sup> In the public services, and everywhere, except only in the

<sup>1</sup> With the single exception of the "Parade Service" for the troops on Sunday mornings, the time for which is regulated by the officer commanding in consultation with the Chaplain.



school and hospital, he is his own master, provided only he do not infringe certain little points of etiquette, or violate some General Order; and in the prudent exercise of that independence lies his strength. But, suppose a Clergyman just transplanted from a retired village cure in Kent or Surrey, where a good old squire was ready to support a zealous Curate with purse and presence; or freed from the almost ceaseless labours of a London parish, where all the more delicate questions of parochial policy had devolved on the Rector; such a Clergyman, finding himself a Chaplain attached to a large military station, feels at every step that he is treading on new ground. For instance, in the school he has really no voice but by sufferance, though he is obliged to visit it; he may see defects, for which his own experience may at once suggest improvements; but if he attempt to introduce them, as he would have done in his own national school in England, the pride of the schoolmaster sergeant is wounded, and the dignity of the commanding officer is not unlikely to resent such apparent interference.

It is the same in the hospital; the Chaplain is required to visit the sick, and to minister so far as he can to their spiritual necessities; but if in over-zeal he strives to exercise any authority there, or to enforce any change which might give effect or solemnity to his ministrations, he runs the risk of coming into direct collision with the medical officer, who tenaciously asserts his supremacy in his own hospital.

Such are, in general terms, some of the more common difficulties of a young Chaplain's position. It is true, a little deference and tact would remove them all; a consultation with the officer commanding would, unless he be very intractable, bring about the desired change in the school, or a friendly reference to the medical officer ensure for the Chaplain every facility and co-operation in the hospital. But how is a Chaplain to know all this? "To be forewarned is to be forearmed." But who will warn him? It is probable that experience only, the painful experience gained by one or two such misunderstandings, where all should be unanimity, will teach him the real nature of his position, and show how widely it differs from that of an English Clergyman, yet withal how full of interest and usefulness.

Sometimes, however, graver questions will arise which do not admit of such easy solution; and here especially does "the solitary and depressed Chaplain" need the advice and sympathy of his superior. Here he sighs for the fatherly counsel of a Bishop. And with what tenfold greater weight would such counsel come, if it could come *promptly*, if a few days at most, instead of weeks, would suffice to bring the sought-for advice; and if it came, too, from one who could say, as could the good Bishop Corrie,

“ Having for so many years been numbered among yourselves, as a Chaplain, in this land, I am enabled to enter fully into the difficulties which often occur in the performance of your duties, and to sympathise in your trials.”<sup>1</sup>

The proximity of a Bishop would thus give confidence ; his presence among the Clergy would control over-zeal, or stimulate inactivity. His inspection of a regimental school, his visits to the hospital, would give much encouragement to all concerned. His occasional admonitions would greatly enforce the more regular addresses of the Chaplain from the pulpit. His friendly intercourse with the leading residents of the large military cantonments, or the small civil stations, would, as it were, set the stamp of authority on the Chaplain's teaching : in these, and countless other ways, might a resident Bishop, moving about among the Clergy and laity of his Diocese, build up the Church of God in a heathen land.

Here we might bring our remarks to a close, were it not that two points of detail, in which the absence of a Bishop in the Punjab is so deplorably shown, deserve to be noticed. The first is the irregular arrangement of Ecclesiastical Districts. Besides the duties of his own immediate station, a Chaplain is frequently called upon to visit outlying smaller stations, containing a Christian population varying from ten or twelve to fifty or sixty. Let us instance a few cases. One Chaplain is required to visit five out-stations, thereby being absent for fourteen Sundays, in the course of the year, from his own central station ; and his journeys, if each station were visited separately, entailing the necessity of travelling about 1,500 miles ; nor by any arrangement could he pay the appointed number of visits without travelling, generally speaking, over cross roads, and sometimes along mere village tracks, a distance of above a thousand miles in the course of the year.

In another case, within fifteen miles of one military cantonment, and about thirty of another, in each of which is a resident Chaplain, there is an important civil station, which has never been assigned as part of the charge of either, and has consequently never been visited by a Clergyman.

Again, a Chaplain of a large military cantonment is instructed to visit for two Sundays a small civil station 130 miles off, the road to which, for above a hundred miles, is directly across one of the most desolate districts of the Punjab ; and can only be traversed by the slow process of marching at the rate of about ten miles a day, in order to take advantage of the regular camping grounds. In this journey, each way, he is obliged to

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<sup>1</sup> Bishop Corrie's Charge to the Clergy of Madras, 1836.

spend one Sunday (and if the delay of a single day occur, a second Sunday) in the middle of the jungle, necessarily leaving his own station without any Chaplain for five weeks. Whereas, the little station to be visited lies on the banks of a river, a few miles below a large cantonment where a Chaplain always resided during six months of the year; and from that station the Chaplain could very easily have drifted down the stream in two or three days, and have gone back in five or six, and thus not a single Sunday would have been lost in travelling.

To add one case more, and we do it in the very words of one deeply interested, as having been himself a resident in one of the stations referred to. Speaking of the line of stations which guard that frontier called the Derajat, and where no Chaplain has ever been, he says of one, "There are at least thirty European residents, including the staff sergeants of the infantry and artillery; when I was there six months ago, from fifteen to twenty attended service on Sundays at the Mess-house."

In another is "a little congregation of eight, many of the staff sergeants being Roman Catholics." In a third "there is a nice congregation in the Commissioners' Office of sixteen or seventeen."

There, in a far-off frontier of our Eastern Empire, separated in many cases from all intercourse with other stations, in some instances debarred the comforts and genial influences of a home,<sup>1</sup> and with none of the hallowing associations of a house of prayer, there are our fellow-countrymen in the regular habit of "singing the Lord's song in that strange land," yet with no Clergyman to cheer and sustain their aspirations for good. May they not with some justice say, "No man careth for their souls?"

In speaking of this abnormal state of things, let it not be for one moment thought that we adduce them as instances of neglect, only showing them as evils to be remedied. What does the Bishop at Calcutta know, what *can* he know, of the condition of the Punjab stations? The assignment of Districts, the location of Clergy, the regulation of visits to out-stations, can never be arranged without personal knowledge of the country itself. Such knowledge no Bishop of Calcutta, living at a distance of nearly 1,500 miles, can ever gain. In the full vigour of manhood and health, he could scarcely hope to pay more than one, and that a very transitory visit, to so remote a frontier in the course of his episcopate. A perfect visitation of such a Diocese would be the work of a lifetime!

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<sup>1</sup> In some of these stations ladies are not permitted to live, in consequence of the dangerous character of the neighbouring hill tribes.

Nor can we conclude these remarks without noticing more fully what we have already alluded to—the noble manner in which Lord Dalhousie, in 1852, vindicated the rights of religion, and obtained the sanction of the India House to the general principle that churches should be provided out of the Public Treasury in the large stations of the Punjab; an opportunity being at the same time offered to private individuals to combine together for the purpose of providing the means of imparting to the buildings such additional decoration as become Christian houses of prayer, or (to adopt the language of the despatch itself) “that architectural character, those distinguished features of ecclesiastical form, which it is undoubtedly desirable that our churches should possess.”

Yet in this despatch it is impossible not to be struck with the absence of all allusion to the Bishop of the Diocese. The plan appears to have originated in the strong recommendations of Lord Dalhousie, and was one of the many beneficial results of that knowledge of India which he gained in his tour throughout the north-west provinces and the Punjab, in the cold weather of 1851-52. It emanated from the Governor-General; nor in its execution was the Bishop, as it would appear, referred to, or consulted. To the civil authorities of the Punjab<sup>1</sup> was left the duty of carrying it into effect. To them applications were submitted, and by them every claim investigated and decided, and almost every detail regulated. In fact, the Bishop had no voice in the whole measure—so far as it was concerned, the Punjab might have formed no part of the Diocese of Calcutta!

Not that such has been the principle adopted always by the Indian Government. In the lives of Bishops Middleton and Heber, we read of the recommendations for the erection of churches in India emanating from the Bishop, and being adopted by Government, and the details submitted for the Bishop's examination and approval. Nor was a deviation in the present case aught but an admission on the part of the Indian Government that the distance of the Punjab from Calcutta, and the absence of personal knowledge of the distant stations and their requirements, rendered it impossible for the Bishop to form an opinion, or to exercise supervision so correctly and carefully as the resident local authorities.

<sup>1</sup> In these remarks we do not reflect on the fitness of the Punjab civil authorities, or of the judicial commissioner (R. Montgomery, Esq.), to whose department it was assigned; for few laymen, perhaps, in India, or even in England, could have evinced a more solemn appreciation of the sacredness of this trust. But the whole arrangement was painfully anomalous, and none would more readily admit it than Mr. Montgomery himself. *Nolo Episcopari*, he might well say—"I do not desire to be the lay-Bishop of the Punjab." Yet but for his earnest and zealous co-operation, few of the Punjab churches would have been so speedily erected.

We accept the admission thus made, and advance it as an additional reason why the Punjab should no longer be so utterly *Bishopless*, but plead that it may be converted into a separate see, with a resident Bishop at Lahore. From that centre he might without fatigue or risk, with ordinary health, visit every portion of his Diocese in three years, dividing it into two "circuits;" the one embracing all the stations from Lahore to Umballa, and the neighbouring hill Sanataria; the other, all those towards Peshawur, and from thence the Derajat and Mooltan (and perhaps Scinde); leaving any others that could not be included in these tours for separate visits during the third year. Thus might a Bishop know not only every one of his Clergy, but all the leading laymen, whether civilians or military, and be known by them; and who can say how greatly such a reciprocal knowledge and respect would tend to promote true godliness and the extension of Christ's kingdom!

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#### THE SYNOD AT THE CAPE.

THE circumstances, social and political, of the South African Dioceses differ so materially from those of nearly all other colonial sees, and yet, probably, are so little understood, or so imperfectly allowed for by most readers of colonial Church news, that it may be well to advert to these peculiarities by way of preface to a short account of the recent Capetown Synod.

Although South Africa is not our only colony whose European population includes a large foreign element—for the Canadas, several of the West Indian Islands, and Ceylon, so far fall under one common description with the Cape—yet, with regard to the proportion borne by the foreign element to the British, the Cape Colony, we believe, stands quite alone among our colonial possessions. More than half the population, exclusive of British Kaffraria, consists of coloured races, who, by language at least, are much more allied to the Dutch than to the English; and of the European portion, certainly more than two-thirds are Dutch, the inheritors not only of their own national preferences and antipathies in the wider sense, but of a national form of doctrine and ecclesiastical rule in several ways very different from our own, and least appreciated, perhaps, by many of its most active adherents where it is most in harmony with our own system. For, though the Heidelberg Catechism and the Confession and Canons of Dordrecht are

acknowledged as the joint test of the orthodoxy of the Dutch Reformed Church, yet the last-named of these formularies is practically the most influential at the Cape; and to this it must be added, that some of the most energetic and deservedly respected of the Dutch Clergy are in fact Scotch Presbyterians, speaking Dutch, and officiating in Dutch churches. Now, it is not our desire to suggest the inference that the Dutch Church in South Africa is generally hostile to our own. We speak advisedly when we say that the Dutch and English Clergy at the Cape have ever maintained an excellent understanding with each other; and if we have comparatively lacked occasion for showing substantial kindnesses to them, their manifestations of good will towards us have been too often and too warmly alluded to in the Bishop of Capetown's journals to need any recognition here. But the good will and Christian courtesy of the best and most enlightened section, lay and clerical, of a large and very widely-spread community, leave ample margin for the too successful working of less commendable influences; and the Independents, themselves a powerful body in and around Capetown, have availed themselves of their natural alliance with some other dissenting communions, and of their position as the leaders of the ultra-democratical party in the colony, to excite periodically against the Bishop and Clergy of the English communion there whatever of jealousy, ignorance, and anti-British feeling the Dutch population has happened to include. It was just this combination that overpowered Sir Harry Smith, and all law, loyalty, and order on the spot, and Her Majesty's Government at home, at the time of the memorable anti-convict struggle. And allowing for many honourable exceptions, no doubt, from among all classes, it is the same union of forces, emboldened by the indeterminateness of our terms of Church-membership, and the preponderance in particular parishes, under cover of nominal membership, of the Independent and Presbyterian elements, and strengthened now, moreover, by the possession of representative institutions from which the gentler and more conservative class of citizens stand far too much aloof, that has never ceased to harass the English Church at the Cape, though not always with equal effect, since its first indomitable and devoted Bishop began, nine years ago, to rouse its members to their duty. In order to the exact truthfulness of this account, we believe that it is only necessary to add the remark that the eastern provinces, speaking generally, are at once more English and less democratical than the western; and that the Wesleyan Methodists, who are by far the most powerful of the dissenting communions on the frontier, have never, as a body, shared in the

unfair spirit which has so severely tried the patience of our episcopal brethren in the west.

Any one who will make fair allowance for these facts has the real clue to the opposition which the Bishop of Capetown has just experienced in his endeavour to convene a diocesan Synod, including a representation of the laity, and may form a just opinion of the measure of his success. The following particulars appeared worth recording for their own sake. A summary of the proceedings of the Synod itself we hope to give in some future number.

The Synod was summoned in November last by a Pastoral letter from the Bishop, setting forth his reasons—many and urgent ones—for convening it, and proposing that the main principles of the Archbishop's Bill, since embodied in the Victoria Church Legislation Act, which received the Royal Assent a year ago, should regulate at once the form of the convention and the subjects of deliberation. In a word, it was made clear that the laity were to elect their own delegates, subject to the limitation that only communicants were eligible as delegates; that all persons claiming to vote should, if not communicants, first make a declaration that they were members of the Church, and not members of any other religious body; and that the lay-delegates, so chosen, were to be entitled to an equal voice with the Clergy on all matters to be submitted to the Synod. It was also made clear that the intention of the Synod was not to disturb, or even to discuss, the existing relations of the Diocese to the mother-Church; still less to meddle with the Book of Common Prayer, or any of the great acknowledged formularies of doctrine—purposes for which, as being only a diocesan Synod, as well as for other still weightier reasons, it was declared to be wholly incompetent; but simply to take counsel together with a view to some joint conclusion on points of urgent practical moment, upon which the Bishop had hitherto been forced to be his own irresponsible adviser. Among these, the questions of the appointment, support, and discipline of the Clergy, the tenure and management of Church property, and the desirableness, or otherwise, of seeking the assistance of the Colonial Legislature for carrying out the objects of the Synod, hold a conspicuous place. One can scarcely conceive a more reasonable proposal thrown into a more unexceptionable shape. Opposition, however, on the part of three parishes, and of portions of two others, inaugurated in all five cases, apparently, with the significant omission of any declaration of Church-membership, and stimulated unceasingly by the ultra-democratical and dissenting press, resulted in the refusal of five parishes out of nineteen to send lay-delegates, and of three out

of from twenty to thirty clergymen to take part in the proceedings, and consequently in their being permitted to absent themselves. One parish, half a Missionary station, appears to have been too feeble to produce a competent delegate. The rest of the Diocese, in short almost as many, probably, as dared to commit themselves to a distinct avowal of Church-membership, seem to have been unanimous and hearty in support of their Bishop, and in favour of the Synod. And of the issue, moral and practical, we have no misgivings.

Upon one feature, however, of this opposition we would fain add a word or two, which may be useful to other colonies besides the Cape. The chief run of adverse argument in the parochial meetings was against the *legality* of Synods, and on their incompatibility with the supremacy of the Crown. The opposite side was admirably and learnedly sustained by the Bishop;<sup>1</sup> but one of the most useful results of this part of the discussions was, that they elicited an elaborate opinion on the law of the case from the Attorney-General of the colony, evidently an able man, and, being avowedly no Churchman, an impartial one, we may suppose, into the bargain. We regret that we have not space to give this opinion *in extenso*, but the following may be relied upon as a faithful abstract of it.

It is the opinion of the Attorney-General,

"1. That, in the absence of any disqualifying law, the members of the Church of England at the Cape, lay or clerical, are entitled to the same liberty of meeting for political, social, or religious purposes, as the rest of Her Majesty's subjects; and that no such disqualifying law exists.

2. That, if the Act 25 Hen. VIII. c. 19, does not extend to the Australian colonies, which were acquired *by settlement*, and which, therefore, carry with them so much of the statute and common law of England 'as is applicable to their situation'—and it is the opinion of high legal authorities at home that it does not extend to them—*à fortiori*, it does not extend to the Cape, which was acquired *by cession*, and which, therefore, preserves, according to English law, its former laws, unless abrogated by the Crown or Parliament.

3. That the constitution, laws, and usages of the Church of England are not matters of law at the Cape, to be judicially taken notice of by the courts of the colony, but matters of fact, like the constitution, laws, and usages of the Wesleyans or Congregationalists, to be inquired into as often as any question

<sup>1</sup> Chiefly in a long correspondence with Mr. Surtees. We have carefully perused this correspondence, and we think that the Bishop could scarcely have declined it in the first instance, and that he bore himself throughout it, under great provocation, with the utmost fairness, courtesy, and patience.



of a civil nature shall be pending with which they shall be mixed up. Whence it would follow, that the colonial law of the Cape knows nothing of the Synods of the Church of England.

4. That the colonial law of the Cape can impose no restriction upon any Synod in regard to the subjects which it might discuss or profess to decide.

5. That no rule or regulation of a Synod at the Cape could affect the civil rights of any person who had not agreed to the rule or regulation in question, or undertaken to be bound by it, whether he agreed to it or not; that, therefore, probably, no Synod would be effectual without assistance of the local legislature.

6. That the statutes of supremacy have not the force of law at the Cape, and that to set them up in any way would be contrary to law, and subversive of the political equality of all Churches and denominations in the colony; and that the Queen, as Head of the Church, is related to the members of the Church at the Cape only as the Pope is related to the Roman Catholics in the colony, or the Wesleyan Conference to the Wesleyans."

So that it appears highly probable that the South African Bishops have really no legal hold on any of their Clergy, nor the statute or common law of England any hold on Bishops or Clergy other than they may have on a colonial Methodist or Quaker. Where does the remedy lie if not in synodical action? No colonial Bishop, we conceive, has seen the difficulty more clearly, or met it more decisively, than the Bishop of Melbourne. And yet the need of a colony situated like the Cape is manifestly greater than that of any colony acquired by settlement.

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## PROGRESS OF THE CHURCH IN NEWCASTLE, N. S. WALES; WITH SUGGESTIONS FOR A DIVISION OF THE DIOCESE.

THE Diocese of Newcastle has not for some time been brought under particular notice, and it may therefore be expedient to remind our readers, that in extent it is the largest of all the colonial Dioceses, not excepting Calcutta and Rupert's Land,—the latter of which is described as reaching from lat. 48°<sup>1</sup> to the

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<sup>1</sup> See "Documents relative to the Colonial Bishoprics." By the Rev. Ernest Hawkins. Fifth Edition, p. 67.

North Pole! Yet Newcastle is larger by an area of no less than 130,000 square miles; this excess being alone greater than the whole area of the United Kingdom of Great Britain and Ireland. With this enormous charge, it may readily be imagined that, notwithstanding the utmost assiduity on the part of its spiritual overseer, the wants of the Diocese have far outstripped the present means of supplying them. Not that the ten years of Dr. Tyrrell's episcopate have been at all unfruitful of the best results: by God's blessing, the Clergy have been more than doubled, two large Grammar-schools have been founded and partially endowed, many laborious Visitations have been made, and the whole inhabited extent of the Diocese brought under the immediate personal knowledge of the Bishop; Clergy and laity have alike learnt to love him, and to appreciate the value of his unwearied services. The Reports of the Newcastle Church Society, which have been yearly published and sent over to England, testify to these facts; and the steady increase of subscriptions to Church objects is a sure sign of the spirit of cordial co-operation which has been stirred up among the people. Yet much still remains to be done, and the very improvement creates the demand for more.

We shall proceed at once to set before our readers a brief sketch of what has already been accomplished; and we the more readily do so, as complaints have not unnaturally been made about the want of information; and indeed, not long ago a re-issue was called for of the last very interesting account, published in 1855 as a number of the *Monthly Record*.<sup>1</sup> Circumstances did not then appear favourable for such a step; and besides this, we were in daily expectation of fresh news from the Bishop, which might enable us to bring down the report to the present time, and more fully to enter upon subjects which did not then seem ripe for discussion. And though we think this decision has been quite justified by the event, we shall endeavour to atone for any disappointment that may have been occasioned to our friends, by interweaving with our present statement the more interesting portions of the account before alluded to.

In the first place, the Diocese extends along a line of coast to the northward of Sydney 800 miles long, and stretches inland 700 miles; thus comprehending the whole population of New South Wales north of the river Hunter, and still increasing as the boundaries of location gradually extend. In 1847 the Rev. William Tyrrell, D.D., was consecrated first Bishop of this enormous Diocese. The late Bishop of Sydney was

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<sup>1</sup> "Monthly Record" for September, 1855.

the only Bishop, previous to that year, who had traversed these northern districts of the colony. He describes it as in area a fourth part of the whole of New South Wales. Three of the five counties of which it was composed had then neither minister nor ordinance of religion; in the remaining three the provision was most inadequate. Of the few churches which existed, Bishop Tyrrell found a heavy debt hanging over every one. "The number," he says, "of churches just begun, and then, in anger or despair, left as monuments of past folly,—the vast districts without the ministrations of the Church, or the sound of the Gospel,—and the confirmed habit of the members of our Church, of depending for everything they wanted on the Government or the Bishop, after the Government fund had been long appropriated, and the Bishop's resources had entirely failed,—these things were indeed sufficient to fill the most resolute mind with anxiety and alarm. My first work was to find out the extent of existing evils, and probe them to the bottom. For this purpose I have visited every part of my extensive Diocese, journeyed and preached where no minister of the Gospel has ever been heard or seen before, and my Visitation rides on horseback have been frequently 200, 300, and 500 miles; once 1,000, at another time 1,200, and last year one ride to the extent of 1,500 miles, with the same horses. Thus in three years I have, by encouragement and assistance, freed every church from debt; feelings of disappointment and anger have been turned into delight and gratitude, by the completion of works which had been given up in despair; and above all, throughout the whole peopled portion of my Diocese, extending 500 miles in length, and 200 or 300 in breadth, the Gospel is now preached, and the Sacraments administered by the Clergymen whom I have appointed. In three years fifteen have been appointed to their several districts; and of these fifteen eleven have been *prepared* and ordained by me, and four have come out from England. Upon the training of the eleven whom I have ordained, I have bestowed the greatest pains, and have continued my influence and guidance, by constant communication and correspondence, up to the present time; and the happy result has been that we are working together with one heart, and mind, and spirit."

One of his Clergy, the Rev. J. Wallace, thus describes the effect:—"The number of Clergy has been nearly trebled. The whole Diocese is divided into parishes, every parish has its minister, every minister has his parsonage; and if every parish has not its church, yet it has a decent place of worship in its school-room, and in many parishes money is forthcoming to commence a church. Every church is in good repair; those which

were unfinished at the time of the Bishop's arrival are completed; new ones are built, or building; parish schools are everywhere provided with the best masters to be had, and they have plenty of books and apparatus. Two Grammar-schools, superintended by competent masters, are now in full operation, and are preparing young men for the higher studies at the University of Sydney. If it is asked how the Bishop has contrived to effect so great an alteration in so short a time, and with such small means, the answer is, because, possessing great powers of mind and body, he has given both wholly to the work; he has a single eye, and a soul that is in earnest; he has a firm faith that Providence will help those who help themselves; and, as a consequence, he thoroughly oversees his Diocese, he takes nothing for granted, does very little at second hand. He has diligently reminded Churchmen of their responsibilities, teaching them that they are members of 'one body,' and calling forth their energies by unwearied personal exertions and sacrifices. The *Society for the Propagation of the Gospel* has, according to its means, placed funds at his disposal; and we may safely assert that from this opportune and wisely apportioned assistance the first spring of the Church in Newcastle took its rise. On the arrival of the Bishop (Mr. Wallace was there before him), he found the small portion of the Government grant already appropriated, absorbed by the fourteen or fifteen parishes in the south-eastern corner of the Diocese; for the remainder of the people in other districts there was no provision. . . . The Bishop knows the condition of every parish, the face of every clergyman, the value of every schoolmaster, and regularly visits the most influential laymen, when passing through their several districts. He does not require candidates for confirmation to be brought together from a dozen different parishes for his convenience, but meets them in their own churches, and confirms them in the midst of their family and friends. Constantly on horseback, visiting the nearer parishes, every second year he starts for the far-west and far-north of his Diocese, and traverses in the saddle upwards of 1,500 miles. To preach in the morning, and to ride sixty miles over a broken country for evening service, is not an uncommon day's work."

The next difficulty arose from the change of disposition which unhappily began to manifest itself towards the Church on the part of the Colonial Legislature. The temper of the Imperial, as well as of the Colonial Government, made it evident that the colonial Dioceses would soon have to support and rule themselves; and Bishop Tyrrell felt that if these duties were suddenly, and without preparation, thrown on his people, the Church might for a considerable time be involved in a state of

complete anarchy. His object was, then, to prepare his Diocese for these duties; and he commenced by establishing in his own and the neighbouring parishes a society called the Newcastle Church Society, in which the Bishop, Clergy, and laity have analogous duties and privileges to those which will fall to their lot when self-support and self-government are forced upon them. When that time, therefore, arrives, all the necessary machinery will be in actual operation, and the Newcastle Church Society will, by an easy transition, become the Church in the Diocese of Newcastle.

As yet the principal exertions of this Society have been directed to the support of additional ministers, but considerable aid has been given to several parishes in support of their schools: and a large dépôt of books has been established, not simply religious works, but books of all kinds. Funds are also accumulating in support of a scheme for Missions to the poor heathen natives. The financial part of this general organization has answered admirably; and with regard to the more difficult matter of accustoming Churchmen, eventually, to rule their Church without ruining it, something considerable has been done. The laity are beginning to understand the wants of the Church, and, feeling the difficulty of efficiently supplying them, are giving up the notion that everything would have gone perfectly right if the Bishop and Clergy had done their duty. They are beginning to feel that the Church is a society in which they are to work in their measure, no less than a Priest or a Deacon. Men really in earnest for the welfare of the Church have a definite work offered them in their own parishes, and with the exercise of their power they are beginning to recognise their responsibility. The annual meeting of the Society, while it brings before them the general condition of the Church, gives them the opportunity of discussing any public questions which are frequently arising, of interest to all.

The good and effectual aid from time to time rendered to the Diocese by the *Society for the Propagation of the Gospel* has before been alluded to. The Bishop on one occasion writes:—"I can truly say that I have used the grant made by your Society, *really* for the propagation of the Gospel; *i.e.* for supporting Missionaries in new districts, which were destitute of all means of grace. When I came here, your grant was expended in the districts of Brisbane, Moreton Bay, and the Clarence River. The inhabitants of these districts now support their Clergymen, almost by their own voluntary offerings; and thus the Society's grant has been available for the support of Missionaries in the two more distant districts of Ipswich and Darling Downs, which have been reclaimed from the spiritual

wilderness. Besides these, three other new ones have been settled with most efficient Clergymen, and this year I hope to settle three more." Thus the work goes encouragingly on; the Society's aid being applied successively to the newly-formed districts, where the people are unable to provide the ministrations of religion for themselves; and then, as these districts become independent of its assistance, passing on to other places in the wilderness, and diffusing to the most distant spots the light of the Gospel.

In the year 1853, when the late venerated Metropolitan of Sydney left his Diocese on urgent business, a good deal of the work of that Diocese devolved upon the Bishop of Newcastle. On the death of Bishop Broughton, which followed soon after, this state of things of course continued. It may here be mentioned, because it will ever be agreeably associated with Bishop Broughton's memory, how, when the Newcastle Committee met to present an address to him on his arrival in England, he took occasion to remark of Bishop Tyrrell, "that while he would wish to speak in the highest terms of all his suffragans, there was none to whom he felt always more disposed to turn for counsel in difficulties, and for mutual advice and assistance in general, than the Bishop of Newcastle."

About the same time no little additional burden had been thrown upon the Bishop, in consequence of the altered and threatening aspect of things in Sydney, as regards the Government mode of dealing with the educational question. This had led to a long and painful correspondence between the Bishop and the Provost of the new University of Sydney about a scheme, which, in the first flush of colonial independence, had been somewhat hastily and triumphantly put forward by the parties newly come into power. That correspondence (as the Bishop wished to keep nothing secret) appeared in the columns of the *Sydney Morning Herald*, and was afterwards reprinted for general circulation. The Bill by which the scheme was to be introduced in the legislature, was eventually lost, and no new attempt of the kind has been made. It is only referred to here as affording an example of the *incidental* matters of anxiety which are always apt to occur, besides the regular duties of a Diocese situated as Newcastle is. It is, at the same time, matter of just congratulation, that for the present the Government grants are continued on the old denominational footing, which the Bishop approves; and his London Committee had the satisfaction of hearing it stated by the Bishop of New Zealand in 1854, that matters had been brought to a satisfactory understanding with the authorities in Sydney.

It must, however, be clearly understood, that while the

former grants have not been withdrawn, they do not keep pace with the requirements of the people; and in Newcastle, which is not the seat of any local government, and is a comparatively poor country, with few attractions for a resident gentry, the disproportion presses with peculiar weight. Indeed, while in other parts of the colony some portion of the government grant can be spared for church and school buildings, in Newcastle it is all absorbed in furnishing part of stipend to Clergy and schoolmasters. This deficiency, however, is only regarded by the Bishop as an additional incentive to excite his people to more liberal contributions on their own part, which all go to the general fund of the Newcastle Church Society, before described.

*(To be continued.)*

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### Correspondence, Documents, &c.

#### PROGRESS OF CHRISTIANITY IN INDIA.

##### NO. III.—THE TINNEVELLY MISSIONS.

IN consequence of Tinnevelly lying at the southern extremity of the Indian peninsula, there are few provinces in India in which ancient Hindú usages have been so faithfully preserved. Five hundred years had elapsed from the time of the arrival of the Mahommedans in India, before the wave of Mahommedan conquest reached and overspread Tinnevelly; and hence the Mahommedans are fewer and less influential here than elsewhere. The language of the province is Tamil, and the Tamil spoken by the educated classes in Tinnevelly is singularly pure and classical. Even amongst the lower classes, notwithstanding their rude pronunciation, the language of the ancient poets still lingers. The Tamraparni, or Palamcottah river, is represented by native writers as the southern boundary of the Sen-Tamir nádu, or "classical-Tamil country," and the whole of the province, together with the southern districts of Travancore, was included in the ancient Pándiyan empire—an empire of which Madurai was the capital city, and which sent two embassies to the Emperor Augustus. The inhabitants of Tinnevelly, as of most other provinces in India, may be divided into the three classes of Bráhmans, Súdras, and lower classes; and, as elsewhere, it is chiefly amongst the lower classes that Christianity has made progress.

The Bráhmans spring from a different origin from the rest of the Hindús, and claim kindred with ourselves. They are the only surviving representatives of that Sanscrit-speaking race, allied to the Greeks and Germans, which conquered the Punjab more than 1500 years before the Christian era, and which rendered ancient India so illustrious for philosophy, literature, and the cultivation of the arts. Tinnevelly, like every other part of India, owes its higher civilization to the

Bráhmans, who appear to have formed colonies along the fertile banks of the Tamraparni six or seven centuries before the Christian era, and gradually made themselves revered by the aboriginal tribes as their guides, philosophers, and friends. They founded amongst the Dravidians a succession of civil communities modelled after the empires of Northern India, and taught their rude chieftains to imitate the cultivated tastes of the "Solar" and "Lunar" dynasties. Notwithstanding the value of these services to society, it is questionable whether they are not outweighed by the evils which the Bráhmans introduced—idol worship, a routine of inane ceremonies, morbid scrupulosity respecting meats and drinks, an unpractical philosophy, and the division and sub-division of the people into castes. The Bráhmans have become much more numerous than they used to be, but much less influential. They still, it is true, rank at the head of native society as a sacred, priestly aristocracy, which has not degraded itself by a single intermarriage with the classes beneath it for 2,500 years; but individually the Bráhmans have now little religious or social influence beyond what they possess as respectable landed proprietors. The greater number even of the priestly functions, except in the more important temples, are now performed by Súdras, who form, undoubtedly, the most influential portion of the community; and though they are rarely more willing than the Bráhmans to embrace Christianity, they rarely evince that scorn of it, as a foreign or low-caste religion, which the Bráhmans generally evince. So far as I am aware, only one Tinnevelly Bráhman has, as yet, become a Christian.

The un-Bráhmanical, or aboriginal Hindús, who are ordinarily styled "the Tamil people," "the Telugu people," &c., and who constitute nine-tenths of the population everywhere in Southern India, belong not to the Aryan or Indo-Germanic, but to the Turanian or Scythian race—that race to which the Mongols, the Turks, and the Finns belong; and the vernacular languages of Southern India, though occupying a distinct position of their own amongst the various families of human speech, have a greater resemblance to the Finnish tongues than to any other. The South Indian aborigines, having received from the Bráhmans the elements of their higher civilization, were divided by their Bráhman instructors into castes, and have become as zealous for caste as the Brahmins themselves. All those castes may be classified into two easily recognised divisions; viz. the higher or Súdra group, including the "cultivators," merchants, artificers, shepherds, &c.; and the lower castes, beginning with the Shánárs, including the Pariars, and other agricultural slaves, and ending with the wandering gipsy tribes. I regard the lower castes not as the descendants of a race of aborigines still older than the Tamilians, but as the descendants of those Tamilians who happened to occupy a low position in the social scale, as servants or slaves, at the period when the Bráhmanical caste system was introduced, and who have been prevented by that fossilizing system from ever emerging from the position they then occupied. The Súdra castes answer closely to our "middle classes;" they form the staple of population in the towns and in the



richer country districts; manufactures, commerce, the administration of justice, education, are mainly in their hands, and it is to them that the lower classes look as their natural heads and guides.

A considerable proportion of the Tinnevelly Súdras—in some districts a large majority of them—have sprung from a Telugu origin, and speak Telugu in their own homes, though they communicate with their neighbours freely enough in Tamil. They belong to the Telugu castes of Retties, Naiks, &c., and are descendants of those men-at-arms and adventurers who followed the fortunes of the Vijaya-nagar generals, by whom the Chóla and Pándiya dynasties were subverted in the fifteenth century, and who were rewarded for their services by donations of uncultivated lands in various parts of the country, especially in the northern part of Tinnevelly. These Telugu castes rank lower than the corresponding Tamil castes in point of social respectability, but in domestic morals they rank lower still. The married life of the middle classes of the Tamil people is singularly free from blame; but all sorts of irregularities and abominations prevail amongst the Telugu settlers, and instead of exposing the guilty parties to disgrace, are sanctioned by the law of the caste. Hence, in addition to the ordinary difficulties in the way of the reception of Christianity by persons of caste, the Retties are deterred from it (and sometimes, after they have nominally received it, are induced to abandon it) by its pure morality. It was from this cause that the promising movement amongst the Retties in the north of Tinnevelly, of which so much was heard seven or eight years ago, came to nothing.

Though the pure Tamil castes present a favourable contrast to the Telugu settlers in point of domestic morals, they are considered to be, and probably are, more untruthful and slippery. They are the least scrupulous and most adventurous of Hindú races. One can hardly fail to read in their very look the habit of gaining their purpose by a circuitous path, and of overcoming opposition not by open resistance, but by a feigned, temporary compliance.

No Indian people has reached a higher point of civilization than the Tamilian Súdras; but their civilization, like that of every Asiatic people, is partial and unequal. One meets with as many degrees of civilization as of complexion. Stupendous hewn-stone temples and mean mud-built habitations, scrupulous regard for ceremonial purity and total disregard of decency and drains, institutions of consummate policy and follies of which sensible children would be ashamed, exist everywhere side by side. Tamil civilization is full of inconsistencies and incongruities: it is lacking in expansiveness and in progress; but its most grievous defect consists in the absence of that scorn of lies and that keen sense of honour which are inherent in Christian civilization, and which characterize the Christian gentleman.

Notwithstanding the high civilization which the high-caste Hindús, and especially the Tamilians, have reached, and their fondness for religious speculation and ceremonial, they are deeply sunk in spiritual ignorance and mental torpor. In no country in the world does religion enter so largely into the affairs of life and the usages of society

as in India : it pervades the entire framework of society, and mixes itself up in every concern, whether public or private, in which the people are interested ; and yet in no country has religion exerted so little influence for good. There are ancient sects and modern sects, austere sects and licentious sects, high-soaring metaphysical sects and grovelling materialist sects, sects that worship the gods and sects that worship the demons, sects that worship the sun and sects that worship the snake, sects that worship everything and sects that worship nothing ; but the results of each and all seem exactly identical—they leave men where they found them, or make them worse. They are reckoned by the Bráhmans themselves equally useful, which means, I presume, that they are equally useless.

I may here remark, that it is the policy of the Bráhmans to render all religious systems subservient to their purposes by making friends of them all. Bráhmanism repudiates exclusiveness ; it incorporates all creeds, assimilates all, consecrates all. People are permitted to entertain any opinions they please, and to teach any systems they please, provided only that the supremacy of the Védas and the Bráhmans is acknowledged. When that acknowledgment has been duly made, the new heterodoxy becomes another new authoritative orthodoxy, especially revealed by the Supreme Being himself for the enlightenment and salvation of the particular class of people amongst whom it has become popular. Thus Bráhmanism yields and conquers ; and hence, though the demon-worship of Tinnevelly is as far as possible repugnant to the genius of orthodox Hindúism, and was not only independent of it in origin, but, as I believe, long anterior to it, yet even it has received a place in the cunningly-devised mosaic of the Bráhmans, and the devils have got themselves regarded as abnormal developments of the gods.

It is one of the peculiar difficulties that Christianity has to encounter in dealing with Hindús of the higher and middle castes, that the religion of the country is so closely intertwined with the usages of Hindú society. The more punctilious a high-caste Hindú is in the performance of his religious ceremonies, and in the maintenance of caste purity and exclusiveness, the higher are supposed to be his claims to social respectability. It is not necessary for him to be a believer in the doctrines of his religion ; but it is absolutely necessary, if he is a man of "good caste" and in affluent circumstances, that he should carefully practise all its rites. He cannot keep his place in society, he cannot claim to be regarded as a gentleman, without affecting to be superstitious. A poor low-caste man may be as careless as he likes about his religious duties ; but one who occupies a respectable position in society cannot choose but show himself ceremonious, just as he cannot choose but live in a style appropriate to his rank. Hence, to propose to a Hindú of respectability to abandon all the usages of his sect and caste, and embrace a foreign religion, sounds in his ear like asking him to abandon the proprieties of life and become a Pariah. No class of people are so enslaved to custom and precedent as those who are wealthy and luxurious without being enlightened. Another difficulty in the way of the spread of the

Gospel amongst that class is owing to the tyranny of caste. A caste man may, indeed, become a Christian after a fashion without giving up his caste, though he cannot become a Christian without ceasing to be respectable ; but if he should be so thoroughly convinced of the truth of Christianity, and so completely disenthralled by it, as to determine to give up not only his false creed, but his caste exclusiveness, he must be content to suffer not only the loss of social status, but the loss of everything which life holds dear. The government, indeed, will protect his person and his life, and so far his condition is better than that of converts to Christianity under the Roman Emperors ; but the government cannot protect him from being abandoned by his relations, excluded for ever from the society of his equals, and condemned to life-long reproach and disgrace. What to require of a caste man on his becoming a Christian, is a perplexed question involved in many difficulties. If he is required, as he now generally is, at once to give up caste and submit to social excommunication, other persons similarly situated are deterred from following his example, notwithstanding their conviction of the truth of Christianity, and thus the narrow entrance to the way of life is made narrower ; if, on the other hand, he is received into the Church without giving up caste, in the expectation that this part of his duty as a Christian will be fulfilled at some future period, when he has obtained more light and strength, it is found that the caste usages and unsocial distinctions that have been retained—the Canaanites that have been spared in the land—wax stronger, instead of weaker, every year, and at length begin to pave the way for the re-introduction of heathenism.

Amongst the Súdra or middle-class portion of the population of Tinnevelly, Christianity has made but little progress. Of the 42,000 converts who are registered in our church-lists, not more than a thousand are members of that class, and the majority of that thousand belong to the lowest division of it. The Súdra inhabitants of Tinnevelly have not embraced Christianity more generally, or shown themselves better disposed towards it, than persons belonging to similar castes in other provinces. On the contrary, much greater progress was made amongst persons of this class in Tanjore by Swartz and his immediate successors. It is amongst the Shánárs, or palmyra cultivators, a caste which is almost restricted to Tinnevelly and South Travancore, that Christianity has made most progress ; and though the movement has extended to some other castes, higher and lower in the social scale, almost all the missionary results for which Tinnevelly is famous have been accomplished amongst the Shánárs. Shánár Christianity still forms the staple of the Christianity of Tinnevelly.

In some respects the position of the Shánárs in the scale of castes is peculiar. Their abstinence from spirituous liquors and from beef, and the circumstance that their widows are not allowed to marry again, connect them with the Súdra group of castes. On the other hand, they are not allowed, as all Súdras are, to enter the temples ; and where old native usages still prevail, they are not allowed even to enter the courts of justice, but are obliged to offer their prayers to the gods

and their complaints to the magistrates outside ; and their women, like those of the castes still lower, are obliged to go uncovered from the waist upwards. These circumstances connect them with the group of castes inferior to the *Súdras* ; but if they must be classed with that group, they are undoubtedly to be regarded as forming the highest division of it. A considerable proportion of the *Shánárs* are owners of the land they cultivate, many are engaged in trade, and some of both those classes are wealthy, as wealth is estimated amongst peasantry ; whilst one family, being *Zemindars*, is entitled to be classed with the gentry of the province. All of them are, in some degree or another, engaged in the cultivation of the palmyra, and perhaps the majority are employed in climbing that tree. Though the *Shánárs* rank as a caste with the lower classes, and though the greater number of them earn their daily bread by their daily labour, pauperism is almost unknown amongst them. Of the great majority it may be said, that they are equally removed from the temptations of poverty and riches, equally removed from the superficial polish and subtle rationalism of the higher castes, and from the filthy habits and almost hopeless degradation of the lower.

Few of them before their conversion to Christianity are found to be able to read ; and as they form almost the entire population in those districts in which they reside, with little or no opportunity of intercourse with the better-educated classes, their reception of the Gospel is, in most instances, the commencement not only of their spiritual life, but of their intellectual cultivation. Christianity generally finds their minds undeveloped and their manners almost as rude as their ideas, but it does not leave them in the condition in which it finds them. It is the glory of the Gospel that it elevates the social, mental, and moral condition of every people by whom it is embraced, and as the *Shánárs* are by no means deficient in practical shrewdness, and are peculiarly willing to be taught, guided, and modelled by those in whom they confide, when once they are induced to embrace Christianity with a sincere faith, the progress they make is peculiarly steady and satisfactory.

In many respects their character is as peculiar as their social position. They are peculiarly docile and tractable, peculiarly fitted to appreciate the advantages of sympathy, guidance, and protection, and peculiarly accessible to Christian influences. Though inferior to many of their neighbours in intellectual attainments, they are by no means inferior to them in sincerity. Their chief faults—dissimulation, litigiousness, and avarice—are the faults of all *Hindús* ; but with respect, at least, to dissimulation, the first and worst of those faults, experience testifies that of all *Hindús* they are the least guilty. The strong points of the *Hindú* character are patience, good humour, and natural courtesy, and in these particulars the *Shánárs* are quite on a level with the rest of the *Hindús*. Less polished than their neighbours, they are not less courteous ; less lively, they are not less good-humoured ; and as for patience, they have been so oppressed and harassed ever since they were a people, that it is too frequently taken for granted that their patience has no limits. Hence if their position

in the scale of intellect and attainment must be admitted to be low, I am convinced that no caste of Hindús occupies, as a caste, a more respectable position as regards the moral elements of character. They are a timid people, much exposed to the rapacity of their high-caste neighbours and landlords, and greatly wanting in self-reliance. Accustomed to be led, they are reluctant to be left to themselves, and reluctant to take any step alone. Very sensitive and touchy with respect to the honour due to their caste, that is, to their combined personality, they are apt to resort to combinations for the purpose of gaining caste-privileges, or revenging caste-injuries; and though individually they are easily influenced, there are no combinations more difficult to break or more impracticable than theirs. However, convinced of the truth of Christianity they may be, they can rarely be persuaded to act upon their own convictions independently of the course of conduct adopted by their neighbours. They prefer to wait till a party has been formed, and if the party becomes tolerably strong, it then not only dares to act for itself, but often brings with it the entire village community. When a movement of this sort is in progress, nobody likes to anticipate his neighbours, and nobody likes to be left behind.

Most of the peculiarities of the social condition and character of the Shánárs, which have now been mentioned, have worked together for their good, and have contributed either to the reception of Christianity by members of this caste, or to their growth in Christian propriety and order after their reception of it. Obstacles which exist elsewhere have no place amongst them, and facilities abound amongst them which are rarely met with elsewhere. We learn from the parable of the Sower, that the different results which attended the preaching of the Gospel in different places were owing, not to the seed, for the seed was in every instance the same, nor to the sower, for the sower was the Lord Jesus Himself, but to differences in the soil. Now, amongst the Shánárs of Tinnevely we have the advantage of having a good soil to labour in. In this instance, as amongst the Kareens of Burmah, the seed sown amongst a peculiar people has brought forth fruit in peculiar abundance. God's providence may here be observed making straight in the desert a highway for His Gospel, making ready a people "prepared for the Lord," prepared to appreciate Christian teaching and guidance, and prepared to profit by Christian discipline.

The chief peculiarity in the condition of the Shánárs prior to their reception of Christianity is the prevalence amongst them of demonolatry, or the worship of evil spirits. The popular superstitions of the Hindús may be divided into two classes; viz. the higher or more classical Hindúism, consisting in the worship of the gods and goddesses, heroes and heroines of the Bráhmancial Pantheon, and the lower or pre-Bráhmancial superstition, deriving its origin from the early inhabitants of India, and consisting in the worship of devils.

A similar demonolatry prevailed amongst the Mongols before their conversion to Buddhism, and amongst the Turks before their conversion to Mahommedanism, and survives up to the present day

amongst the Ostiaks and other heathen tribes in Siberia. In India demonolatry is the religion of most of the rude inhabitants of the mountains and pestilential jungles; and in the provinces in the extreme south, which are farthest removed from the original centres of Bráhmānical influence, it prevails even amongst the civilized and partially Bráhmānized peasantry. Nowhere does it prevail to a greater extent than in Tinnevelly, where it constitutes the religion of the Shánárs and the whole of the lower classes, and enters very largely into the religion of the middle classes. It was from Tinnevelly or the neighbourhood that demonolatry passed over into Ceylon, where it is mixed up with the Buddhism of the Singhalese. Amongst the middle classes in Tinnevelly demonolatry has received a Bráhmānical shape, and pretends to be the worship not of the enemies of the gods, but of sanguinary emanations and energies of the supreme divinities; but amongst the lower classes it wears no such screen, and puts forth no plausible explanations—it presents itself as devil-worship “pure and simple.” It is true that even the lower classes offer a little passing reverence to the ordinary deities of the country, especially to Subrahmanya, a son of Siva, who has from a very ancient period been the favourite deity of Tinnevelly; but the only worship which they form into a system, the only system which can be styled their religion, the only religion which has any real hold of their minds, is demonolatry.

The essential features of the demonolatry of Siberia, commonly called Shamanism, and of the demonolatry of Tinnevelly, are identical. Neither system knows anything of a regular priesthood. Ordinarily the head of the family, or the head man of the community, performs the priestly office; but any worshipper, male or female, who feels disposed, may volunteer to officiate, and the office may at any time be laid aside. Neither amongst the Shamanites, nor amongst the demonolaters of India, is there any trace of belief in the transmigration of souls. Both systems acknowledge in vague terms the existence of a Supreme God; but they agree in the notion that, if He does exist, He is too good to do people harm, and it is therefore unnecessary to offer Him any kind of worship. The objects of worship in both systems are neither gods nor heroes, but demons, which are supposed to have got the actual administration of the affairs of the world into their hands; and those demons are so numerous and cunning, so capricious and malicious and powerful, that it is necessary to worship them very sedulously to keep them from doing people mischief.

In Tinnevelly, as in Siberia, bloody sacrifices are offered to appease the anger of the demons; but the most important and essential feature in the worship of all demonolaters is “the devil-dance.” The officiating priest or “devil-dancer,” who wishes to represent the demon, sings and dances himself into a state of wild frenzy, and leads the people to suppose that the demon they are worshipping has taken possession of him; after which he communicates, to those who consult him, the information he has received. The fanatical excitement which the devil-dance awakens constitutes the chief strength and charm

of the system, and is peculiarly attractive to the dull perceptions of illiterate, half-civilized tribes. The votaries of this system are the most sincerely superstitious people in India. There is much ceremony but little sincerity in the more plausible religion of the higher classes; but the demonolaters literally "believe and tremble." In times of sickness, especially during the prevalence of cholera, it is astonishing with what eagerness, earnestness, and anxiety the lower classes worship their demons.

It might naturally be supposed that a pure and spiritual religion, like Christianity, would make little progress amongst a people who are so besotted as to worship devils; yet in Tinnevelly and the neighbouring provinces it has made greater progress amongst demonolaters than amongst the followers of the higher Hindúism. The exceeding greatness of the contrast between the fear and gloom of devil-worship and the light and love of the Gospel is found to attract their attention, and it is found to be easy to convince them of the debasing character of their own superstition, and of the great superiority of Christianity. We have gone amongst those poor demonolaters as preachers of a religion of mercy, as preachers of "peace on earth and good will to men," and have endeavoured to illustrate its beneficent tendencies by doing them all the good in our power, and especially such good as they could appreciate. We have assured them that God has not abandoned the world He made, but rules it Himself, and is as merciful as He is powerful: we have told them this convincing proof of His mercy, that "He so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life:" we have told them also that it is unnecessary, as well as wrong, to worship devils through any fear of their malice, for the Son of God was "manifested" for this very purpose "that He might destroy the works of the devil"—"by dying He destroyed him that had the power of death, that is, the devil, and delivered those who through fear of death were all their life-time subject to bondage;" so that if they only put their trust in Him, and feared and served Him, He would defend them from all that devils can do. And when they have been induced to listen to these statements and to ponder them in their minds, it has generally been found that of all the heathens in India, they are the most ready to throw off the shackles of their slavish fear, and to enter into the enjoyment of the liberty of the children of God. Thus the progress of the Gospel in Tinnevelly has supplied us with another illustration of the truth, that "where sin abounded, grace did much more abound." In a province where devils were literally the objects of worship—"where Satan's seat was"—the Church of God has received larger accessions of converts than in any other province in India; for in that province alone, through the instrumentality of the *Church Missionary Society*, and the *Society for the Propagation of the Gospel*—through the united harmonious labours of those two sister Societies of the Church of England—42,000 persons, mostly Shánárs and demonolaters, have been induced to abandon their destructive errors, and to place themselves under the instruction and pastoral care of the Ministers of Christ.

In Tinnevely the Church "flourishes like the palmyra"—flourishes where perpetual barrenness might have been expected to reign. May I not also say that the position which the Shánárs have acquired in the fore-front of Hindú Christianity, notwithstanding their poverty and want of mental culture, and their lowly rank as a caste, fulfils the prediction, that "there are last which shall be first?"

(*To be continued.*)

R. C.

### ACCOUNT OF THE CONSECRATION OF THE CHURCH AT RIVERSDALE, CAPE OF GOOD HOPE.

ON Thursday, Sept. 25, being within the octave of the festival of St. Matthew, the church of Riversdale, dedicated in honour of St. Matthew, was consecrated by the Lord Bishop of Capetown.

At 10 o'clock, a procession was formed outside the Court-room, where Divine service has been regularly performed for upwards of six years, in the following order:—The masons, the school-children, about sixty in number; the Clergy; the Venerable the Archdeacon of George; Rev. P. Borchers, minister of the Dutch Church; Rev. J. Baker, Rev. W. E. Belson, and the Rev. — Morgenrood; these were followed by the churchwardens, sidesmen, and building committee, and the Kerk Raad of the Dutch Church. The congregation belonging to the church came next in order, and these again were followed by a large concourse of people. The procession walked up the main street, at the end of which is situated the church. On entering the gate, the clergy moved off to the vestry to meet the Bishop, attended by his chaplain, the Rev. E. Glover. The congregation having taken their seats, the minister of the church, accompanied by the churchwardens, read the petition praying for consecration. The appointed service was then proceeded with; a hymn, printed for the occasion, was sung by the choir. The Archdeacon of George preached from the text, Exodus xx. 24.

Immediately after the service, the churchyard, which is entirely enclosed by a good stone wall, was consecrated; Captain Rainier reading the deed of consecration.

The afternoon service, which was entirely conducted in the Dutch language for the coloured people, commenced at 3 P.M.; the Rev. E. Glover said prayers. The Bishop confirmed three coloured adults who had been recently baptized; the minister of the church preached from Exodus iii. 5. The congregations at both services were very good: the offertory, which was appropriated towards the liquidation of the debt, amounted to 17*l.* 17*s.*

The day of the consecration happened to be that on which, two years ago, the first stone in the foundation of the church was laid. During the whole of that period the work has gone steadily on; and the result is, that those who have been interested in it have the satisfaction of witnessing the completion of one of the most beautiful churches in the Diocese. Its dimensions are 57 ft. by 28 ft. It is



built entirely of a blue slate stone, which was quarried in the neighbourhood. The whole of the windows are of coloured glass. The one at the east end, a triple lancet, is of stained glass; the middle compartment contains a full-length figure of St. Matthew. The entire aisle, and that portion of the east end which is at present used as the chancel, are laid down with Minton's encaustic tiles. The communion-table is approached by solid stone steps. The font, a beautiful specimen in the early English style, stands on the right side at the entrance from the porch; the step of it is also laid down with encaustic tiles. Texts of Scripture, painted on zinc in old English characters, are placed with very good effect on various parts of the walls.

The entire cost of the building, exclusive of presents, has been about 1,700*l*. It is to be regretted that there is a debt of 350*l*. The bell turret, which is a double one, has not yet been completed, owing to want of funds.

Subscriptions towards this object, as also towards liquidating the debt on the church, may be paid into the account of the Rev. W. E. Belson, at the Cape of Good Hope bank; or to his account at Messrs. Hoare, Fleet Street, London.

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#### ASSOCIATION FOR MAKING KNOWN UPON THE CONTINENT THE PRINCIPLES OF THE ANGLICAN CHURCH

*(Letters to the Secretary.)*

NO. VI.—FROM A FRENCH ABBÉ.

March 24, 1857.

I TAKE the liberty of commending myself, respected Sir, to your kind charity. I beg you to be persuaded that you will do a good work in extending your hand to rescue me from a state in which my conscience finds no rest, and in enabling me to follow the ardent vocation that I feel for the propagation of the holy Gospel of Christ. Do not refuse to assist a man who desires to become truly Christian. Judge my regrets and my sorrow, respected Sir; deceived by a lying education, I thought to make myself the minister of a religion founded on the truths of the Gospel, and I perceive that I have become the minister of one founded on errors diametrically opposed to it. I thought to become a priest of Jesus, and I find myself a priest of the Pope. Permit me to say it frankly, respected Sir, you are far from knowing how opposed the Roman Church is to the Gospel, all you who have been so happily preserved from being born in her bosom, by the enlightened and zealous faith of your fathers: your charity deceives you when it makes you believe that a man who has once tasted the word of God in the purity of its source, I mean in the Holy Scriptures, can seek his salvation with a safe conscience, and succeed in finding it, in that Church of which I speak. How far more would this charity enter into the spirit of Jesus Christ, if it led you to direct your efforts towards bringing out men of good desires

from this Babylon, where they are compelled to live in the midst of all sorts of superstitions, lies, and vices ! Must Christian Churches, alas ! have less zeal in gaining souls to Jesus, than the Roman Church has in tearing them from Him ?

But I perceive, respected Sir, that the pain of my spiritual sufferings makes me extend this letter to a greater length than I proposed. All that I intended was to convince you that I have very strong reasons for seeking to enter into the bosom of the Christian Church of England, and that you would certainly approve and encourage them, if I were near you, and could explain them to you by word of mouth, in all their force. That I may not longer abuse your attention, I refer you to all that I have said or written on this subject to the respected Mr. —. You are at full liberty to ask of me any further explanations which you may think necessary : be good enough to ask for them, and I will give them to you in all simplicity, and without delay ; but permit me also to account that it is not in vain that I have knocked at the door of your heart, in the name of our Lord Jesus Christ : to whom be honour and glory, now and for ever, and throughout all ages. Amen.

I asked Mr. —, respected Sir, to transmit my thanks to the person who sent me last January two excellent little religious books, *L'Eglise Anglicane*, and *Della Religione Disciplina e Riti sacri*, &c. Knowing both languages, I was able to appreciate both ; and I was the more satisfied with them, because I found in them proofs taken from the primitive Church, which were, I confess, unknown to me. As I now recognise your name, and that of a relation no doubt, at the head of these little books, I naturally suppose that it is to you that I am indebted for them, and consequently I now thank you directly for them, and sincerely compliment you upon them. I have communicated these books to some safe ecclesiastics, who appreciate them as well as I, but who live unhappily in sacrilegious indifference to matters of religion.

### Reviews and Notices.

*The Martyr of the Pongas : being a Memoir of the Rev. H. J. Leacock, Leader of the West Indian Mission to Western Africa.*

By the Rev. H. CASWALL, D.D. London : Rivingtons. 1857.

*Oshielle ; or, Village Life in the Zoruba Country.* By M. A. S.

BARBER. London : Nisbet and Co. 1857.

DR. CASWALL'S Memoir of Mr. Leacock is a valuable addition to the Missionary records of the English Church. It is the personal history of one who was specially trained and disciplined by God's providence for His work ; who forsook all to do the work to which he felt himself thus called ; who did it faithfully and zealously ; and who was blessed in seeing the earnest of the fruits of labours, and the proof that he was not mistaken before he was taken to rest.

Mr. Caswall's Memoir contains a fuller account of the progress of the West Indian Mission than has yet been published ; but as our readers were already familiar with the general outlines of this part of his work, we shall not enter into it. We shall still reserve the space we can devote to the notice of this admirable Memoir to a brief account of the character and personal history of the single-hearted and earnest-minded "Martyr of the Pongas."

Hamble James Leacock was born in the parish of St. Lucy, Barbados, on February 4th, 1795, of a loyal and respectable family, who had emigrated from England to Barbados in the reign of Charles I.

From his youth he was "always truthful, courageous, and energetic." The earthquake and the hurricane bore their impress upon his character ; but his ardent temperament was from early life disciplined and restrained by religious principles. Young Leacock's education was completed at Codrington College, Barbados, then little more than a Grammar-school. "He did not aim at eminence as a classical scholar, but became familiar with English literature, and other branches of knowledge." (Memoir, p. 5.)

After leaving College, he devoted himself to tuition. He first kept a private school at Speightstown, and afterwards he was appointed to the Mastership of the public school of his native parish. That he was successful as a teacher we may infer from the fact that his memory is still affectionately cherished by his pupils. In 1825 Mr. Leacock was licensed by Bishop Coleridge as Catechist of St. Lucy ; of which the Rev. W. M. Harte was at that time Rector. On January 6th, 1827, he was ordained Deacon ; and on October 18th, in the same year, he was admitted to the Priesthood. It is remarkable that his confirmation had been hitherto neglected ; and although he was ordained priest, it does not appear to have been thought of. The reason for this strange omission may possibly be found in the little knowledge which Mr. Leacock himself possessed, at that time, of the importance of apostolical order to the preservation of Evangelical Truth. The condition of the negro slaves occupied his chief attention.

In conjunction with his Rector, Mr. Harte, he did not hesitate to insist upon his right to "instruct all persons, bond as well as free, living within the confines of his parish ;" and in so doing he incurred the severe displeasure of the planters. Indeed, had it not been for the admirable firmness and decision of Bishop Coleridge, both Rector and Curate would have been driven from the parish. Happily, the people were brought to a better mind. It would have been strange had it been otherwise ; for in addition to his uncompromising assertion of the truth, Mr. Leacock gave the greatest proof of his sincerity, in the liberation of all the slaves of whom he had become owner in right of his wife. It was a sacrifice made at great cost and trouble, for the manumissions had all of them to be obtained from England.

"A venerable divine, who was acquainted with Mr. Leacock at this period, still bears admiring testimony to the zeal and determination constantly manifested by him in his ministerial duties of every kind. Courage and decision

were, indeed, striking points in his character, together with a certain impulsiveness which often led him to act and speak vigorously on the spur of the moment. Like other inhabitants of tropical climates, the earthquake and hurricane seemed, in a manner, to have entered into his constitution. In him, however, it was seen that West Indian fervour, when sanctified by divine grace, is as effectual an instrument of good as the coolness of the Englishman, the shrewdness of the Scot, or the enterprise of the American. His religion was of a thoroughly warm and glowing character, far removed from the frigid zones of mere formalism and precision. He cared not for verbal subtleties or nice disquisitions; but firmly believing the grand central verities of the Christian faith, he ardently loved the Redeemer on account of what He had done and suffered, and was willing to perish for His sake. When he rebuked vice, he did it with an awful earnestness which made the sinner tremble and turn pale. With a few words he swept away all his refuges of lies, and set before him the real horrors of his position.

"When he comforted the sorrowful or penitent, on the other hand, nothing could exceed the beautiful tenderness with which he applied the promises and encouragements of the Gospel. His mode of reading and speaking was vividly dramatic, and often accompanied by expressive action. The Scriptures, when read by him, became, as it were, a new book. The awful images of Ezekiel and of the Apocalypse were made to appear plain and distinct, so that the hearer perceived depths in the word of God of which he had been previously ignorant. He impressed divine truth on the minds of others, because he had first been deeply impressed by it himself.

"His conduct was consistent with his faith and teaching. With a heart fully alive to heavenly things, he was comparatively careless as to worldly interests. Money, luxuries, and even comforts, were lightly esteemed by him, and he regarded all solicitude about such matters unworthy of a candidate for eternal life. Yet he always maintained a respectable appearance, and showed himself sensitively punctilious in the discharge of pecuniary obligations. In his worldly transactions he was a model of simplicity and godly sincerity."—*Memoir*, pp. 7, 8, 9.

In consequence of the prejudices which existed against him, Mr. Leacock was removed by Bishop Coleridge soon after his ordination to the Priesthood, in October, 1827, to St. Vincent, and thence to Nevis. Here he laboured with characteristic earnestness, establishing schools, and promoting the catechetical instruction of the negroes. The moral evils he had to contend with were frightful in character and degree; but his faithfulness was rewarded, and he was permitted to see a marked improvement in his flock, both in religion and morals. In consequence of some uneasiness which had arisen between Bishop Coleridge and himself—happily removed in after years—the troubled and insurrectionary state of the negro population, and the rapid depreciation of West Indian property, Mr. Leacock determined to emigrate to the United States. He was accompanied by his brother, a clergyman of Jamaica. On July 15th, 1835, they arrived at Lexington, in Kentucky, where they were heartily welcomed by Mr. Caswall, Dr. Coit, Dr. Cooke, and other leading American Churchmen. Here Mr. Leacock learnt the truth and value of apostolical order, and became first imbued with those sound Church principles of which we find a noble expression in his address, delivered at the Church Missionary Meeting at Sierra Leone, twenty years afterwards, and which Mr. Caswall gives at full length (*Memoir*, chap. viii.). Here, in Christ-Church, he received the "laying on of hands."

Mr. Caswall gives some very useful information respecting the private life of the leading American Churchmen with whom Mr. Leacock became acquainted at Lexington; and the chapters devoted to the history of Mr. Leacock's residence in the United States, from 1835 to 1849, are by no means the least interesting and valuable portions of the book.

But we must hasten on. At Lexington, at Franklin, in Tennessee, and at Perth Amboy, Mr. Leacock endeared himself to his flocks; and it was with great regret that American Churchmen saw him, in 1849, return to his former sphere of labour in the West Indies. He now found that his fears as to the impossibility of the free negro and European races existing together were groundless; and his father's illness was a call of God's providence which he could not disregard. He returned to Nevis, where he had to contend with still greater difficulties than before. His courage, especially in exposing and defeating the practices of the "Obeah men" (pp. 52, 53), was rewarded with complete success. In 1852, Mr. Leacock returned to Barbados, where he took the temporary charge of St. Peter's. In 1854, he was appointed Incumbent of St. Leonard's, Bridgetown. His residence in the United States had given him larger and better views of Church authority and discipline; and though many prejudices of early education still retained their hold upon his mind, he seems to have gained wider and sounder views of divine Truth. From the first he had taken a deep interest in the West Indian Mission, and when the last tie which bound him to earth was snapped by the decease of his wife, who had stood by and assisted him in ministering to the sick and dying during the fearful visitation of cholera in 1854, he determined to offer his services to the Bishop of Barbados, as leader of the proposed Mission to Western Africa.

His own words on the acceptance of his office were almost prophetic:—

"It is through the grace of the Son of God that I have not shrunk from engaging in the work; and I humbly trust, through the same grace, to hold on, and to hold out, till a more youthful, enterprising, and efficient champion of the Cross be found to take my place. And, if the example of an old soldier of the Cross can fire with true missionary spirit and Christian zeal the bosoms of some noble, brave, disinterested, accomplished youth of our little island, and cause them to rise up, and quit the soft, smooth, downy, attractive elegances of polished life, and prepare and arm them for that rugged, perilous warfare, and to follow me in it, I shall then know that I have not lived in vain, that I have not spent my strength for nought. With hand and heart will I receive them, cheerfully give place to them, or remain and labour with them, as ye shall see best. And when my work is done, I will thankfully go to bed in Africa's dust, and sweetly and quietly rest from the toil and burden and heat of the day, till the bright morning dawn, in which the trumpet shall announce the approach of our great king, and we shall rise up, and mount up to meet Him in the air, and be with Him for ever."—*Memoir*, p. 68.

Accompanied by Mr. Duport, a respectable young man of negro blood, who had been specially trained for the work of this Mission, in Codrington College, Mr. Leacock came to England, on his way to Africa, in August, 1855. Mr. Caswall hastened to welcome his

former friend, as soon as he heard that he had arrived in London. His simple habits, and self-denying mode of living, show that he was animated by the true spirit of a Missionary. He did not think of the expenses to which he might fairly put the funds of the Mission for his support; his only thought was how he might economise them to the utmost. He lived in London at a cost of about "eighteen pence a day, in order to avoid putting his Society to any unnecessary expense." (*Memoir*, p. 74.)

"He was a man of few books. His well-worn Bible was the companion of all his wanderings, and an unfailing source of consolation. During this visit, it was delightful to observe the intense enjoyment which he derived from his religion. He seemed to have risen above the murky region of anxieties, apprehensions, doubts, and fears, and to be cheerfully reposing in the calm sunshine of divine love. He had severed most of the ties which bound him to the world, and was already looking forward with happy anticipations to his entrance into rest."—*Memoir*, p. 81.

This visit to England was of great value to Mr. Leacock. It removed many prejudices, and it enabled him to understand the Church movement of the present day, of which he had entertained very erroneous opinions while in Barbados. He was cheered in his work by the sympathy of those whom he met, and he rejoiced in the knowledge that he was remembered in their prayers. The change his views underwent during his two months' stay in England is shown very remarkably in his appreciation of Cathedral service. On September 4th, at Salisbury, he heard Cathedral service for the first time, and the "intoning struck him rather painfully;" but in October, just before he sailed, his feelings were deeply moved by the "heavenly singing" of the choir at Wells. His letter describing the effect of this service on his mind and heart is most touching.

It was by a singular chain of providential circumstances that Mr. Leacock was led to plant his mission not in Dahomey or Ashantee, as he was instructed, but on the Rio Pongas. In this we cannot fail to discern the answer to the long-continued prayer of the old negro chief Wilkinson.

With his labours at Fallangia our readers are already acquainted. His work was now done. He had led the way to Africa; a younger man could complete the edifice of which he had laid the foundation. Then, and not till then, he was called to his rest. He would not forsake the path of duty. He found it not only, as he trusted, the path of safety, but of glory. He never thoroughly recovered from the effects of the acclimatizing fever with which he was attacked on first going to Fallangia. He died rather suddenly, at Sierra Leone, on August 14th, 1856, in the sixty-second year of his age.

Bishop Weekes gives this account of his last hours upon earth.

"On the 14th of August the Rev. H. J. Leacock was attacked with ague and fever, and on Sunday morning, the 17th, he was seized with severe diarrhoea, and from this time he was scarcely sensible. Every attention and kindness was shown him; but he gradually grew weaker until Wednesday, the 20th, when he fell asleep in Jesus.

"It would appear that this dear devoted servant of God had been for some time past ripening for glory. He expressed, some weeks since, an earnest desire

to depart, that he might be with Jesus, which he said was far better than remaining in this world of sin and sorrow. There is one circumstance in his case which does, I think, deserve particular attention, inasmuch as it marks the kind condescension of God to his faithful servants. Mr. Leacock had a dread of the last struggle with death; and how mercifully was he dealt with by his being insensible both to suffering and death for several days before his removal from time into eternity!

"Thus ends the short career of your first missionary to Africa. I feel that this most trying providence will be a severe blow to yourself and the honoured Committee of the West Indian Church Association for the Furtherance of the Gospel in Western Africa. But be not discouraged; the work is the Lord's; it is for us to be faithful, it is with the Lord to bless. It will now devolve on your Committee to appoint a successor to him, whom God has thus early called to his reward. It is a great, arduous, and difficult task to carry on Missionary work in the Rio Pongas, and its neighbourhood. I earnestly pray that the Committee will be directed to the choice of a wise and faithful minister of the Gospel, to direct and superintend the operations of this new and important Mission to the poor heathen."—*Memoir*, pp. 279, 280.

The hopeful character of Mission work in Western Africa is shown throughout the whole of Mr. Leacock's correspondence. The West Indian Church has a noble field before her. May she find another of her sons as faithful, as bold, as zealous, as "the Martyr of the Pongas," to carry out the work which has been so well begun! She must prepare herself for many sacrifices; she must give large alms and most earnest prayers; she must remember that this is *her own* Mission, or she will miserably fail in her duty. It is most pleasing to witness the readiness with which Dr. Caswall's appeal has been met, both in the United States and in England; but we would have the West Indian Church remember that God has given her the opportunity and means of maintaining this Mission; and though she may not decline the proffered assistance of England or America, she must not look to any but to her own sons to do what is emphatically her own work.

Miss Barber's pleasing little book, *Oshielle*, gives some valuable information bearing on the same subject. The whole of Western Africa seems to be stretching out her hands to God, and to be ready to receive the Gospel, especially if preached by English Missionaries. We heartily wish Miss Barber "God speed" in her good work of exciting an interest in the education of the negroes, and the redemption of slaves—two great instruments for the propagation of the Gospel.

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*Modern Investigations on Ancient India. A Lecture delivered in Berlin, March 4, 1854. By Professor A. WEBER. Translated from the German by Fanny Metcalfe. Pp. 31. Williams and Norgate, London and Edinburgh. 1857.*

WE recommend this little treatise to the notice of our readers, as containing a very able summary of the results of recent researches on the ancient history of the Hindús, and on their relations to other branches of the human family. Professor Weber (of whose other labours we shall add a short sketch) is a well known orientalist at Berlin, who has devoted himself with great diligence and success to the study of Indian literature, especially the more ancient portions;

and the present lecture is, therefore, very far from being a mere *résumé* of the conclusions of other scholars, but, on the contrary, includes a great many original and ingenious speculations, which the author has derived from his own resources.

The writer first describes the progress of Indian studies in Calcutta and in Europe, touching lightly on the labours of Halhed, Jones, Wilkins, Colebrooke, and Wilson, in India or in England; and of the Schlegels and Bopp in Germany. At one time it seemed as if the "linguistic results" of the knowledge of Sanscrit, *i. e.* its influence on the development of the science of comparative philology, would have been the chief gain from the study. But a new interest has been imparted to it from the time when the late Professor Rosen published a portion of the Rig Veda. The results which have been gained from these studies are described by our author as referring first to the primeval history of the Indo-European race, when the forefathers of the Hindús, Persians, Greeks, Romans, Germans, and Celts were all living as one community, and speaking one common language. Dr. Weber sketches a picture of this period (pp. 8—10), drawn from those words designating domestic and social relations, and the objects and occupations peculiar to patriarchal life, which have remained common to the Indo-European languages, and from the representations in the earliest Vedic hymns.

Another result of these studies is the light which they throw on the characteristics of that somewhat later period, when the other branches of the Indo-Germanic family had severed themselves from the parent stem, but the Indians and Persians still lived together, or had but recently separated from each other, under the influence of religious differences,—as the Persians gave more prominence to the deities who represented conceptions of an ethical character, while the Indians rather worshipped the powers of nature.

This worship, as exhibited in the earlier parts of the Vedas, together with the prominent features of society and life in that age, are then described; the growth (as time advanced, and language changed), of a reverence for the ancient sacrificial hymns, and their guardians and interpreters, the descendants of the original bards, and the gradual formation, by this and other means, of the system of castes, are sketched; and the further progress of religious ideas and speculation is traced, till we arrive at the era and successes of the great reformer, Buddha, and the other more recent and familiar phases of Hindúism.

The fair translator, Miss Metcalfe, has performed her part well; though her language is occasionally deficient in freedom and perspicuity.

We may remark that some of Weber's conclusions in p. 25, in regard to the influence of Christianity on Hindúism, have been characterised as doubtful in our notice of Mr. Hardwick's work.

As the reader may like to know something of Professor Weber's other contributions to our knowledge of Indian antiquity, we shall specify his chief publications. These are, *first*, the "*Indische*



*Studien*," a periodical edited by him, and begun in 1849, of which three volumes have appeared, containing contributions by the editor and other German scholars, many of which are drawn from unpublished MSS., and refer to some of the most ancient and least explored parts of Indian literature. One of these, the very ancient and interesting legend from the "Sātapātha Brāhmāna," on a Deluge, has been cited by Mr. Hardwick in his "Christ and other Masters," part II., pp. 150—152.

The second work, "Akademische Vorlesungen über Indische Literaturgeschichte," (Academic Lectures on the History of Indian Literature,) Berlin, 1852, gives a systematic sketch of the character and contents of Hindú literature from the earliest period; and is particularly full on the Vedas, and the works which have immediately grown out of them, and are nearest to them in point of time. On this work, the able author of "Christianity and Hindúism" remarks (in p. 303 of his book): "The more recent lectures of Weber (1852) have a clearness hardly to be expected, and that scholar's instinct, which is in its kind an inspiration."

The third work of our author is an edition of the Sanskrit text of the "Yajur Veda," and of the liturgical and ritual works connected with it, called the "Sātapātha Brāhmāna," and the Sūtras of Katyayana. He proposes to publish separately an introductory essay on the Yajur Veda, with a translation and notes; and an introductory essay on the "Sātapātha Brāhmāna," with "a glossary, a partial translation, and deeper researches into all the materials," in a separate work on the Yajur Vedic Ceremonies.

We have already mentioned two other minor productions of the author's pen in a note to page 110 of the review of Mr. Hardwick's work.

The author has just collected, under the title of "Indische Skizzen" (Indian Sketches), Berlin, 1857, pp. 150, four of his Dissertations, which had been previously scattered in different periodicals.

These are: (1) the *Tract on Ancient India*, which Miss Metcalfe has translated; (2) *A Lecture on Buddhism*, delivered in Berlin in 1856; (3) a paper of some length on the *Connexion of India with the Countries of the West*; (4) an article on the *Semitic Origin of the Indian Alphabet*; all in German.

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*A Practical Grammar of the Sanskrit Language, arranged with reference to the Classical Languages of Europe, for the Use of English Students.* By MONIER WILLIAMS, M.A., Professor of Sanskrit at the East India College, Haileybury; Member of the Royal Asiatic Society, and of the Asiatic Society of Germany; formerly Boden Scholar in the University of Oxford. Second Edition. Oxford: at the University Press. 1857.

THIS Grammar affords new aids for the acquisition of the Sanskrit language. The explanations of the principles and rules for the formation of words, and the inflection and conjugation of nouns and verbs, appear to be lucid and easily intelligible. The extensive use

which the author has made of the Roman characters to exhibit the proper pronunciation of words written in Devānāgarī letters will tend greatly to facilitate the student's progress. The interest of the book for the classical scholar is very much enhanced by the fact, that all the most striking instances of affinity between Sanskrit and Latin and Greek have been introduced from Bopp's Comparative Grammar.

We do not pretend to have examined the work with any minuteness; but, judging from the slight inspection we have made, we find ample reason to pronounce it to be a work of great merit and distinguished for its perspicuity.

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*The Book of Psalms, as read in the Daily Service; with Short Headings and Explanatory Notes.* By the Rev. ERNEST HAWKINS, B.D.,  
Prebendary of St. Paul's and Minister of Curzon Chapel. London:  
Bell and Daldy. 1857.

MOST Churchmen, whether it be their custom to use the Psalms as a daily or a weekly manual of divine worship, are aware of the existence of many a passage which is habitually read in a mechanical way without any definite meaning. They never knew, or they have forgotten, what is signified by words which in some cases do not, at the first glance, admit of any intelligible construction. A bad habit is consequently formed of either worshipping thoughtlessly, or of attaching extemporaneously any spiritual meaning to the words.

What such persons want is fully supplied by Mr. Hawkins' notes. At the foot of each page every difficulty or obscure allusion which is likely to perplex an ordinary person is clearly and concisely explained. To each Psalm a brief but expressive heading is prefixed, a sort of key-note which must occur repeatedly to the mind of an attentive reader of the Psalm, and will generally serve as a basis for a profitable spiritual application of the meaning. The notes are evidently the result of much reading and of careful thought, but are devoid of any display of learning, to which Mr. Hawkins, in a very modest and interesting preface, disclaims any pretension.

We think it as useful a book as could be put into the hands of any member of an English or American congregation. The notes are so brief that it might even be used in church without distracting the mind from an act of worship. As a help in family reading, or in the private devotions of persons who are much engaged in active life, it will be found most valuable.

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THE Association for making known on the Continent the Principles of the English Church, has published a Second Edition of Bishop Cosin's Book in Latin, *Ecclesiæ Anglicanæ Religio, Disciplina, Ritueque Sacri*; to which are added Notes by Cosin, on the Offices of the Church, and at the end there is a Latin Translation of the Catechism. The work is likely to be useful to Roman Catholic priests abroad, who are generally ignorant of the constitution and doctrines of the Church of England. It is well and carefully edited by the Rev. F. Meyrick.

The Series of *Lenten Sermons* lately preached at Oxford (J. H. & J. Parker) is now complete. That by Dr. Maberly on *Judas Iscariot*, and that by the Bishop of Salisbury on *The Contempt of our Lord before Pilate and Herod*, are the most solemn and edifying we remember to have read. The Sermon by Dr. Wordsworth, on *Spiritual Blindness*, will, we hope, be extensively read, for its warnings are very needful.

Messrs. Parker have also published a volume of *Parochial Sermons*, by the Rev. H. Burrows; very plain and practical. They have also published No. 9 and 10 of their very useful "Catechetical Series:" *Catechetical Lessons on the Miracles of our Lord*, Parts 1 and 2.

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*The Scotch Communion Office, and the "English Chapels" in Scotland* (J. H. & J. Parker), is the title of a pamphlet containing a letter by the late Bishop Mant, written in 1824, with a preface by the editor, "An Englishman," and an appendix. Our chief reason for noticing it is to express our very great regret that any clergyman travelling in Scotland on behalf of any Church Society in England, should encourage the schism which is still maintained by a few congregations. Perhaps if the Scotch Church were itself to become a Missionary Church, instead of merely helping the Missionary Societies in England, it would make its position more distinct, and the schism, if possible, more inexcusable.

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We have received the April number of *Le Messager Évangélique des Îles de la Manche*. We have frequently mentioned this periodical, which deserves encouragement. It supplies wholesome French reading, fit for "young men and maidens."

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*The Church Missionary Intelligencer* for April (Seeley, Hatchard, and Nisbet) contains a valuable paper on "The Opium Question."

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## Colonial, Foreign, and Home News.

### SUMMARY.

At a special convocation of the Diocese of CALIFORNIA, which assembled in Grace Church, Sacramento, on Thursday, February 5th, Bishop Kip, who had been till then the Missionary Bishop of the State of California, was duly and unanimously elected Diocesan Bishop. The Bishop reserves for the present the question of acceptance.

A war has broken out between the colonists of Liberia and the natives. The Mission has suffered serious loss. The American Missionary Bishop Payne of CAPE PALMAS, in a letter dated December 29th, says: "The colonists, moved by various provocations, have burnt up all the Cape Palmas and Grahway towns, eight in number, and driven their inhabitants, not far below 6,000, into the

forest or such interior villages as could afford them shelter ; and the natives, on their part, have burnt several unprotected houses in the colony, and amongst them our first station and first African home, Mount Vaughan."

On Sunday, March 7th, the Bishop of COLOMBO ordained the first Divinity student from St. Thomas's College. He is a Singhalese, the son of a converted Buddhist priest, and had been on probation as a Catechist about four years.

We regret very much to announce that the Rev. J. Bamforth, Head Master of St. Thomas's College School, COLOMBO, has returned to England, on account of the failure of his health. We hear that the voyage homeward has partly restored him ; and we trust that he will be able to return to his post.

A meeting has been held at Ballarat, in the Diocese of MELBOURNE, for the purpose of receiving a Chinese Christian, the Agent of the Geelong Association for the Evangelization of the Chinese in the colony, and also of forming a Branch Association. The Chinese Christian, Lo-Sam-Yuen, had been baptized by Dr. Gutzlaff, and had laboured under the Bishop of VICTORIA (Hong Kong). He is to be employed among his countrymen at the gold-fields.

There are still a few who labour on in behalf of the aborigines in Melbourne. One of the leading men in the colony has just given a proof of his interest in the solitary Christian Mission to the natives. Mr. Justice Molesworth has sent 100*l.* to the Secretary of the Church of England Mission to the aborigines.

The Bishop of CHRISTCHURCH arrived safely in New Zealand, on the 23d December last, after a prosperous voyage in the *Egmont*.

We are informed that a new see is to be created in NEW ZEALAND, to include the provinces of Wellington and Nelson, and that Arch-deacon Hadfield is appointed Bishop.

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DEATH OF THE BISHOP OF ABERDEEN.—The Right Reverend William Skinner, D.D. of Wadham College, Oxford, Bishop of Aberdeen, and Primus of the Church in Scotland, deceased on Wednesday, April 15th, revered and lamented. He had been Bishop of Aberdeen upwards of forty years, having been elected at the death of his father, Dr. John Skinner, and was consecrated October 27th, 1816. Bishop John Skinner, his predecessor, was one of the consecrators of Bishop Seabury, at Aberdeen, on November 14th, 1784. "He departed this life on the 13th day of June, 1816, in the 73rd year of his age, having been a Bishop of the Scotch Church thirty-four years, and of that period twenty-eight years the Primus."<sup>1</sup> The other Prelates who joined in the consecration of Bishop Seabury were Bishops Kilgour and Petrie. Bishop John Skinner was the son of the Rev. John Skinner, of Longside, the author of the valuable and now rare "Ecclesiastical History of Scotland."

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<sup>1</sup> *Memoir of William Stevens, Esq.* Fourth Edition, p. 98.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—*Tuesday, April 14, 1857.*—Rev. W. SHORT in the Chair. Mr. Robert Bonnaud was appointed to one of the Society's studentships at St. Augustine's College, Canterbury. He had been a student in Bishop's College, Calcutta, and had left India on account of his health. He was spoken of, in a letter to the Warden of St. Augustine's, from the Rev. Dr. Kay, the Principal of Bishop's College, in very favourable terms.

A letter was read from the Bishop of Madras, thanking the Society for a grant of 100*l.*, voted for a church at Black Town, Madras. The Bishop asked that the grant might remain in abeyance till a site had been fixed upon and a specific plan laid before the public; which was agreed to.

Three letters were read from the Bishop of Colombo. In the first, the Bishop gave a favourable account of the progress of female education among the higher classes of native society. In the second letter (of Feb. 3d) the Bishop informed the Board that a Singhalese gentleman, of considerable influence, had offered to build, at his own cost, for the benefit of a large and populous district around him, a church, for which he had purchased a site. The church will contain about 1,000 persons.

"I have," said the Bishop, "personally visited the spot, which is in every respect desirable, in the midst of a large population of 14,000, very many of whom are, I believe, sincere Christians. The resident native Clergyman is an earnest and intelligent pastor, much respected by his people, and is building two schools (for boys and girls), near the site of the proposed church, before he thinks of a parsonage for himself. Mr. De Soysa, the Mödeliar (an office of highest native rank), is about to expend from 1,500*l.* to 2,000*l.* upon the projected church. I venture to commend to the Society this good work of a native Singhalese, for a small grant of 25*l.* Very few Singhalese gentlemen have the means at command; but having been largely engaged in the cultivation of coffee, and very successfully, he is desirous of leaving, in his old age, a worthy memorial behind him. His son is now in our Collegiate Institution, and his pastor, the Rev. C. Sēnānāyākā, finds in him a ready and zealous supporter of all Church objects." It was agreed that 25*l.* be granted. In the third letter (of Feb. 13th) the Bishop asked for 10*l.* (which was granted) towards a small native church, which was about to be raised within the Mission of a native pastor of the *Society for the Propagation of the Gospel* (Rev. F. de Mel), about five miles from the proposed church at Morottoo, which is the one mentioned in the preceding letter.

A letter was read from the Bishop of Natal. Four new churches were in use in the Diocese. He had just consecrated one at Pinetown. He applied for help for materials for printing. A grant of 25*l.* was made. The same sum was granted towards a church at Queen's Town, British Guiana; 50*l.* towards an English church at Marseilles.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—*Friday, April 17, 1857.*—Rev. J. E. KEMPE in the Chair. A very interesting letter

was read from the Bishop of Mauritius. He had lately ordained Mr. Taylor, who had been a Catechist in the Diocese of Madras. Mr. Taylor is well acquainted with the Tamil language, and is likely to be very useful among the immigrants from South India. The Bishop spoke with great satisfaction of the progress of the Society. The Rev. C. Burney was appointed Honorary Organizing Secretary for the Diocese of Rochester. The amount received for the current year, to the end of March, is 7,441*l*. The expenditure for the same period is 21,663*l*, which shows the necessity of a reserve fund, and also the importance of sending remittances early in the year. The amount received in the corresponding period in 1856 was 6,419*l*.

*Anniversary of the Society.*—1. The Anniversary Meeting will be held at Willis's Rooms, King Street, St. James's, at Three o'clock, P. M., on Thursday, May 14th. The Archbishop of CANTERBURY, President of the Society, in the Chair.

2. A Festival Service will be celebrated in Westminster Abbey, on Tuesday, May 19th. The Sermon will be preached by the Bishop of LINCOLN. Divine Service will commence at half-past Three, P. M.

3. The 156th Anniversary Festival will be celebrated in St. Paul's Cathedral, on Tuesday, June 16th. The Sermon will be preached by the Bishop of SALISBURY. Divine Service will commence at half-past Three, P. M.

4. The District Treasurers and Secretaries will meet at the Society's Office, on Tuesday, June 16th, at Eleven o'clock, A. M.

5. The Annual Meeting in the City of London will be held on Thursday, June 18th, by the kind permission of the Lord Mayor, in the Egyptian Hall, Mansion House.

\* \* Tickets may be had as usual, on application at 79, Pall Mall, a few days before the times of Meeting.

**CHURCH MISSIONARY SOCIETY. — Fifty-eighth Anniversary. —**

1. The Anniversary Sermon will be preached on Monday Evening, May 4th, at St. Bride's Church, Fleet Street, by the Bishop of CARLISLE. Divine Service will commence at half-past Six o'clock.<sup>1</sup>

2. The Annual Meeting will be held at Exeter Hall, on Tuesday, May 5th. The Chair to be taken by the President at Ten o'clock.

3. A Meeting will be held at Exeter Hall in the Evening of the same day. The Chair to be taken by the Marquis of Cholmondeley, at half-past Six o'clock.

Tickets will be delivered to Members only, on their application personally or by letter; which application must be made at the Society's House, Salisbury Square, whether the Members applying have subscribed directly to the Parent Society, or through any Association.

No Tickets will be delivered before April 27th.

<sup>1</sup> A Sermon will be preached on Sunday morning, May 3, in St. Paul's Cathedral, by the Bishop of Rupert's Land.

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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JUNE, 1857.

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EPISCOPACY IN INDIA.

No. V.

It will probably be remarked that, in the foregoing papers on the Indian Episcopate, the wants of the servants of the East India Company only have been considered, and that the arguments by which our position might so well have been strengthened, drawn from the wants of the increasing body of Christian converts and other residents, have only been casually advanced. We have abstained from bringing them forward,—not because we do not attach due weight to such arguments, or think that the fruits of Missionary zeal, which are yearly manifesting themselves in all parts of India, have less claim upon the sympathy of a Christian Government,—but because it would seem that the Indian Government itself have openly, and by their official representative publicly, repudiated such claim; and, therefore, to enter into it would entail an independent line of argument, which would be an *unnecessary* digression, inasmuch as the claims which they do admit, *i. e.* the wants of their own servants, are enough for our purpose.

It has been avowed by Sir J. Melvill, as the Secretary to the Court of Directors, in his examination before the Lords' Committee in 1853, that "the Directors have laid it down as a principle, that the religious benefits of the *servants* of the Government is the only ground on which an Ecclesiastical Establishment can be maintained at the charge of the Indian revenue."<sup>1</sup> The

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<sup>1</sup> Analysis of Evidence before the Lords' Committee, p. 121.

soundness of this principle we by no means admit;<sup>1</sup> nor can we see its accordance with the terms of the Company's charter of 1698; which requires that the Company's Clergy should learn the language of the country, with a view to instructing the Gentoos<sup>2</sup> in the Protestant religion;<sup>3</sup> wherein it would seem to be contemplated that the labours of the Missionary were not wholly incompatible with the duties of the Chaplain. Our hope, indeed, is, that the time may not be far distant when, to use the fervent language of Reginald Heber, ere he had yet set his foot on "India's torrid strand," "a parochial Clergy may prosecute the work which the Missionary has begun, and the gleanings of Ephraim be more than the vintage of Abiezer."<sup>4</sup> Nor do we believe that anything will, under Providence, tend more to bring about this blessed result than a vigorous, effective Episcopate.

Yet this argument we have abstained from urging, being the rather anxious to prove, by the showing of their own secretary, that the Indian Government are bound, even for the benefit of *their own servants*, to provide out of the Indian revenue an efficient Ecclesiastical establishment; and that, considering its utter inefficiency as at present constituted, they owe it to those servants to remove this present lamentable defect by granting an increase in the Episcopate, as well as in the number of Clergy generally (which, indeed, they seem ready to do), in order to render it somewhat more commensurate with the demands of their vastly increased territory.

Some strong arguments, however, may be drawn from the analogous position of the other services, consequent on this increase of territory. Not to mention the Civil Service—which would, indeed, be "*magnis componere parva*," with its chief commissioner, and his financial and judicial colleagues, and the seven divisions, each under its commissioner—let us look over the military arrangements, and we shall find, over the same tract of

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<sup>1</sup> Nor, indeed, does it appear that the theory of the Directors in England regulates the practice of the Government in Bengal. In Calcutta itself, with its large Christian population, there cannot be, we think, above 1,400 or 1,500 who can be considered *Government servants*, including all grades attached to all departments; yet there are, independently of an Archdeacon and a Bishop's Domestic Chaplain, who are exempt from regular clerical duty, and the Fort Chaplain, who has a distinct military charge, nine Chaplains or Assistant Chaplains (above half the number allotted to the whole Punjab or the North-Western Provinces), officiating in the various Calcutta churches, to a body of Company's servants not more numerous than may be found in many a military cantonment which has only a single Chaplain.

<sup>2</sup> Natives of India were so called; a probable corruption of the word "Gentile."

<sup>3</sup> See Anderson's "History of the Colonial Church," vol. ii. p. 709. New edition, 1856, vol. ii. p. 480.

<sup>4</sup> Bishop Heber's "Reply to the Valedictory Address of the Society for Promoting Christian Knowledge, June 13th, 1823."



country, six additional brigades, formed under three additional generals of division. Not that the army had received so great an increase, for scarcely a single regiment, beyond a few irregular corps, has been added for the last thirty years; but the wider distribution of troops called for an increase in the higher commands to insure effectiveness. Or, to take the medical department, which perhaps presents a still more parallel case; since the Punjab campaign, three additional superintending surgeoncies have been formed, called the Lahore, Trans Ravee, and Peshawur Circles.<sup>1</sup> This increase, too, was required, not to superintend the twenty surgeons and as many assistant-surgeons that have been added to the list within the last fourteen years, but to meet the demands arising from the wider distribution of the medical body.

Yet, while a new Civil Government has been added,—while divisional and brigade commands and superintending surgeoncies have been formed to meet the exigencies of an extended territory, and there has been a corresponding distribution of the Clergy among the stations thereby called into existence,—the Episcopate has remained unaltered; the Diocese of Calcutta has grown with the growth of British India, now reaching to Peshawur. It is nearly twice as vast and twice as impracticable as when, fifteen years ago, reaching as it did only to Delhi and Umballa, Bishop Wilson so urgently represented to the India House and to the Colonial Bishops' Fund Committee the impossibility of an efficient supervision of his scattered Clergy.

To say that the expense attendant on the creation of new Bishoprics is the great obstacle at the India House, would be to reflect on the known liberality of the Indian Government towards all classes of their servants, and to insult the common sense of Englishmen. The Government of the Punjab, which, paying at a more economical rate than in any other local Government, expends on its Civil Service alone, from the 6,000*l.* a-year of its Chief Commissioner to the 600*l.* a-year of his junior Assistant Commissioner, a yearly sum of above half-a-million sterling, could never scruple to bestow on a Punjab Bishop and Archdeacon some 3,500*l.* a-year, out of a gross revenue of about TWO MILLIONS collected from the Province; and the Indian Government would scarcely hesitate, we should think, to saddle the five millions of revenue of the North-West Provinces with a similar sum for a Bishop and Archdeacon of Agra; knowing the while that thereby they are promoting the moral and spiritual good, and consulting the wishes, of so large a body of their public servants.

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<sup>1</sup> Be it remembered, too, that the territory then annexed, which these three Circles cover, is *little more than half* the territory under the Punjab Civil Administration.

Having gone so far into this subject, we may be permitted to follow up the financial allusion, just made, with a few remarks as to the amount of income which might be necessary to supply the wants of Bishops in the North of India. The income of the Bishop of Calcutta is 5,000*l.* a-year, with additional liberal allowances during visitations, and a retiring pension, after ten years, of 1,500*l.* a-year. The incomes of the Suffragan Sees of Bombay and Madras are reduced to 2,500*l.* a-year, and retiring pensions of 800*l.* a-year after the same period.

While these reduced incomes are scarcely more than enough to enable a Bishop at a Presidency to exercise fitting benevolence and to support his social influence and position, we confess that we do not see why a Bishopric of Agra or Lahore should not admit of a further reduction,—say 1,800*l.* with travelling allowance for visitations, or a consolidated sum of 2,000 rupees a month. It were idle to draw comparisons between his pecuniary position and that of a civilian, or a military man. Many a young civilian of thirty-five years of age, and every colonel commanding a regiment, would have the advantage of him in income. But this we would regard, not as an objection to so reduced an allowance, but rather as a reason for it; that supposing it to be, as we believe it would be, ample to meet his domestic wants and the public demands on his purse, the very illustration which his mode of living, necessarily frugal while charitable, would afford in the midst of a community, still, generally speaking, too fond of luxury and self-indulgence, would furnish an additional means of inculcating the Christian duty of “moderation in all things,” and thereby he would be promoting, by example as well as precept, a self-denying yet liberal spirit. True it is that, with an income of 2,400*l.* a-year, a Bishop of Lahore or Agra could not move about his Diocese with all “the pomp and circumstance” of a Native prince, yet we doubt if his advent would not be equally welcome, and his presence equally appreciated, for his person and office’ sake, though his retinue consisted of only a few palanqueen-bearers and a couple of sowars, instead of a marching camp and a cavalcade of some 400 or 500 attendants.<sup>1</sup> Nor would it be in

<sup>1</sup> Bishop Middleton’s Life, vol. i. pp. 184, 203.

Extract from a private letter from a Chaplain in the Punjab :—

“About three o’clock in the morning of Christmas-day, 1853, I was roused from sleep by the announcement of a stranger having arrived, who called himself a ‘*burra Padre*’ (this is the title by which Chaplains are generally known). Thinking it might be some brother Clergyman travelling up or down country, I went out to welcome him; when a long beard and a foreign accent at once disclosed to me the mistake, that he wanted the bungalow of the Roman Catholic priest. After mutual explanations and apologies, I directed him to the house he was in search of. The following day I learned that he was a Roman Catholic bishop, who was travelling through the Punjab, holding Confirmations, &c., and

his power to become the munificent founder of a cathedral to vie with that with which the name of the present Venerable Bishop of Calcutta will ever be connected; yet, for all this, he would be enabled to exercise, both in public and in private, all the duties of his high office, so as to gain the respect of a grateful Clergy, and the sympathising co-operation of a liberal-minded, open-handed laity. The See of Calcutta, in all its original vastness, might well have made a Middleton and a Heber pause before accepting, and, indeed, at first decline the proffered honour; though they both, on second thoughts, were prepared to sacrifice home ties and home prospects of more than ordinary brightness, to spend their energies, and, as it proved, their lives, in so hopelessly wide a sphere in a distant and unhealthy land. A lapse, however, of forty or even thirty years has greatly raised the character, as it has diminished the dangers, of an Indian life; and a further reduction of the Diocese would remove the last obstacle; and we would fain hope that, even if India may produce no second Corrie, worthy of the high honour, the English Church has many faithful children and true, who, like Middleton and Heber, would be ready to renounce the advantages of some important metropolitan post, or the classic retirement of some pastoral charge, for the more arduous duties of such an Indian See.

England has yet more Selwyns and Medleys and Grays and Feilds, ready to confer on the North of India those blessings which a well-organized Episcopacy is now extending over all her Colonies, from Australia to Newfoundland.

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## EXTENSION OF THE EPISCOPATE IN INDIA.

IN the preceding and some previous articles we have attempted to show the necessity of subdividing the present enormous dioceses of India. Indeed, with respect to the Episcopate in that country, we are in altogether an inconsistent position; we

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that he had confirmed nearly 100 of the soldiers of the regiment quartered here, and admitted above half the number of them to their first communion. Need I say with what a sad heart I compared our position with that of the Romish Church? What would not I have given to see one of *our* Bishops thus coming among us, though in all the simplicity of this Bishop's cavalcade, his palanqueen-bearers, and a couple of sowars, or mounted guard. His presence and his blessing to those of his own communion were not the less precious for the absence of state. Oh that we had a Bishop,—one who, living within reach of us, could strengthen our hands by an occasional visit, and ever be available for counsel or guidance! At present I can scarcely obtain an answer to any reference to the Bishop at Calcutta under eighteen or twenty days, however promptly he may reply; and during that interval most probably the difficulty would of necessity have solved itself."

acknowledge in theory the importance of episcopal supervision, but we make it impossible in practice.

The *Society for the Propagation of the Gospel* has made several efforts of late to redress the evil in question.

It addressed a memorial on the subject to the Earl of Aberdeen in the year 1853, when the question of remodelling the government of India was under consideration. Again, the same important subject was brought under the consideration of the President of the Board of Control in the course of last year by a deputation from the Society, consisting of His Grace the Archbishop of Canterbury, the Duke of Newcastle, the Earl of Harrowby, and the Bishop of Oxford.

Finding, however, that nothing had been done for the erection of any additional See, and being pressed by many applications from every part of India, the Society has just made a third attempt to augment the number of Indian bishops, by representing the case as clearly and forcibly as it could, by a written memorial, as well as by personal interviews with the Prime Minister, the President of the Board of Control, and the chairman and deputy chairman of the Court of Directors.

We sincerely trust that the Society, having put its hand to this work, will not turn back till it is accomplished. The object is as important a one as any which it can propose to itself; and success, sooner or later, is sure to crown the Society's efforts. We gladly give insertion to the Statement on the subject which it has issued, and with such a statement before us we think it quite impossible for any reasonable Churchman to deny that the case for increasing the number of Bishops in India is proved.

#### STATEMENT.

It was in 1814 that the See of Calcutta was first erected. Confined at first to the territories under the Government of the East India Company, it was extended by subsequent letters patent so as to comprise all the possessions of the Crown within the limits of the Company's Charter; and in 1824 the jurisdiction of the Bishop was extended to the Colony of New South Wales, with its dependencies, including Van Diemen's Land.

In 1834 an Act of Parliament was passed, enabling the Crown to erect two new Sees at Madras and Bombay, it being recited in the Act that the Diocese of Calcutta was of too great an extent for the incumbent thereof to perform efficiently all the duties of the office without endangering his health and life; and, accordingly, the See of Madras was erected by letters patent in 1835, and that of Bombay in 1837; and in 1845 the

island of Ceylon was separated from the Diocese of Madras by the erection of the See of Colombo. But the Bishop of Calcutta continues to exercise authority as Metropolitan Bishop over the Dioceses of Madras, Bombay, and Colombo.

The Colony of New South Wales was withdrawn from his jurisdiction in 1836 by the erection of the See of Australia, since subdivided into seven distinct Dioceses. And the geographical extent of the Diocese of Calcutta has been further reduced by the erection of the See of Victoria in 1839, that of the Mauritius in 1854, and that of Labuan in 1855.

While, however, all members of the Church of England must thankfully acknowledge the readiness which has thus been shown by Her Majesty's Government to provide sufficient Episcopal supervision for some parts of Her Majesty's dominions, and more especially for those outlying portions over which it was manifestly impossible that the authority of the See of Calcutta should ever be more than nominal, it is at the same time matter of general regret that the number of Bishops placed over the territories subject to the government of the East India Company continues to be altogether inadequate.

Beginning with the Diocese of Calcutta: its extreme length in a straight line from Peshawur to Singapore is nearly 3,000 miles, almost as great as the distance from London to Jerusalem; its area, excluding the native states under British protection, and garrisoned for the most part by British troops, is more than five times as large as Great Britain, with a population of 91,500,000; but, including those states, extends over a space of 1,089,000 square miles, with a population of 136,000,000.

Scattered over the whole extent of this vast territory, and residing in some 200 stations, there is a body of Christians, small indeed when compared with their heathen and Mahomedan neighbours, but important from their actual numbers, and still more from the fact that it comprises all those persons by whom the government of the country is carried on.

The mere extent of such a Diocese would make it impossible for any one man to discharge the office of a Bishop over every part of it as that office ought to be discharged, even if the See were never vacant and always occupied by a man in the prime of life. How far those conditions are from the actual state of things, it is hardly necessary to say. How much more difficult are the means of communication in India than in Europe—how much narrower the times of year in which it is possible for a Bishop to travel, has been pointed out by the present Bishop of Calcutta, in a letter addressed to the President of the Board of Control in 1844.

Of the ten years and six months which elapsed between the

death of Bishop Middleton in 1822, and the arrival of Bishop Wilson in 1833, the See was actually vacant more than six years; viz. fifteen months after the death of Bishop Middleton, nearly two years after the death of Bishop Heber, sixteen months after the death of Bishop James, and seventeen months after the death of Bishop Turner. It is true that, during the last twenty-three years, there has been no such vacancy of the See; but then it must be remembered that, owing to the advanced age and bodily infirmities of the venerable Prelate by whom it is now filled, he has not been able to visit any place north of Allahabad since 1845; so that not only has the greater part of the north-west provinces remained for a period of eleven years unvisited, but in no part of the Punjab has a Bishop of the Church of England ever been seen at all until the last few months, when the Bishop of Madras has consented to leave for a few months the care of his own enormous Diocese, one which is itself much too large for a single Bishop, and to take a journey of some five or six thousand miles, to remedy, as far as lies in his power, the great inconvenience sustained in the adjoining Diocese of Calcutta.

In stating these facts, it is not intended to impute any blame to the excellent Bishop of Calcutta. So long ago as 1842 he strongly urged the necessity of a subdivision of his Diocese by the appointment of a Bishop for the north-west provinces; and in 1844 he addressed to the President of the Board of Control a letter in which he set forth the many reasons which made the division of his Diocese a measure of imperative necessity. Nor have the Bishops of the Church in England been silent on the subject; at a meeting held at Lambeth in 1841, to originate that movement for the extension of the Colonial Episcopate which has led to the erection of twenty new Colonial Sees, North India was pointed out as one of the districts for which Bishops were required; and in 1843 the erection of a Bishopric at Agra, in the north-western provinces, was mentioned in a report, signed by the Archbishops of England and Ireland, and by several of the Bishops, as an arrangement imperatively required for the welfare and extension of the Church of England in Northern India. But the Diocese of Calcutta is not now limited, by the same boundaries as in 1844. Since that year there have been added to it the whole of the Punjab, containing a territory of 87,000 square miles, with a population of 13,000,000; the kingdom of Oude, containing 23,000 square miles, with a population of nearly 3,000,000; and the conquered province of Pegu, with an extent of 70,000 square miles, and a population of nearly 900,000. Nor is it to be supposed that these large additions to the jurisdiction of the See of Calcutta have brought with them

no additional responsibility and labour. In the Punjab more especially, the earliest of these more recent acquisitions, there are already nineteen churches, either built or in course of erection, and nineteen Chaplains engaged in ministering to the wants of a numerous body of Europeans, besides ten Missionaries, and other Clergy. Under these circumstances, it can be no matter of surprise that, in his last Charge, delivered at Calcutta in 1855, the Bishop again expressed his conviction that it was impossible for one man to administer a continually increasing Diocese, which stretched from Burmah to the Indus, and from the Himalayas to Singapore; and his great regret that his efforts to obtain a division of his Diocese had not been successful.

But it must not be supposed that that desire is confined to the Bishop. As soon as it was known last year in India that the *Society for the Propagation of the Gospel* had determined to represent to Her Majesty's Government the need there was of additional Bishops in India, the matter was taken up by several of the leading Clergy and laymen of the Church of England, both in the Punjab and in the north-west provinces; and the result is, that letters and memorials have been received from many of the principal stations, the latter signed by more than 1,000 persons, including many distinguished members of the civil service and officers of the army, and all of them expressing the strong conviction entertained by the writers of the necessity which exists for an immediate increase of the Episcopate in India, and more especially in the north-western provinces and the Punjab.

It is not, however, for the European residents only, and the Chaplains who minister to them, that that increase is required. In the Diocese of Calcutta there are at the present time more than fifty ordained Missionaries employed, some of them by the *Church Missionary Society*, and others by the *Society for the Propagation of the Gospel*, in the great work of bringing over to the Christian faith the millions of heathen and Mahomedans to whom they have been sent. Under these Missionaries there are employed nearly 500 native catechists, teachers, and schoolmasters; and there is a body of native converts, numbering already more than 11,000, and which is continually increasing.

The whole expense of this Missionary agency, amounting to more than 35,000*l.* a-year, is defrayed by the voluntary contributions of members of the Church of England in this country and in India; and in no quarter does there exist any wish that either Her Majesty's Government or the East India Company should give any direct assistance, by grants of money or otherwise, towards the carrying on of this work; but then, on the other hand, in any attempt to estimate the amount of work to

be done by an Indian Bishop, and the number of Bishops actually required, it would be extremely unreasonable to ignore the existence of this Missionary agency, and of the native Churches which are gradually springing up as the fruit of their labours in different parts of India. By the constitution of the Christian Church, as actually reduced to practice in the Church of England, all the members of the Church, and more especially all the Clergy resident within any Diocese, are subject to the spiritual authority of the Bishop of that Diocese. And it will hardly be denied that any man who could accept the appointment of Bishop of Calcutta, without considering himself as much bound to labour for the benefit of the native converts as for the European residents in respect of whom he received his income, would at once prove himself unworthy to discharge the office of a Bishop at all.

It remains to consider how many new Dioceses it is desirable to create out of the existing Diocese of Calcutta. It is impossible to look at the map of India without perceiving, that even when the north-west provinces, Oude and the Punjab, shall be separated from it, that Diocese will still be of a most unwieldy extent; and it is considered by persons well acquainted with India, that before many years it will be necessary still further to reduce its size by establishing the following new Bishoprics; viz. one for Arracan, Pegu, and Tenasserim; one for Assam and the north-east frontier; one for Orissa, and one for Berar, Sangor, and the ceded districts on the Nerbudda. Still there can be no doubt that at the present moment it is in the north-west provinces and the Punjab that the want of Episcopal supervision is most urgent; and for each of these districts, at all events, the appointment of a Bishop is, it is submitted, imperatively required.

As regards the former of these proposed Dioceses, it must be remembered that the north-west provinces, with Oude, will form a Diocese about 500 miles in length, and containing an area of 109,000 square miles, with a population of 34,000,000,—a Diocese which will be 19,000 square miles larger than the whole of Great Britain. Within this district there are in different cantonments about 4,500 European troops, besides twenty-nine native regiments, and several corps of irregular cavalry and infantry, all of them commanded by European officers. There is also a large civil European population, all of whom, except those in the province of Oude, are under a separate administration, whose seat of government is Agra. Within the same limits there are belonging to the Church of England forty-five churches, sixteen Chaplains and Assistant Chaplains, and nineteen ordained Missionaries.



On the other hand, the Punjab, which has been added to Her Majesty's dominions since the year 1844, when the Bishop of Calcutta urged the erection of a new See at Agra for the north-west provinces, constitutes of itself a territory almost as large as Great Britain; its extreme length from Umballa to Peshawur being about 470 miles, and its area 86,000 square miles, with a population of 13,000,000. There are in its various cantonments about 14,000 English troops and a considerable number of native regiments, also a large civil European population. The seat of government is Lahore, and the administration of the territory is entirely separate from that of the north-west provinces. There are already nineteen churches, and there are nineteen Chaplains and Assistant Chaplains, and ten Missionaries and other Clergyman of the Church of England.

Considering these facts, there is, it is apprehended, no room to doubt that the Punjab ought to be constituted a separate Diocese, and will of itself furnish quite sufficient employment to an active Bishop.

It is true that Sir John Lawrence, the Chief Commissioner of the Punjab, while expressing his conviction that the erection of an additional Bishopric would be very valuable to the European residents in the Punjab, and more especially to the Clergy, has done so in terms which appear to show that he contemplated only a single Bishopric for the north-west provinces and the Punjab. At the same time, it does not appear whether he so expressed himself, as thinking that the best arrangement, or only as the one most likely to be conceded in England. On the other hand, it should be remembered that men are not usually appointed to Bishoprics in India until the time of life when most other men are returning home to England, a time of life when the great distances to be travelled in an Episcopal visitation must make the Indian climate especially trying to an English constitution. It has been repeatedly stated by those well acquainted with India, that of the whole number of Chaplains on the establishment, there are at all times so many disabled by illness, that there ought to be an extra number to supply the deficiencies so caused; and in like manner it may fairly be contended that the number of Bishops in India ought to be so arranged, that not only no one of them should be overworked, but that in case of any one being disabled by illness, as must be expected to occur from time to time, some other Bishop may be able, as in England, to come to his relief, without altogether abandoning the care of his own Diocese.

With regard to the expense that may be incurred in the erection of two new Sees at Agra and Lahore, every person who

knows what India is now, and what it was fifty years ago, will at once admit, that of all the millions which during that time have been expended on the government of the country, hardly any portion has been productive of so much real benefit to the people of India as the moderate provision made for securing to their European rulers the services of a Christian Ministry resident amongst them. That the value of those services has been appreciated by the Directors of the East India Company appears from the considerable increase which they have lately made in the number of Chaplains. But unless there be also provided a sufficient number of Bishops, the Ecclesiastical establishment of India will never be as efficient as it ought to be; and, therefore, to withhold the small additional expenditure required for that purpose will hardly be consistent with true wisdom or true economy.

#### DIOCESSES OF MADRAS AND BOMBAY.

The Dioceses of Madras and Bombay, though less vast in extent than that of Calcutta, are each of them so large, that it is hardly possible to trace their boundaries on the map of India without feeling that, sooner or later, they must be subdivided.

That of Bombay, enlarged since its erection in 1837 by the conquest of Scinde, is nearly 800 miles in length from north to south, and reckoning only the British possessions, extends over 84,000 square miles, with a population of 11,000,000, being nearly equal in area to Great Britain and Ireland; but if the native states under British protection which lie intermixed be included, it comprises 193,000 square miles, or nearly twice the area of Great Britain, with a population of more than 16,000,000.

The Diocese of Madras is still larger. Its extreme length is 1100 miles; and its area, including the vast province of Berar lately added to the British dominions, but not including the native states under British protection, comprises 208,000 square miles, more than twice the size of Great Britain, with a population of 27,000,000. If the native states be included, the whole extent will be 260,000 square miles, nearly three times the size of Great Britain; with a population of 32,000,000. In this Diocese there are forty-eight Chaplains and Assistant Chaplains of the East India Company, seventy-seven ordained Missionaries, forty-five employed by the *Church Missionary Society*, and thirty-two by the *Society for the Propagation of the Gospel*, and fifteen other Clergymen of the Church of England.

To visit all the stations which ought to be visited would take three years, supposing the Bishop to be on his visitation during

all those portions of the year in which it is practicable to travel, leaving him not more than three months in each year to reside at Madras. This was stated to a Committee of the House of Lords, in 1852, by Archdeacon Shortland; and the acquisition of Berar, which has happened since that time, can hardly fail to add considerably to the labours of the Bishop. But the circumstance which more especially distinguishes the Diocese of Madras, is the progress already made in the work of converting the natives to the Christian faith. The congregations connected with the *Society for the Propagation of the Gospel* comprise alone 22,000 souls, scattered through about 298 villages, and over a wide extent of territory. Connected with the *Church Missionary Society* are 33,231 adults and 10,931 children, distributed over 531 villages.

Of these converts, a very large number are to be found in the province of Tinnevely, the most southern district of India. In this province, which is about 100 miles in extreme length, and 70 miles wide at the broadest part, with an area of about 5,700 square miles, and a population of 1,200,000, there are in connexion with the Church of England 52,000 souls, including children and catechumens, ministered to by twenty-nine ordained Missionaries, of whom eight are natives of India, and by many native Catechists and Schoolmasters. It is believed that this large number of native Christians might in a short time be greatly increased, if a sufficient number of men could be spared, who should give themselves wholly to the Missionary work; but it will be evident that with such a number of converts already under their care, the English Missionaries in Tinnevely must in a great measure be confined to what may be called parochial work, until a sufficient number of native Clergymen be ordained to take charge of the Churches already formed. It is thought by some who have taken part in the work, that many of the native Catechists might safely be ordained, if only they were placed under the supervision of a Bishop resident in the province, acquainted with the native languages and with all the details of the Missionary operations, and able to give his whole time and attention to promoting their success. The Bishops of Calcutta and Madras have long since published their opinion that the appointment of a separate Bishop for Tinnevely was extremely desirable. In the last year the reasons for adopting such a measure have been set forth very clearly and forcibly in a short pamphlet by the Rev. A. R. Symonds, Secretary of the Madras Diocesan Committee of the *Society for the Propagation of the Gospel*.

It must be observed that there is not at present, nor has there been for several years, except for a very short period, any Chap-

lain or Assistant Chaplain of the East India Company stationed in the province of Tinnevely. The Bishop would be, therefore, a Missionary Bishop, living in the middle of a Diocese where there are few Europeans, and of which almost every part would be within a day's journey. The income required for such a See would be much less than in the case of a Bishop residing at Madras or Bombay, with vast distances to travel in every visitation. Nor could it be expected that any part of the expense of the new See should be thrown upon the revenues of India. There is no doubt whatever that, if Her Majesty's Government shall think fit to recommend the appointment of a Bishop for Tinnevely, the necessary funds will be cheerfully contributed by the supporters of Indian Missions.

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**PROGRESS OF THE CHURCH IN NEWCASTLE, N. S. WALES;  
WITH SUGGESTIONS FOR A DIVISION OF THE DIOCESE.**

*(Continued from p. 177.)*

THE details in our last Number were intended to show that a great work has been going on in the Diocese of Newcastle, while comparatively little has been brought under public notice. It has not been, assuredly, from any want of individual energy, nor of stirring incident in the broad field of his labours, that the Bishop has hitherto declined to put forward any regular "Journal of Visitation," as has usually been the practice with the Colonial Bishops. From some cause or another,—but chiefly from the incessant occupation of almost every hour,—no opportunity seems to have been found for making use of a channel otherwise so desirable for keeping alive the interest, which all Churchmen at home are ever ready to take, when a competent object is brought before them. The Bishop must allow us to adduce as his own confession on this point, an expression which seems, as it were, involuntarily to have escaped him, in a recent letter to the Rev. E. Hawkins, when, speaking of the depressing anxiety of feeling that he has always more to do than he can accomplish, he says, "I can assure you that one great reason why I have been so bad a correspondent is, that I am never free from urgent pressing business."

There has not been merely the constant labour of Episcopal Visitations over enormous tracts of country—to be reached only with considerable danger to life and limb—over hill and dale, mountain and bush, as best might be, on horseback and with a single attendant, with often the meanest accommodation,—the occasional accident, the painful fall, the unavoidable con-

stant fatigue;—but the physical has been but too faithful a picture of the spiritual need; and the one thought of such great distances to be traversed, with none at hand to share the work, must be enough to oppress the stoutest heart, as well as to try the strongest frame. It is our wish to confine ourselves as much as possible to a plain statement of those conditions of the Diocese, which seem to constitute a just and indisputable claim, that something should be done to place it on a more satisfactory footing; but it is impossible to avoid some reference to the patient endurance with which the Bishop, as a good servant of Christ, thus goes after the lost sheep in the wilderness, and diligently and calmly pursues his way. It is evident that he feels the greatest reluctance in speaking of his own work, or in drawing attention in any way to his own privations, as though they were matter of personal complaint. “If I ever allowed myself,” we shall find him saying in a letter, which will be quoted more at length presently, “to consider anything miserable, I might certainly call this a very miserable ride, and the accommodation most miserable at the end of it.”

We now subjoin the following extracts, which will be found to have been in some measure designed by the Bishop himself to supply the place of such more regular document.

In a letter, Oct. 16, 1856, to the Rev. William Hoare, for the Newcastle Committee, and which is the last we shall refer to, we have the following interesting account of a fortnight's work during the Bishop's latest Visitation:—

“Oct. 1, 1856.—After being engaged almost all night in making my last arrangements before leaving home, I started, in the rain, about nine o'clock, my servant accompanying me, and leading a third horse with my pack. After riding thirty-four miles in the rain, I reached Benal, the residence of the Chief Superintendent of the Australian Agricultural Company. He was unwell, having met with a serious fall from his horse; but I had a conference of two hours with him, during which I arranged for the acceptance of tenders for new Church buildings on the Company's estate at Newcastle. The tender for the Church accepted was for 2,790*l.*, to seat 630 persons; the tender for the parsonage, 930*l.*; and the tender for the schools and Master's house, 1,070*l.* After this, rode on six miles further in the rain, to the Parsonage at Stroud. It was just dark when we reached the Parsonage, and at seven o'clock P.M., when Service was to be held in the Church, it was raining in torrents; yet I found the Church nearly half full, and preached to a most attentive congregation.

Oct. 2, *Thursday*.—During much of the night I was writing to settle with the builder about the speedy erection of the Church buildings decided upon yesterday, and continued writing the next morning incessantly till half-past eleven, when I went for ten minutes to the

school, just to encourage the master by a short visit, and to promise to examine the children when I next came. After this, we started on our horses for Gloucester Cottage, thirty miles off, a station of the Australian Agricultural Company. It rained during a greater part of the day, and when we reached Gloucester, and found that the Clergyman from the next district of Port Macquarie had not arrived, the Company's Chaplain, who was with me, began to fear that the rivers would be up from the long rain, and the road quite impassable. The Clergyman, however, soon arrived—the Rev. T. O'Reilly—but gave a fearful account of the road, fearing it would be impossible to get up and down the banks of the creeks on the morrow. After our little meal we had Evening Service, and I was very glad to see the room full of shepherds and stockmen, notwithstanding the rain; and their attention proved that they desired to benefit by my sermon. After the Service I had again much writing, and then enjoyed my short night's rest.

*Oct. 3, Friday.*—Up quite early, and, finding it had rained much during the night, was not quite at ease respecting our journey of thirty-five miles, along a fearful road, to the River Manning. The Rev. T. Simms, the Company's Chaplain, accompanied Mr. O'Reilly and myself about ten miles to a station under his charge; and, as he has been but a few months in the colony, he was somewhat alarmed at our road. Five or six times in this ten miles he exclaimed to his brother Clergyman, as we came to some of the gullies, 'Will the Bishop go down there? Can any horse or man get up there? Well, if the Bishop rides up such places, and you also, I must try to do the same.' And thus he arrived at the end of his ten miles, when, with a great deal of pleasing concern, he expressed his anxiety about me, and about the dangers of my journey, and the joy he should feel when he heard of my safe return. Parts of the remainder of the road were indeed fearful, but we were allowed to reach our resting-place in safety, and most thankful did I feel to a kind Providence for this protection. We at last reached the house where we were to rest, and there I found some of the principal settlers on the Manning assembled for the evening, to consult with me respecting their spiritual wants, and the best way of supplying them. Thus much pleasing conference closed this day of toil.

*Oct. 4, Saturday.*—A rainy day, so that I could not leave the house to visit the small settlers on the banks of the river, but passed the day in writing.

*Oct. 5, Sunday.*—The excellent settler, Mr. Croaker, at whose house I was, had fitted up his new barn very nicely for service to-day; and yesterday we were afraid the weather would prevent almost all from coming. It cleared up, however, about eight A.M. and by half-past ten all the near settlers had assembled. It was a goodly sight—about 190 adults—and much did I enjoy the service. To this river Mr. O'Reilly comes for two consecutive Sundays each quarter, from Port Macquarie, sixty-five miles distant; and, as in my sermon I alluded to my hope of appointing a resident Clergyman, or Catechist,

on the river, to reside among them, and visit them, and conduct their services each Sunday, if only they would do their part to support him, the countenances of many lighted up, and seemed to say they were resolved to do their utmost for so good an object. After this Morning Service we rode eleven miles down the river to Tane, the most central position; where I was to have Afternoon Service, and to hold a Confirmation. To accommodate the expected congregation, the old school-room had one of its ends taken out, and a large addition enclosed with poles and the sails of a ship in the river; and when I made my way to this building (after stopping for a few minutes at the house of Mrs. Winter, the oldest settler on the river), I found inside literally a mass of heads; about 200 were seated there, and at least another 100 were willing to stand outside, and listen to the service and sermon. There could not have been a quieter congregation, or a more profound silence, than that which continued during the Confirmation and my address; it was silence which could be felt. After this Afternoon Service I was rowed down the river about five miles to Cundle, where service was appointed to be held at seven o'clock. Here upwards of 100 again assembled; the verandah of Cundle House being very nicely fitted up for their reception. Here I preached a third time, and then, after a most hospitable entertainment, retired to rest, somewhat tired, indeed, but feeling that such scenes and services not only repay an hundred-fold all past fatigue, but strengthen you to support almost anything which you may hereafter have to undergo. Not only in relieving the needy, but also in teaching the ignorant, and feeding hungry souls, it is assuredly more blessed to give than to receive. And here my gratification equalled at least the gratitude of my hearers.

*Oct. 6, Monday.*—After breakfast I was rowed to Tane and back, to see the proprietor of that estate, and persuade him to give a suitable site for our Church buildings in that most central position. This I accomplished most satisfactorily; and, after returning to Cundle, I rode in the afternoon about twelve miles to a neat clean cottage, where a small congregation were assembled for service; and afterwards, in the dark, rode to the cottage of Mr. William Cross, the excellent son of the old Chaplain at Port Macquarie, where I was to rest the night.

*Oct. 7.*—Rode fifty-two miles to Port Macquarie.

*Oct. 8, Wednesday.*—Confirmation and visiting.

*Oct. 9, Thursday.*—Examination of school, visiting, and Church meeting in the evening.

*Oct. 10.*—Rode in the afternoon to Rolland's Plains, twenty miles; where I had service at seven P.M., and was pleased to see a much more numerous congregation than I had seen there before. After service we rested for the night at a clean little cottage, where we received a warm welcome.

*Oct. 11, Saturday.*—Rode to Kimpsey, the chief town on the Macleay River—twenty-one miles. Got there at ten A.M., held a meeting of committee, and afterwards a general Church meeting; after which I was rowed down the river to Christmas Creek, where I was kindly entertained by one of the committee.

*Oct. 12, Sunday.*—Service at Christmas Creek in the morning; an excellent congregation—about 150—the school-room having been enlarged to admit it. I greatly enjoyed the service; all present were so very attentive, and so evidently felt my simple exhortation. Returned by boat to Kimpsey, and held an Afternoon Service and Confirmation. About 250 assembled, but the room, arranged as well as it could possibly be, but ill suited for service. After this, rode fourteen miles to reach the house of Mr. and Mrs. Duckett before dark, where we received a most hearty welcome. I had a small congregation for service at eight o'clock.

*Oct. 13, Monday.*—Rode to Wallbro', a station eighteen miles up the River Macleay,—the day being unfavourable and rainy; and here I left the excellent Clergyman of this district, the Rev. T. O'Reilly, who had accompanied me 200 miles through his district, and wished to accompany me further, but the day was so bad I would not allow him. About two P.M. I left Wallbro' with my guide, in heavy rain, for Towell Creek, a station eighteen miles off; and if I ever allowed myself to consider anything miserable, I might certainly call this a very miserable ride, and the accommodation most miserable at the end of it. My bed was a piece of bark, and my fare dry bread with a little salt beef; and I had the comfort of being assured by my guide that if the rain continued we could not accomplish, and should not attempt, our next day's journey; as no one could mount the formidable ranges after much rain, and the rivers would be quite impassable, especially the dangerous Styx. We had a short service, and then I was glad to go to my humble bed.

*Oct. 14, Tuesday.*—Such a day's journey! Thirty-five miles, including five miles of fearful ascent. The weather happily improved, but the toil of the ascent was very great. At the foot of the range a servant of my guide was to have met us with fresh horses; but, alas! no horses came: we, therefore, rested our horses for an hour, and then commenced the ascent. This is the worst piece of road in my Diocese. When I last travelled it, two years ago, one of my horses quite knocked up, and lay down in the road as if it would never rise up again, and I was obliged to leave him behind at the next station. Now we toiled up the ascent, and at this moment my muscles testify to the exertion required. We, however, at last reached the table-land, then rode ten miles to the next station—Tuggela; passing the formidable Styx, where a dead bullock in the channel, near the crossing, proved the dangerous nature of the river. My guide's brother is the owner of the station on the table-land, so we were very kindly received by the stockman, the master being away; and after an Evening Service I felt that I deserved a good night's rest."

With these interesting details our limits oblige us to conclude. But it would be easy to show that the difficulties experienced by the Bishop are multiplied over and over again, in proportionate degree, in the experience of all his Clergy. No one can have read the account just given of the Rev. Mr. O'Reilly and the



Port Macquarie district without being struck with this. Another parish (Ipswich) is described by its Incumbent as running eighty-five miles north, fifty miles westward, and so on; and this is only an average extent; while between this and the Burnett River there appears to be a parish in course of formation, which will extend northward no less than 1,000 miles. But we cannot further insist on these and many other inconveniences peculiar to the present arrangement. We would only submit that, from what has been already stated, a case is made out, which, in the interests of the Colonial Church, calls loudly for immediate consideration, and suggests an appeal, which we hope shortly will appear, in behalf of a proper endowment of the present Bishopric, and earnestly advocating measures for a judicious division of the Diocese.

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### Correspondence, Documents, &c.

#### THE CHINESE INSURGENTS.

WE extract the following from the May number of the *Spirit of Missions* of the American Church. We think our readers will come to the conclusion set forth in Mr. Malan's book, which we reviewed last year, that the Christianity of these men is an imposture.<sup>1</sup>

"The accounts of the very disturbed condition of China have led to apprehension on the part of some, that the Missionary work in Shanghai was likely to be seriously interrupted, if not entirely suspended for a time.

We have letters from Bishop Boone, as late as the 7th of January, at which date he does not seem to have anticipated any such result. The following extract from his letter, and the article from the Rev. Mr. Nelson which follows it, do indeed present a most deplorable state of things, so far as the country is concerned. Out of the tremendous evils there existing; it is to be hoped that God will, in mercy, evolve ultimate good to the benighted people of that land, opening up, through the tears and blood which the wrath of man now causes so abundantly to flow, a way for the entrance everywhere, of the Gospel of peace.

*Extract from Bishop Boone's Letter.*

'Shanghai, Jan. 5th, 1857.

This country is truly in a deplorable condition. The internal strife increases, and spreads over a wide surface, carrying desolation along with it, and both drought and locusts have visited its fairest regions—added to which, they have got at loggerheads with the English and Americans at Canton.

We have just had very startling news from Nankin, by two foreigners and a Chinese youth that have recently left the Celestial

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<sup>1</sup> Vol. ix. p. 386.

City. It is to the effect, that the Kings have been slaughtering one another, until there is only Tai-ping-Wong (Hung-Siu-tseun) and the assistant King left; and that some 30,000 of the adherents of Yang, the Eastern King (who styled himself the Holy Ghost), were butchered in cold blood, after their leader was decapitated. Mr. Nelson is preparing a minute statement for his Journal [published below]. There is no forming any opinion as to what the effect of these things will be; but they leave no doubt of the utter absence of all Christian principle from the counsels of these men. The Imperial army is unpaid, and in a state of starvation. This grim tyrant may prevent either party from doing much for some time to come.'

*Communication from the Rev. Robert Nelson, referred to above:*

Shanghai, China, Jan. 5th, 1857.

Some of the mystery which has so long hung over the true state of things among the insurgents at Nankin is at length cleared away, by information just received from three persons recently arrived here directly from that place, which they left about the 12th ult. Two of these are Europeans, and the third a Chinese boy, and all of them illiterate. The two foreigners state that, during their absence from Shanghai, they entirely lost their reckoning of time, months as well as days—and therefore can give only rough guesses for the precise dates of the events they relate. But having been eye-witnesses, and often actors in the scenes they describe, they can, of course, bear clear testimony to facts, and with some approximation to the order and time of their occurrence. The credibility of their testimony is inferred from the substantial agreement of the accounts they have each separately given to Dr. Bridgman and myself; their further agreement in many points with what has been learned from other and independent sources; and from the minute knowledge which these persons show of the localities about Nankin, and for hundreds of miles above and around it, as tested by Dr. Bridgman, who had seen many of them himself.

The substance of their narrative is as follows:—Some time late last spring, or at the beginning of the summer, these two foreigners went up to 'Ching-Kiang,' where they were for a little while in the Chinese Imperial service, after which they passed over to the other lines and joined the Insurgents. About that time the rebel garrison at Ching-Kiang became very short of provisions, and sent up to Nankin for relief; and the appointed signal of relief coming, was charcoal floating down the Yang-Tze-River. After a sufficient time the charcoal was seen, and was soon followed by a reinforcement with supplies, under the Chief, or King, styled No. 7. It may be observed that these men almost invariably speak of the Insurgent Kings by their numbers: as No. 1, for 'Tai-Ping-Wong,'—No. 2, for the 'Eastern King,' &c.

With this No. 7, these two foreigners went up to Nankin, when he returned, some six weeks, perhaps, after their arrival at Ching-Kiang, or about the middle of the summer. They went first to the quarters of No. 7, in Nankin, and were carried by him to No. 2, the Eastern

King, who was famous for calling himself the Holy Ghost. By No. 2 they were well treated, and had good quarters assigned them among his officers. They were sent for, from time to time, by No. 2, and questioned as to the foreign mode of eating, fighting, and using arms, such as pistols, swords, &c. Generally they spent their time as they listed, going to and fro when and where they chose, and being treated as rather privileged characters. In this way passed a month or more, during which they had opportunities of seeing more of the Insurgents than any other foreigners have seen. Knowing, however, nothing of the Chinese written character, and a very small amount of the spoken language, their means of communication were necessarily limited, and they found no help except from a Canton carpenter, who could speak a little broken English, and the boy whom they brought down here with them, who joined them at a later period, and whose English vocabulary is not very large. As we might expect of them under such circumstances, they know nothing of the theories of the Rebels, whether political or religious—of their future plans or prospects of empire; but of their actual government, they state that 'Tai-Ping-Wong,' or Tien-Wong, or No. 1, was the *still living* head of the whole movement. They never saw him, as he kept himself entirely secluded from public view. His proclamations and orders were delivered from a lofty arched doorway, in front of his palace, by female messengers, who heralded them aloud in the hearing of the people. Next to him was the Eastern King, or No. 2 (under whom they were enrolled); and subordinate to these—No. 3 and No. 4 having been killed in battle before reaching Nankin—were Nos. 5, 6, 7, and 8. Each of these Kings had his own palace, and his own army of followers. The government was entirely despotic; and if not the laws, at least the execution of them, was registered in blood. For almost any offence, the penalty was beheading.

As to the religion of the Insurgents, these men know only that at their meals the head-man of each mess says grace before they eat; that they have a Sabbath once in seven days, which they celebrate by offering incense, and reciting prayers, &c., at midnight previous. What day of the week it is, they don't know; but they think, from the calculation of their time when they arrived there, that this 'Saturday night,' as they called it, when the Rebels have their worship, is Wednesday night; and when they first went into the presence of No. 2, they were required to kneel, and some one said a kind of doxology over them:—further, that No. 1 was reputed to have been up to heaven, and was called the Brother of the Heavenly Father. Beyond these items, and the destruction of idols wherever they went with the Rebels, they seemed to know nothing of their religion.

The Kings, except Nos. 1 and 2, went out from time to time with their respective followers to fight with the Imperialists, and to secure the regions they had previously gained—making the people pay taxes, or submit to having their produce taken from them. Small trade went on actively in Nankin, and presents of all manner of provisions

were frequently sent from the country to the Chiefs in the city. Such, these two foreigners testify, was the general state of things for the first month or more after they reached Nankin.

This period having elapsed, they witnessed another act in the great tragedy of Nankin, the like of which has rarely been enacted. The preparation for it had been going on behind the scenes. As they afterwards learned, No. 2 had for some time been suspected of designs upon the head of the celestial King, No. 1; and the power and influence of No. 2 rendering him very dangerous to his 'elder brother,' orders were sent out to Nos. 5, 6 and 7, who were at various distant points with their armies (No. 8 being in the city), to return with dispatch to Nankin (but for which orders they suppose the Rebels would at that time have come further down towards Shanghai). They came, except No. 6, who being several days further off than the others, either did not receive his orders in time, or when received, did not obey them. The others being within the city, No. 1 commenced the execution of his plan. The first of it, known to these two foreigners, was the report of guns, very early one morning, towards the latter part of August; after which they soon discovered that the palace of the Eastern King, No. 2, was strictly guarded by a strong force; and in the course of the morning they saw the head of No. 2 himself hanging up over the gateway in front of the palace of 'Tai-Ping-Wong.' And whereas there had been a long continuance of drought before, just after this an abundance of rain fell, which was interpreted as the approval of Heaven for what had been done; and with this began a course of butchery which hardly has its parallel in modern history.

To effect his purpose the more easily, No. 1, on the following day, caused a public announcement to be made by his female messengers, that No. 5 and No. 7, who had been the chief agents in the execution of No. 2, had transcended their orders, for which they should be punished by a certain number of blows with a stick. This punishment, however, their friends were permitted to share with them, by interposing their hands to receive the blows, in which these two foreigners participated. Nos. 5 and 7 expressed much sorrow for their offence, and submitted to the penalty. Besides this, the officers and followers of No. 2 were invited to come and receive other appointments from No. 1, with the promise that no harm should be done to them.

This blind had the desired effect. The followers of No. 2 were entirely deceived, and came many of them to the palace of No. 1. The principal of the officers and men were induced to go in and be disarmed, and then, to the number of 6,000, they were crammed into two large walled enclosures, or apartments, two stories high, of the palace of No. 1; those of highest rank in one, and the remainder in the other, and there secured. The next day, the doors and windows of these apartments being forced in, the unfortunate inmates were slaughtered, *en masse*, with all the implements of destruction which could be gotten. Fire-pots—small jars, very commonly used in fight-

ing by the Chinese, filled with explosive materials of the most offensive smell—were thrown in upon them; and guns, spears, knives were all used to do the deadly work, until human blood was up to the knees in depth, and the dense masses of mangled bodies were past all description. The officers and men, on one side, made all possible resistance, and some even got upon the house-top, and fought until all the tiles on the roof were exhausted. On the other side they seemed panic-stricken, and made no opposition to their murderers. When dead, they were all stripped of their clothing, and, as soon after as might be, their bodies were carried out to an open space, not far from the palace of No. 1. The palace of No. 2 was plundered of all its rich adornings of gold and silver, silk and satin, which they described as truly magnificent. Among these ornaments, they mention particularly a golden lion, weighing some fifty pounds; a golden bell, and many other things of exceeding richness and splendour among the garments of the Eastern King. When this pillaging was done, the building was destroyed, to leave no trace of the greatness of 'Yang-Siu-Tsing.' But these atrocities were only the beginning of the work. The city gates having been closed, that none of the followers of No. 2 should escape, systematic search was made for them from day to day, from week to week, until all who had 'eaten of the rice of No. 2' were hunted out and exterminated. This 'Reign of Terror' lasted about two months, during which, not only the fighting men, but the aged, the lame, the blind, women, children, and infants at the breast, were all unmercifully butchered. These men mention the horrid spectacles they witnessed, of blind and lame dragged to their fate, and of women with their children in their arms, and others hanging to their clothes, all beheaded in their turn, with many more barbarities too horrible to tell. Their estimate of the whole number thus destroyed is over 30,000; and they speak of afterwards having seen those masses of dead on the ground above mentioned, in the vicinity of the palace of Tai-Ping-Wong.

During the progress of this bloody work, No. 6 returned to Nankin with a portion of his army, leaving most of it without the city. He there sharply reproved No. 5 (who had been the chief actor in the destruction of No. 2 and his followers, and particularly for having killed so many who had not been guilty of any crime). But finding himself not very comfortable there, and perhaps in danger of sharing the same fate with No. 2, No. 6 left the city the same night with what followers he could collect, and killing two of the gate-keepers, took the keys and made his exit, and joining his forces, again went off to Ngan-Hwuy. About a month after this, he sent back and demanded of No. 1 the head of No. 5 (who in his absence had killed his wives and sons), threatening to destroy Nankin unless his head were sent; [whereupon the head of No. 5 was cut off and sent in a box of salt to No. 6, who had it publicly exposed.

After the horrid scenes above mentioned, No. 7 left Nankin, taking with him these two foreigners, whom he had again attached to himself after the death of No. 2. Soon after the decapitation of No. 5, how-

ever, No. 7 was ordered back to Nankin, whereupon they went and joined themselves to No. 6, whom they found, after several days of searching. It was not very long after this before they returned with No. 6 to Nankin, having been absent some two months or more. They found, among other changes since they went away, that the great Porcelain Tower had been blown up and destroyed, most probably by order of No. 1, for fear that No. 6 should take advantage of it for executing his threat against the city. No. 6, in a few days after reaching Nankin, made himself master of the chief places of power and profit, and had Nos. 7 and 8 (who, it appears, had particularly informed No. 1 against No. 2, the friend of No. 6) beheaded. All rivals were thus removed, leaving no one in the way but the 'Celestial King.' And there were not wanting those who said that his head would follow the others before many days; and as more trouble seemed to be brewing, and those with whom these two foreigners had been associated before were 'all gone, and they might themselves meet a like fate, they concluded, if possible, to make their escape. So sending to No. 6 (whom they could not now see, since he had grown so great) for clothes and money, with a few Chinese garments, and a little money apiece, they passed the city gate early in the morning of about the 12th December, and made the best of their way down here to Shanghai, where, after many 'hair-breadth 'scapes,' they arrived about two weeks ago; and after all, they have made nothing by their long adventure, arriving here without money, and having even had to sell some of their clothing by the way.

The testimony of these men establishes the fact, which has long been a matter of doubt, that Tai-Ping Wong, or No. 1, was alive and in power up to the time of their leaving Nankin; and that the Eastern King, No. 2, was put to death with his followers—uncertain rumours of which were long since heard through the Chinese; and what had not been heard before, we learn from them, the fall of kings No. 5, No. 7 and No. 8; and the very remarkable event, the destruction of the Porcelain Tower. Their testimony upon this point is the more satisfactory as they appear to have had no idea of the fame of this Pagoda, speaking of it as a 'high tower outside of the city wall;' though when questioned closely about it, they easily identified the 'Porcelain Tower of Nankin.' The indirect testimony of these men, as to the religion of the Insurgents, and their direct testimony to the enormities they are guilty of, and the lives they lead, show that if Christianity ever 'had a name to live' among them, as some fondly imagined and once loudly proclaimed to the world, it is now 'dead;' or at least, most foully stained and disfigured by the blood of thousands of victims, who have perished so inhumanly under the 'great celestial elder brother's' hand."

#### THE HEATHEN ESQUIMAUX.

THE valuable missions of the Moravians on the coast of Labrador, have been effectual (it is believed) for the enlightenment of many of the Esquimaux, who occupy a district of which the British Crown

claims possession, but in which the Church of England has no missionary. The very interesting narrative of Capt. McClure's recent discoveries contains many particulars of the unevangelized Esquimaux tribes which he met with. The following passage will be read with pleasure :—

“ At and about Cape Bathurst (long. 127° W. and lat. 70° 30' N.) Capt. McClure made a final effort to communicate his position to the Hudson Bay posts, through the Esquimaux, who are there particularly numerous. Aided by Mr. Mierching, (a Moravian brother, who accompanied the expedition as interpreter,) and by the favourable impression which Sir John Richardson's visit to them in 1848 had made, the intercourse with this tribe, numbering three hundred souls, was extremely interesting. Even a few women who first met the investigators showed no signs of mistrust, but cordially welcomed them, and volunteered to show the way to their companions. Capt. McClure describes them as an extremely fine-looking body of men and women ; many of the latter indeed were, according to his account, exceedingly pretty. Healthy, well-fed, and well-clothed, they seemed to lack nothing ; and their intelligence, courage, and good-natured confidence in the men and officers, won everybody's goodwill. The chief promised to convey the letter to a tribe that communicated with our posts on the ' Big River ' (the Mackenzie River) ; they themselves bartering with an intervening race, probably Louchoux Indians. As far as could be gleaned, they would proceed south for the latter purpose in about three weeks' time, leaving only a few men and most of the women to winter at Cape Bathurst. Whaling was at present their object ; and their mode of killing those leviathans was primitive enough.

An *Omaiak*, or women's boat, is *manned* by ladies, having as harpooner a chosen man of the tribe ; and a shoal of small fry, in the form of *Kyacks*, or single-men canoes, are in attendance. The harpooner singles out a fish, and drives into its flesh his weapon, to which an inflated seal-skin is attached by means of a walrus-hide thong. The wounded fish is then incessantly harassed by the men in the *kyacks* with weapons of a similar description ; a number of which, when attached to the whale, baffle its efforts to escape and wear out its strength, until, in the course of a day, the whale dies from sheer exhaustion and loss of blood. \* \* \*

The skill in delineating the outlines of the coast, or chart-drawing, which has been so often mentioned by navigators as existing amongst the Esquimaux, was really found here ; but nothing could be learned of what lay to the north. They did not know whether it was sea or not ; but they said, pointing to it with an expression of anxiety, ' That is the land of the White Bear ! ' They appeared to be much alarmed, too, when the ship for a time stood off towards it. The bears they described as coming from it were said to be very fierce and dangerous ; and one of the women, with tears in her eyes, told how lately one of those brutes had carried off her child when playing on

the beach at a short distance from her. Even those whom superior weapons rendered fearless of bears could not but enter into the feelings of superstitious awe, with which the Esquimaux pointed at that vast and mysterious sea of ice which lay away to the north-west ; a sea which ship could not sail through, nor man traverse. 'Rightly,' says Capt. McClure, 'did they call it the Land of the White Bear.'

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If a mortal grudge should arise, a thing of rare occurrence, the aggrieved party, concealing his passion, waited quietly for an opportunity of revenge ; and when it offered, he killed his enemy. No retaliation took place at the time ; but some one of the murderer's family eventually atoned for the deed, the actual perpetrator, however, often escaping. Such was the principal information gleaned from these people. A despatch was left with them, which has not yet come to hand ; but they promised to be kind to any strangers, 'white men,' who might come amongst them—a promise that they appeared likely to keep from interested, if not from better motives."

No apology need be given for relating what little is known of these interesting Arctic fishermen, cut off from civilization by a dreary wilderness but seldom traversed, hemmed in by a brutal and blood-thirsty race which not all the romantic fiction of a Fenimore Cooper can redeem from the curse of all Christian men, and wandering along the farthest shores of a territory farmed to a company of furriers (the Hudson's Bay Company), whose dividends depend upon the race of beasts being multiplied rather than that of men. We shall probably not hear much more of these poor creatures now that, for a while at least, there is a lull in Arctic exploration ; and we cannot take leave of them without echoing a wish continually expressed throughout Capt. McClure's Journal :—"Would that some practically Christian body, such as the Moravian Mission, could send a few of their brethren amongst the tribes of Esquimaux who wander along the Polar Sea, to carry to them the arts and advantages of civilized life, and trust to God, in His own good time, showing them the way of eternal life. Such men as Mr. Mierching would in a few years perfectly revolutionise this docile and intelligent race. He was, as I have said, a native of Saxony, and had for many years been a Missionary in Labrador. Nothing came amiss to this valuable person ; he could make a pair of shoes, or crochet an antimacassar, build a house of mud or wood, or sing a song and play the guitar. He was strong in frame, and cheerful and contented under all circumstances, perhaps partly because he had always been accustomed to a life of trial. Such a man as this is worth a hundred of the pretenders to piety who have fallen like locusts on the loaves and fishes of many of the races of uncivilized man, under the plea of 'plucking brands from the burning !'"—*McClure's Discovery of the North-West Passage*. Edited by Captain Osborn. Pp. 92—99.

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## A TRAVELLER'S OPINION OF CEYLON MISSIONS.

WE do not concur in several of the opinions and theories on this subject which have been recently published by Mr. S. W. Baker, in his "Eight Years' Wanderings in Ceylon." Our readers may be glad, however, to see the impression made on a traveller, who appears to be intelligent and kindly disposed, though probably very little acquainted with his subject.

"An example of good common sense education has recently been given by the Rev. Mr. Thurstan (who is indefatigable in his profession), in the formation of an industrial school at Colombo. This is precisely the kind of education which is required, and it has already been attended with results most beneficial on its limited scale.

This school is conducted on the principle, that the time of every boy shall not only be of service to himself, but shall likewise tend to the support of the establishment. The children are accordingly instructed in such pursuits as shall be the means of earning a livelihood in future years; some are taught a trade, others are employed in the cultivation of gardens, and subsequently in the preparation of a variety of produce. Among others, the preparation of tapioca, from the root of the manioc, has recently been attended with great success. In fact, they are engaged during their leisure hours in a variety of experiments, all of which tend to an industrial turn of mind, benefiting not only the lad and the school, but also the Government, by preparing for the future men who will be serviceable and industrious in their station.

Here is a lesson for the Government, which, if carried out on an extensive scale, would work a greater change in the colony within the next twenty years than all the preaching of the last fifty.

Throughout Ceylon, in every district there should be established one school upon this principle for every hundred boys, and a small tract of land granted to each. One should be attached to the botanical gardens at Peradenia, and instruction should be given to enable every school to form its own experiments in agriculture. By this means, in the course of a few years we should secure an educated and useful population, in lieu of the present indolent and degraded race; an improved system of cultivation, new products, a variety of trades, and, in fact, a test of the capabilities of the country, would be ensured, without risk to the Government and to the ultimate prosperity of the colony. Heathenism could not exist in such a state of affairs; it would die out. Minds exalted by education upon such a system would look with ridicule upon the vestiges of former idolatry, and the rocky idols would remain without a worshipper, while a new generation flocked to the Christian altar.

This is no visionary prospect. It has been satisfactorily proved that the road to conversion to Christianity is through knowledge, and this once attained, heathenism shrinks into the background. This

knowledge can only be gained by the young when such schools are established as I have described.

Our Missionaries should, therefore, devote their attention to this object, and cease to war against the impossibility of adult conversion. If one-third of the enormous sums hitherto expended, with little or no results, upon missionary labour, had been employed in the establishments as proposed, our colonies would now possess a Christian population. But are our Missionaries capable? Here commences another question, which again involves others in their turn, all of which, when answered, thoroughly explain the stationary if not retrograde position of the Protestant Church among the heathen.

What is the reader's conceived opinion of the duties and labours of a Missionary in a heathen land? Does he or does he not imagine, as he pays his subscription towards this object, that the devoted Missionary quits his native shores like one of the apostles of old, to fight the good fight, that he leaves all to follow him; and that he wanders forth in his zeal to propagate the Gospel, penetrating into remote parts, preaching to the natives, attending on the sick, living a life of hardship and self-denial?

It is a considerable drawback to this belief in missionary labour, when it is known [?] that the Missionaries are not educated for the particular colonies to which they are sent; upon arrival, they are totally ignorant of the language of the natives,—accordingly they are perfectly useless for the purpose of 'propagating the Gospel among the heathen.' Their mission should be that of instructing the young, and for this purpose they should first be instructed themselves.

I do not wish to throw a shade upon the efforts of missionary labour; I have no doubt that they use great exertions privately, which the public on the spot do not observe; but, taking this for granted as the case, the total want of success in the result becomes the more deplorable.

I have also no doubt that the Missionaries penetrate into the remote parts of Ceylon, and preach the Gospel. For many years I have traversed the wildernesses of Ceylon, at all hours and at all seasons. I have met many strange things during my journeys, but I never recollect having met a Missionary. The Bishop of Colombo is the only man I know who travels *out of the high road* for this purpose; and he, both in this and many other respects, offers an example which few appear to follow.

Nevertheless, although Protestant Missionaries are so rare in the jungles of the interior, and if ever there, no vestige ever remains of such a visit, still, in spots where it might be least expected, may be seen the humble mud hut, surmounted by a cross, the certain trace of some persevering priest of the Roman faith. These men display an untiring zeal, and no point is too remote for their good offices. Probably they are not so comfortable in their quarters in the towns as the Protestant Missionaries, and thus they have less hesitation in leaving home.

The few converts that have been made are chiefly Roman Catholics,

as, among the confusion arising from our multitudinous sects and schisms, the native is naturally bewildered. What with High Church, Low Church, Baptists, Wesleyans, Presbyterians, &c., the ignorant native is perfectly aghast at the variety of choice.

With the members of our Church in such a dislocated state, progression cannot be expected by simple attempts at conversion; even were the natives willing to embrace the true faith, they would have great difficulty in finding it amidst the crowd of adverse opinions. Without probing more deeply into these social wounds, I must take leave of the missionary labours in Ceylon, trusting that ere long the eyes of the Government will be fixed upon the true light to guide the prosperity of the island by framing an ordinance for the liberal education of the people."—Pp. 356—361.

We have no intention of commenting on Mr. Baker's remarks except in a single instance, in which our comment shall be merely an extract from another part of his book.

Mr. Baker says above, "During my journeys I never recollect having met a Missionary." This fact is strange; but he quotes (page 5) a gentleman who says, "I have an estate in the interior [of Ceylon], and I have never seen a wild elephant."

Mr. Baker (as our readers may see, below) explains this latter fact so very satisfactorily, that we hope he will pardon us if we apply the same explanation to the former fact also.

"On the morning following my arrival in Ceylon, I was delighted to see several persons seated at the *table-d'hôte* when I entered the room, as I was most anxious to gain some positive information respecting the game of the island, the best localities, &c. I was soon engaged in conversation, and one of my first questions naturally turned upon sport.

'Sport!' exclaimed two gentlemen simultaneously,—'*sport!* there is no sport to be had in Ceylon!'—'At least, the race week is the only sport that I know of,' said the taller gentleman.

'No sport!' said I, half energetically and half despairingly. 'Absurd! every book on Ceylon mentions the amount of game as immense! and as to elephants!'—

Here I was interrupted by the same gentleman: 'All gross exaggerations,' said he, 'gross exaggerations; in fact, inventions to give interest to a book. I have an estate in the interior, and I have never seen a wild elephant. There may be a few in the jungles of Ceylon, but *very* few, and you never see them.'

I began to discover the stamp of my companion from his expression, 'you never see them.' Of course I concluded that *he had never looked for them*; and I began to recover from the first shock which his exclamation, 'There is no sport in Ceylon!' had given me."

# ASSOCIATION FOR MAKING KNOWN UPON THE CONTINENT THE PRINCIPLES OF THE ANGLICAN CHURCH.

*(Letters to the Secretary.)*

NO. VII.—FROM A FRENCH ABBÉ.

“April 19, 1857.

I BEG you to accept my warm thanks for the assurance of your sympathy contained in your answer to my letter. This answer reached me on the holy day of Easter, and thus added to the spiritual joy occasioned by this great Christian festival. . . .

As to the resolution in which I have succeeded in interesting Mr. —, and on which I am allowed to correspond with you, it has long been fixed in my mind, irrevocably fixed, as far, at least, as its execution depends on myself. . . .

If I have delayed for some years the accomplishment of so important a resolution, it was, besides the less important motives which I have already explained, because I awaited the favourable opportunity of a reformation in religion which I expected to take place in France, and of which I thought I saw the approaching tokens in the contempt and disgust which are generally and openly expressed by the French for all that regards the Church of Rome. But now that I am certain, by painful experience, that this disgust and this contempt of the French for the Church of Rome in particular, fall on all religion in general, and especially on Christianity, and that consequently the hope of a Gospel Reformation in this nation is a chimæra indeed, I determined to delay the accomplishment of my resolution no longer, and to set my conscience at rest before God. When righteous Noah had found the men among whom he lived obstinate in rejecting their salvation, he thought only of securing his own by entering into the ark, the figure of the Church of Christ.

And here I ought to answer your reasonable desire of learning what has led me to such considerations, and of knowing what are my aspirations for the future; but suffer me frankly to confess that it is impossible for me, notwithstanding my sincere desire, to satisfy you in writing, as fully as you have a right to require. I have tried to do it several times, but my letters have always been either much too long, or very imperfect, and I have been obliged to refrain from sending them. It would be necessary for me to speak to you personally, in long conversations, in order to convince you that my determination is perfectly enlightened, that it has thoroughly sufficient motives, and that it proceeds from the purest intentions; and that, if it is permitted me to realize it, I may be able, with the help of our Saviour Jesus, to do some service to the Church. . . .

I can, however, in this letter, say a few words on the subject, and thus prove to you that I desire nothing more than the possibility of entirely satisfying all your demands.

As to the considerations, they came to me solely by an effect of Divine Grace, from the continued searching study and comparison of

Holy Scripture, and especially of St. Paul, of Theology, of Ecclesiastical History, and of Bergier's Theological Dictionary, as the Church of Rome itself put them into my hands; and this study was unaccompanied by any foreign element, except that of experience of men and things, in proportion as my reason developed and became capable of considering them. This study has led me step by step, but from the beginning, to protest energetically in my inmost heart, in favour of Jesus Christ, against the Church of the pope, with all the Christian societies that have separated themselves from the communion of Rome; and I am the more attached to my conclusions because I have been led to them by the pope himself, whose books alone had served for the rule of my judgments, and had thus rendered him with regard to me a judge and a party in his own cause. I have found reason successively, in my considerations, to distrust the pope, on account of his prohibition of the reading of the holy books by the faithful, and of the obligation that he imposes of receiving his interpretations of them blindly as articles of faith, dictated by the Holy Ghost: to perceive that he adds and diminishes at his pleasure concerning the Word of God, in the most fundamental points, in matters of doctrine and of conscience, regarding only his own interests: to assure myself that the Council of Trent was nothing but a sacrilegious mockery of the Word of God and of the Church of Christ, because the pope summoned to it only those bishops whom he pleased, and caused them to make such decisions as he saw fit: to judge most evidently that the pope's theologians themselves destroy the foundations of all their theology, by the way in which they understand and present its proofs (which are the definitions of the Roman Councils, which, well considered, usually serve only to show the novelty of the dogma, by marking its date beyond dispute), Holy Scripture, the ancient Fathers and Doctors, theological authors, and theological reasons, which prove against them by the very fact that we are required to receive the proofs on their word, Holy Scripture according to their accommodating sense, the ancient Fathers and Doctors only on those points on which they are favourable to them, and often in mutilated and even falsified passages, theological authors as it pleases them to choose them among the multitude, theological reasons as they are pleased to form them:—I have found reason, in a word, from the very refutations that the Roman teaching in its best Theologies opposes to Protestant teaching, to convince myself, after full examination, that this last teaching is conformable to Christianity, and that the other, far from being able to establish a superior or even an equal conformity, mounted as upon stilts on Holy Scripture and Apostolic tradition, in order to display more conspicuously before the human race all the most monstrous errors and superstitions that were contained in Paganism.

After this, need I speak to you of all the visionary and apocryphal books, pretended Apostolic Constitutions, Decretals, Revelations of Bridget, or of Mary d'Aguéda, &c.—and need I detail to you the impression that they have made on me?

It is after these considerations, and others no less important, that I have resolved on my separation from Rome, and that I have fixed my choice on the Anglican Church. I have not done it, however, without reading and meditating seriously, for some years past, the religious books of the principal Christian churches which have separated from that of the pope, such as Du Moulin's *Bouclier de la Foi*, Calvin's *Christian Institutes*, the *Prayer-book* of the English Church, and the *Apology* of the same Church, by Jewell, and some others, which I began to examine six years after my ordination, and which I have continued to study till the present time, so that my last considerations have served only to justify and confirm the first. It is, then, with full conviction of heart, and after full and ripe consideration, that I judge that it is the will of God, in order that I may secure my own salvation and labour for that of others, that I should leave the Roman Church and enter the Anglican, which of all Christian churches has, undoubtedly, continued the most faithful to the Word of God and to the institutions of the primitive Church. Thus convinced, after a thorough scrutiny, that I have to work out my salvation, that salvation which is freely offered me by the mercy of God, in the Church of Jesus Christ, and that I cannot realize this salvation but in the Anglican Church, I will follow the counsel, or rather the command of the Gospel. I will knock so long at the door of this Church, that at length it will be opened to me. These are my aspirations for the future; I have no others; they are what I have already declared to you as well as to Mr. —. You may judge of them further by what I have here written. I shall return to them only to repeat that I cannot and will not remain longer a member of the Church of Rome, of a Church which begins its career of iniquity by cutting short the first two Commandments of God's Law, for which the Word of God is worse than nothing, the merits of Christ null, and which forsaking the God of heaven, has made for itself, and follows, an earthly God—that I feel myself called by God to labour usefully for the holy Gospel, if those Christians who profess it in its full purity and simplicity will admit me into their communion, and furnish me with the means. And how can the means be wanting if they are willing? And if they are willing, '*Quid prohibet?*' I will say, as Queen Candace's eunuch said to Philip, 'What doth hinder me to be baptized?'

Ah, believe me, indeed, I feel all the prudence of the counsels that your kindness gives me; but the reflections that you suggest to me I have already made, and made them fully in all their different aspects; the prayers that you suggest to me I have long addressed to the Father of Lights, and I renew them daily. What, then, remains for me to do, but to importune your charity, after the example of the friend in the Gospel, who continued to ask his friend for bread, until it yields to my importunities? Undoubtedly—I wish to repeat it in concluding—your sympathy, as well as that of Mr. —, and his pious friends, touches me much. I am very grateful for it, . . . for it is good for me to feel by my own experience that a Christian is not so entirely exiled in the midst of an unbelieving world, as to be

unable to find in the more remote as well as the nearer portions of the globe, other Christians who sympathise with him in the Lord Jesus. But do I not owe it to this very friendship to acknowledge frankly that, pleasing and edifying as your sympathy is to me, it will in vain have poured on my wounds the wine and the oil of the good Samaritan, unless, after the first help, it puts me in a state to receive more, by taking me out of the road, and bringing me to the inn? Truth constrains me to tell you, that if Providence and your generous sympathy do not inspire you with the thought of charitably receiving me among you, that my conscience may be suffered to rest in our Lord, and my zeal to be sanctified by contact with that of His labourers in the Gospel, notwithstanding all the soothing of the balm, my wounds will not cease to bleed, and to bleed painfully all the rest of my life.

I have received the last two pamphlets that you sent me; the preceding has not reached me. . . . I read with attention and interest *Liturgica quædam*—in order to write you my opinion of it. All that Bishop Cosin says of the Holy Supper, of penitentiary priests, of the sacraments, is very exact, and entirely in conformity with the Liturgy of the primitive Church, and accords with the conclusions which I had drawn from passages of St. Paul relating to them, and from others in the Holy Gospels, and with the reflections suggested to me by Fleury's Ecclesiastical History, &c. The few lines, *De animis fidelium*, answer in the main to my own thoughts; only, either I do not rightly understand some words, or it seems to me that they go perhaps a little too far. They are these, *Ideo fructus hujus deprecationis, quam pro mortuis in Christo facimus, prorsus nullus esse non potest*. They may give room for the errors of Rome concerning Purgatory, and all their fatal consequences; but after all, by the context, especially the words which follow immediately, I see that the author may be taken in a sense which does not offend against the Faith.

His reflections, with the text of Scripture to support them, on the blessedness, in some sort incomplete, granted to the souls of the righteous after their death, and on the extension and completion of this blessedness after the great day of judgment, as well as those on the nature and object of this judgment, caused me the greater pleasure, because they are altogether new to me, and have, in a manner, removed a bandage from before my eyes. Truly, notwithstanding my ignorance, I can hardly understand how a part of Holy Scripture, which the explanations of Bishop Cosin now render so plain to my eyes, could pass up to this time unperceived, not to say misunderstood. For this pleasure in particular, permit me to render you double thanks.

I take occasion from the beautiful prayers at the end of the little book, to tell you that I have always been struck and edified by the prayers of the English Prayer-book, and to beg you once more to help me, that I may soon recite with you that which I find at p. 79 of the book:—“*Domine Deus, Pater luminum et fons omnis sapientiæ . . . te rogamus . . . ut qui ad amissam Sanctæ Reformationis nostræ, corrup-*

*teles et superstitiones hic grassantes tyrannidemque papalem merito et serio repudiavimus, Fidem Apostolicam et vere Catholicam firmiter et constanter teneamus omnes; tibi que rite puro cultu intrepidi servianus per JESUM CHRISTUM Dominum et Servatorem nostrum. Amen. Amen."*

You see that, notwithstanding my determination at the beginning not to waste your time, I have been drawn on to write you a very long letter. Let your sympathy be as indulgent as it is kind, and may our Lord Jesus reward you for it, and for all that you have done and will do for me."

## Colonial, Foreign, and Home News.

### SUMMARY.

THE Convention with France respecting the Newfoundland fisheries has fallen to the ground, in consequence of its having been unequivocally refused by the Colony. The delegates to the Home Government have therefore abandoned the intention of coming to England.

We understand that the Bishop of MONTREAL intends to visit England in the course of the present year.

Bishop SMITH, of KENTUCKY, has arrived in England.

We announce with great sorrow the death of another bishop of SIERRA LEONE. Bishop Weeks rested from his labours on March 25. He had lately returned from visiting the stations of the Yoruba mission of the Church Missionary Society. During his short episcopate he has ordained seven native catechists in Sierra Leone, and four in Abbeokuta. Is there no clergyman of African birth or parentage who could live in the pestilential climate, in which two European bishops have so soon fallen, who might be appointed to this see?

The Bishop of CAPE TOWN has signified his intention shortly to visit England, in order to raise additional funds for the support of his Clergy, as at the end of the year part of the support allowed by friends in England ceases.

The Colony is likely soon to lose the services of the Reverend Canon White, who for seven years has acted gratuitously as Principal of the College at Woodlands.

The Rev. J. W. Woodcock, of Christ Church, Adelaide, has been appointed Archdeacon of ADELAIDE.

The Bishop of MELBOURNE stated at a Meeting of the Diocesan Board, April 9, that in endeavouring to meet the claim made upon him by the Church, he has encroached considerably upon his private property, since his arrival in the colony; and that his official income for the present year, has been lessened to the extent of 300*l.*, bringing it almost to a level with that of many of the Clergy. A sum amounting to nearly 2,000*l.* is required during the year for the Clergy of the Gold-fields, and the funds of the Board are entirely exhausted. An attempt is to be made to obtain the general co-operation of the Clergy of the Diocese.



We are not able to give our readers any intelligence concerning the state of things in Borneo, beyond that which they have already seen in the newspapers.

With reference to China, we quote the following passage from the *Church Missionary Intelligencer* for May :—

“ Considerable anxiety continues to be felt for our Missionaries in China, more especially since the publication of a statement in the newspapers, to the effect that many Missionaries, as well English as American, have left Ningpo, and taken refuge in Shanghai, at which place the foreign community is better protected than at Ningpo. The statement needs some explanation. There were rumours current at Ningpo respecting dangerous plots contrived by certain Cantonese residents, who were believed to be in secret communication with the authorities of the place. A conference was accordingly held among the Missionaries, and some of them deemed it prudent to remove with their families to Shanghai ; while others resolved to continue at their posts. Of our own Missionaries, Mr. Cobbold had already gone to Shanghai, for a purpose entirely independent of the circumstances which, subsequently to his leaving, had led to the conference above referred to, and his family have since joined him. Mr. Gough has also deemed it right to send away his wife and child, but he himself determined to stand fast ; while Mr. and Mrs. Russell both remain at their post. All praise be to God for their bold resolution ! May He be their shield and their tower of defence ! The native Christians have stood firm.”

The Bishop of VICTORIA (Hong-Kong) is detained in England by ill health.

We learn, from the *Times* of May 15, that the Papal Government is at present occupied with a new organization of the (Roman) Catholic Dioceses in China. The measure is to be followed by the organization on new bases of the (Roman) Catholic Mission in the extreme East.

We are informed that Mr. Burges, whose plans were adopted for the Memorial Church at Constantinople, has been sent, by the *Society for the Propagation of the Gospel*, to survey the ground, and to take preliminary steps for the erection of the church.

CONVOCATION OF THE PROVINCE OF CANTERBURY.—A Committee of each House was appointed as in the last Convocation, for the purpose of considering the Home and Foreign Missions of the Church of England, and the best mode of promoting them.

THE SYNOD AT THE CAPE.—We have received a copy of the Constitutions and Acts of the Cape Synod, which have been printed by authority. It is highly satisfactory to feel convinced that the proceedings of the Synod can have no other effect on honest-minded men than that of increasing their confidence in the importance of the whole synodical movement, and helping to unstrip the imaginary scarecrows by which so many well-intentioned persons in various parts of the world have been hitherto hindered from taking part in it. The Synod, consisting of the Bishop, twenty-two Priests, five Deacons, and

fourteen lay-delegates, assembled January the 21st. Of these, three Priests asked and received permission to withdraw as soon as the formal proceedings of the opening were over. The Synod sat fourteen days, exclusive of one day given to Committee business, and rose February 6th; and the result we believe to have been, as the Bishop of Capetown, in his concluding address, states it:—"All of us, I think," are his words, "must feel that this Synod, which is now closing, cannot fail to have a very important influence upon the destinies of the Church in South Africa for generations yet to come, and that we have laid down sound and safe principles for the future government and guidance of the Church in this land—sound and safe, because they are the principles of that Church from which we take our origin. I, for one, do thank God very heartily for having so over-ruled all our discussions, and for having given us grace to adopt such conclusions upon matters of the deepest importance, in the spirit of Christian and brotherly love."

Three things are worthy of special note, as manifestations of the mind and temper of this Synod: one, that out of deference to the three absent Clergymen, and the parishes that declined, or were unable, to send delegates, it was resolved, contrary to Australian precedent, to leave all matters discussed in the recent Synod open to reconsideration in the next; the second, that the Clergy, to a man, rejoined in begging the Bishop not to relegate to any Board the onerous duties hitherto sustained by him, as the functionary solely responsible to most of them for their stipends; the third, that it was determined not "at present" to apply to the Colonial Parliament for legislative sanction to the conclusions that had been come to. "We send them forth," said the Bishop, "as the resolutions of a voluntary and spiritual association, needing no support but that which their own force gives them. . . . We have come to the determination that we will let our resolutions go forth, and carry with them such weight as they are entitled to."

It is a fact which stands in marked contrast, indeed, with the foregoing account, that less than ten years since there was no Bishop in South Africa, and that what constitutes the present Diocese of Capetown, exclusive of St. Helena, was possessed of a staff of only seven Clergymen, of whom six were located in Capetown and the immediate vicinity.

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 5.*—The Bishop of St. Asaph in the chair. A letter was read from the Bishop of Colombo, giving an account of the ordination of Geo. A. Rathna, son of a Buddhist priest, whom Sir A. Johnstone had brought to England many years ago, and who had returned to Ceylon as a teacher of Christianity. The Bishop says that his examination has passed in a way very creditable to him. (See *Colonial Church Chronicle* for May, p. 198.) A grant of the publications of the Society to the value of 10*l.* was made to the Theological Library of St. Thomas's College, Colombo. A grant of 200*l.* was made to the Madras Diocesan Committee, viz. 150*l.* in aid of the printing of the

Common Prayer-book in Tamil, and 50*l.* towards a revised edition in Teloo<sup>g</sup>oo. The sum of 30*l.* was granted towards a new church in the parish of St. Paul's, Demerara.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—*Friday, May 15, 1857.*—The Bishop of Bangor in the chair. Present: the Bishops of Lichfield, Oxford, St. Asaph, and Llandaff. The following students of St. Augustine's College, who have finished their College course, have been accepted as Missionaries by the Society: Mr. C. J. Martin, Mr. Wm. Chalmers, Mr. J. Glover, Mr. C. G. Franklin, Mr. W. Hacket, Mr. M. M. Fothergill, Mr. T. F. Lightfoot. The Rev. F. Fleming, Travelling Secretary of the Society, was appointed Organizing Secretary for the dioceses of Manchester, Chester, Sodor and Man. A letter was read from the Secretary for the Colonies, in reference to the subdivision of the diocese of New Zealand. The Board sanctioned the appropriation of a sum of money out of the Church Fund, for the endowment of a Bishopric at Wellington, to which Archdeacon Hadfield is nominated. The Board also sanctioned the appropriation of a sum of money to the endowment of the diocese of Nelson, as soon as a sufficient sum shall be secured from other sources.<sup>1</sup> A letter was read from the Bishop of Newfoundland, urging the division of his diocese. He wishes that, if his former proposal of a new bishopric to consist of the Bermudas and the Bahamas cannot be acted on, that the island of Newfoundland should be divided into two sees, for the attainment of which object he would make great sacrifices. It was stated that the deputation on Indian bishoprics had been received very courteously by the Prime Minister and by the President of the Board of Control. They had also waited on the Court of Directors, and hopes were given of the erection of a bishopric at Agra. It is hoped that a bill will be brought into Parliament, to enable the Court of Directors, with the consent of the Imperial Government, to erect future bishoprics, from time to time, as may be found expedient. The Hon. and Rev. Augustus Duncombe was elected to the Standing Committee, to fill the vacancy caused by the appointment of the Rev. J. E. Kempe as Vice-President.

The 156th Anniversary Festival of the Society will be celebrated in St. Paul's Cathedral, on Tuesday, June 16th. The Sermon will be preached by the Lord Bishop of Salisbury. Divine Service will commence at half-past three, P.M. Tickets may be had at 79, Pall Mall, and 4, Royal Exchange, a few days previously.

The District Treasurers and Secretaries will meet at the Society's Office, on Tuesday, June 16th, at eleven o'clock, A.M.

The Annual Meeting in the City of London will be held on Thursday, June 18th, by the kind permission of the Lord Mayor in the Egyptian Hall, Mansion House. Tickets may be had at 79, Pall Mall, and 4, Royal Exchange, a few days previously.

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<sup>1</sup> We hope to be able to print in our next Number a letter from the Bishop of New Zealand to the Archdeaconry Board of the Province of Nelson, on the future provision to be made for the Bishop.

*Annual Meeting of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, at Willis's Rooms, May 14, 1857.*

The following Resolutions were carried:—

1. "That the discontinuance of General Collections under authority of the Queen's Letter, whereby the *Society for the Propagation of the Gospel* has sustained a loss of 10,000*l.* a-year, seems to call upon the Church at large for new and increased efforts to sustain the Missionary operations of that Society, both in the Colonies and Heathen Dependencies of Great Britain."

2. "That the many openings and opportunities for the Propagation of the Gospel in India and the East, demand of us a large and immediate increase in the number of Missionary labourers."

3. "That the liberal grants recently made by the Society, for the foundation of new Missions in South Africa, Borneo, Mauritius, Ceylon, and Vancouver's Island, entitle the Society to the warm support of all who are interested in the efforts of the Church of England for the conversion of the Heathen."

In moving the first Resolution, the Earl of CARNARVON expressed his regret at the withholding of the Royal Letter, which seemed to shadow forth the loosening of the alliance between Church and State, which had existed for centuries, and which had made the nation great, powerful, and happy, and was the keystone of our constitution. The Royal Letter was a very pleasing token of this union; and he trusted that the matter would be reconsidered, and that the Letter would be again vouchsafed. In speaking of the present Missionary efforts of the Church, the noble Earl expressed a wish that they might become a more formal, distinct, and emphatic part of our system, and not a mere supplementary department. He thought, also, that it was a fault in our Missionary system, that we attempt to evangelize from the frontier, and that thus we have less influence than we might otherwise have. The Roman Catholics place their Missionaries in the centres of heathenism,—units among thousands,—and their influence radiates in a circle; we advance from the frontier, working on a semicircle. Besides, the vices of border life are thus carried out at the same time.

The Bishop of LONDON, in seconding the Resolution, said that the Society would suffer no great evil from the loss of the 10,000*l.* a-year which was produced by the Royal Letter; but that, instead of merely sustaining its present labours, it would carry them further. The Society had not hitherto made way with the middle classes; circumstances had prevented it from throwing itself unreservedly on the sympathies of the members of the Church. If it would throw itself on the good feeling of the Church, there would be no fear of too much excitement on the subject of Missionary labours. He spoke of the *Church Missionary Society*, not as a rival, but as a sister Society; there was room enough for all. He spoke of this Society as being most intimately connected with the Church of England; when we think of the Church, we naturally think of the *Society for the Propa-*

gation of the Gospel, and when the Church awakened, the Society shared in the revival.

The Bishop of OXFORD, in moving the second Resolution, said that no part of the Heathen world was ever so set open to Christians as India was now opened to the English. If we could but realize what we lose in the vain generality of figures, we should see how great is our responsibility. There are 174,000,000 subject to our rule, and 10,000,000 more in states protected by us, in India alone. And this is a critical time for that people; for the minds of men are agitated, and old things are passing away. The result of education is, that it has stirred to the very depths the native mind of India; and we should take advantage of this to lead them on to Christianity. It is as plain as it was when the angel stirred the pool of Bethesda, that he who came for healing should then go into the water, that we should now seek to bring the people of India to the Gospel. Why was India given to us? God has given us that nation that we may administer it for Him, and set up there the ensign of the Cross. This must be done, not by isolated and sporadic efforts, but by England's Church. When our Lord said, "Go ye into all the world, and preach the Gospel to every creature," He addressed us; *we* of the Church of England are the *ye* to whom He spake. If we do not discharge our duty, can we dream that this great charge will be left in our hands? and how can we look for the life of God in our Church, if we are indolent in this matter? In 1814 the See of Calcutta was founded. It now covers an extent of territory far larger than all England and Scotland and Ireland and Wales; and the Bishop asks that the Diocese may be divided, "for the man has a conscience—he has a heart." It is a mere delusion to call a man with such a Diocese the Bishop of Calcutta—an impudent fraud on the conscience of the Church. The Bishop of Oxford then proceeded to speak of the probability of a new See at Agra.

The Rev. R. CALDWELL, LL.D., in seconding the Resolution, spoke of the results of Missionary labour in India. It is often said that nothing has been done in India. He would reply by pointing to Tinnevely. Dr. C. gave a very encouraging account of the success of different Missionary Societies of South India, which, we trust, will be found at greater length in the valuable series of articles for which we are indebted to him. He spoke of the great liberality of the Native Christians of Tinnevely; but much still remains to be done there. He said that the Missionaries of the Society and those of the *Church Missionary Society* labour together with perfect harmony. There is a progress, also, in the government of India; it is not what it was. Every year, and almost every month, there was news of some measure tending to the enlightenment of the Hindus. This was the more important, as the English nation was regarded in India as the embodiment of the Christian religion: all the evil they saw in us was ascribed to our religion; and it had the benefit, too, of all the good they saw in us, or experienced from our rule. Railways and the electric telegraph were regarded by them as Christian institutions.

Dr. C. said that he hoped to return to India in the autumn, with renovated health, and with a grateful heart for what he had seen at home. There was an extending interest in the people of this country in Christian Missions. He spoke of the great increase in the organization and the funds of this Society; and he hoped that, in a short time, the great people,—the nobleman, the *millionaire*, the high-born dame—who now, as it is said, *patronized* the Society, would give as liberally as if they were mere Wesleyan manufacturers or shopkeepers. Dr. C. spoke of the pressing want of men; he appealed to those who could offer themselves to the Missionary work; and he urged the duty of prayer to the Lord of the harvest, that He would send forth labourers into the harvest.

Bishop SMITH, of KENTUCKY, who moved the vote of thanks to the Archbishop, was received with hearty applause. He spoke of the appeal to the Christian feelings of the people, which had been referred to by the Bishop of London, and he said that no such draft was ever dishonoured. From his own experience, he would say that the best Missionary was a Bishop. He went to Kentucky in 1830, one of six Missionary Presbyters; in two years after, he was a Bishop, and there were now thirty Clergymen in the Diocese. The Bishop was a living centre, and Clergy and people gathered round him. He spoke of the last Convention of the American Church, and said that everything was carried on harmoniously. The Society had planted the Church in the United States, when they were colonies of this country: their debt was great, and they were continually acknowledging it.

The ARCHBISHOP pronounced the blessing, and the meeting dispersed.

At the Festival Service at Westminster Abbey, on Tuesday, May 19th, the Bishop of LINCOLN preached from Luke xv. 7.

TORONTO.—(From a letter in the *Guardian*.)—In all probability your readers are aware, prior to this time, that the Royal assent is to be given forthwith, or has already been given, to our Synodical Bill. . . . Before this information transpired, however, a deputation from the proposed Diocese of London visited this city, bearing the various bonds and securities necessary to show that the funds for the endowment of the bishopric had been collected. The first waited on the Bishop, and the securities being found perfectly satisfactory, his Lordship gave them a certificate to that effect. They then proceeded to the Governor-General, in order to satisfy his mind that the fund was complete. This being done, his Lordship the Bishop appointed the 13th of May as the day for the convention of clerical and lay delegates connected with the new Diocese, to proceed to the election of a Bishop. . . . Divine service, a sermon, and the administering of the Communion, are to precede the election. The elective body is not properly a Synod, but a committee of the Synod of the Diocese of Toronto, appointed for a special purpose, and only authorized apart from that special purpose of electing a Bishop to decide as to the manner in which the election is to take place.

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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JULY, 1857.

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THE DEBATE ON THE MUTINIES IN INDIA.<sup>1</sup>

IN the debate which took place in the House of Lords, on the subject of the late mutinies among the native troops in India, Lord Ellenborough expressed his belief that these mutinies were caused by "attempts to interfere with the religion" of the people. The immediate occasion of them was the distribution of cartridges greased with fat; and Lord Ellenborough's opinion is, not, of course, that the Government really intended by this means to destroy the Hindú religion, but that the army interpreted the new order in this way; because they had reason to believe from other sources that the Government (that is, in their view, the Governor-General, Lord Canning, who, as Lord Ellenborough has seen it stated, though he can scarcely believe it to be true, "largely subscribes" to Missionary Societies) was anxious to convert them to Christianity. Now, it is very improbable that the army knows whether Lord Canning subscribes to Missionary Societies or not. The sepoys do not read Missionary Reports; and of the officers who do read them, not one would ever dream of communicating their contents to the men.

The Missionaries and their friends deprecate the idea that it is the duty of Government to interfere actively in the work of conversion. What they ask is, "a fair field and no favour." They believe that if the Government were openly to attempt to proselytise, the country would soon be overrun with a crowd of hungry hypocrites. The Missionaries are, indeed, greatly and

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<sup>1</sup> *The Times*, Wednesday, June 10, 1857.

justly dissatisfied with the attitude which the Government now holds towards religion. The Government seems to be led by indifference rather than impartiality to keep up a large Ecclesiastical Establishment for the benefit of its own servants, and at the same time to endow Colleges for the maintenance and advancement of the doctrines of the Shastras and the Quran, as is done in the case of the Madrussa and Sanskrit Colleges. It is, no doubt, the policy of Akbar; but it is as unpopular among the Christian subjects of the Government as Akbar's was to his Mahometan subjects. Does not Lord Ellenborough know that the Mahometans complained bitterly of Akbar's religious policy, and that even now they look upon him as almost an infidel?

If the sepoys know anything about the relation of the Government to religion, they know, not that Lord Canning subscribes to Missionary Societies, but that the Government supports institutions whose express object it is to maintain and promote the sacred literature of the Hindús; and that would not be likely to make them suspicious of their rulers, except as it might make them regard them as men of no religious principles, and therefore unworthy of confidence. But the fact is, that the connexion in the mind of a Hindú between his *religious* belief and his caste-privileges is a very slight one indeed. A man who *believes* Christianity does not, *ipso facto*, lose his caste; nay, even a *profession* of Christianity does not destroy caste. To eat with Christians *does*; and so does Baptism and the partaking of the Lord's Supper along with lower-caste people: but a man may believe what he likes, and yet remain an "orthodox" Hindú. In the South of India there are Christians called caste-Christians—that is, converts who have been allowed to retain their caste-distinctions. If there were a regiment of these caste-Christians, the order to use the new cartridges would be as obnoxious to them as it was to those engaged in the late mutinies. Should we be told, in that case, that the mutiny was owing to an attempt on the part of the Government to interfere with the *religion* of the people?

We do not believe that *religion* has anything to do with the outbreak. Nothing is more common than to hear the natives declare their belief that Christianity is winning the day in India, and will soon be the religion of the country. The same feeling, we have no doubt, pervades the native army. But no outbreak follows. So long as their caste-practices are not interfered with, they do not care what religious system becomes the faith of the country.

We are not aware if Lord Canning does subscribe to Missionary Societies. Very likely he does. The Lieut.-Governor of Bengal does, and so does the Lieut.-Governor of the North-west



Provinces. The latter is also, we believe, President or Patron of the Delhi Mission Committee. The late Mr. Thomason subscribed to Missionary Societies. We are thankful to learn from Lord Ellenborough's speech that there are many in high military and civil offices who are sufficiently earnest in their religion as to seek to extend it. The educated natives of India are perfectly well aware of these facts, and they make no objection. All they care to know is, that the Government absolutely repudiates the idea of forcing or bribing its subjects to become Christians. And the Europeans in India have not the slightest apprehension of an outbreak amongst either Mahometans or Hindús, so long as the present system continues. Lord Canning's subscription to a Missionary Society is a matter of perfect indifference, except as indicating that he is a religious man, and wishes to see the natives won over by moral suasion to the faith of Christ.

Lord Ellenborough made no motion, and therefore there was no division. But his Lordship's opinion was endorsed by Lords Granville and Malmesbury, and by the Marquis of Lansdowne. (Lord Granville's attempt at creating "a *Scientific Society*, with a religious object in view," as a loophole for Lord Canning, is, of course, abortive. There is no such Society.) We can only say that this opinion will be received in India with astonishment, and that it will be set down as another instance of the great ignorance which prevails in England regarding India, and especially regarding European public opinion in India. But it can never influence that opinion.

Lord Ellenborough is so alarmed at Lord Canning's proceedings, that he even ventures to predict that, if unchecked, they will end in our being driven from India; and then, adds his Lordship, we shall not leave behind us a dozen sincere converts to Christianity. The latter statement, if true, would rather furnish a reason for *increased* exertion in evangelising the country. But, not to cavil at the logic of this careless and precipitate speech, on what grounds does his Lordship make this calculation? If upon the statement that there are many wicked and hypocritical men amongst the native Christians, might we not deny, on the same grounds, that Christianity had made real progress among the people of England? Are we all consistent and holy Christians? Are the majority such?

The heathen natives themselves are not of this opinion. Those Brahmins who endeavoured to get an act passed by which the profession of Christianity should disqualify the converts from inheriting property,—the Bengali newspapers, which are now making continual onslaughts on Christianity, and are raking up all the worst specimens of English crime which they

can find in our newspapers,—all these surely testify that Christianity is making a real advance among the people, and has become a power which cannot longer be neglected. We do not attempt to argue the question fully. There is abundant proof at hand to show that the progress of Christianity in India is not the unreal thing which Lord Ellenborough supposes. What we have mentioned is sufficient to show how entirely gratuitous that supposition is. God has given us India, not for ourselves; we are trustees for Him, and we are bound to extend the knowledge of His name.

We suppose that there was no Bishop in the House during the discussion, for none took part in it.

There was a debate shortly after in the House of Commons, on the petition of the Missionaries; and in the article which appeared in the *Times* on the subject, it was said that the Missionaries cannot have the confidence of the heathen ryots of Bengal, because in the petition they characterise them as degraded, superstitious, &c. But the *fact* is, that the heathen ryots have great confidence in the Missionaries. They do not suspect them of interested motives. The Missionaries are their best friends; they provide them with medicines when ill, and are very often their protectors from oppressive landlords.

### Correspondence, Documents, &c.

#### PROGRESS OF CHRISTIANITY IN INDIA.

##### NO. IV.—THE TINNEVELLY MISSIONS.

(Continued from page 186.)

#### II.—THE WORK.

THE first attempt to introduce Protestant Christianity into Tinnevelly was made, towards the close of the last century, by the venerable Swartz, who visited the province thrice, and succeeded in establishing a congregation of native converts in the fort of Palamcottah.

The work which Swartz commenced was efficiently carried on by Jaenicke, another Missionary of the *Society for Promoting Christian Knowledge*, who was sent to Tinnevelly by Swartz, and who, during the short period in which he retained his health, made Christianity widely known amongst the rural population, and succeeded in planting Christian congregations in several villages in the interior.

With a species of prophetic insight into the future, founded on his observations of the character of the people of the province, and especially of the docility and tractable temper of the converts, Jaenicke observed, that "there was every reason to hope that at a future period Christianity would prevail in the Tinnevelly country." Jaenicke was assisted in his labours by a native Catechist from Tanjore, called Satyanáden, who was ordained in the Lutheran manner by Swartz,

and commissioned to carry on in Tinnevelly the promising work which Jaenicke had begun. Satyanáden's labours were eminently successful. It was by him that the members of the Shánár caste, who form the bulk of our congregations in almost every part of Tinnevelly, were first reached and influenced; by him the first Shánár congregation was formed and the first village of Christian Shánárs organized; and in his time the first of those popular movements originated, which have often since characterised the progress of Tinnevelly Christianity. Satyanáden's first Shánár converts formed themselves for mutual protection into a distinct community, and founded in the heart of the palmyra forest a new village, which they called Mudalúr, or "First-town,"—a place which subsequently became the metropolis of Shánár Christianity, and formed, during the dark age of the Tinnevelly Missions, a sort of stronghold, to which the persecuted of every caste resorted for protection. Satyanáden's labours in Tinnevelly, though fraught with the promise of abundant fruit, were not long continued, and after his return to Tanjore the new Mission was lamentably neglected. It was visited once by Gericke, in the course of a long missionary tour through the greater part of the Presidency of Madras, and once by Kohlhoff, Swartz's successor in Tanjore. At Kohlhoff's request, Ringeltaube, the founder of the *London Missionary Society's* Missions in Travancore, bestowed on the Tinnevelly Mission a general oversight for a short period. This expedient was disapproved of by the parent Society, and was discontinued; but no other European Missionary was sent to occupy the important post which Jaenicke had left vacant, and it is questionable whether the "country priests," or native ministers, ordained in Tanjore, and sent from time to time to Tinnevelly, did more good or harm, in the absence of European supervision. In 1815, Mr. Hough, then Chaplain to the East India Company at Palamcottah, visited the congregations formed by Jaenicke and Satyanáden, and wrote to the Society an interesting account of the Christian order, steadfastness, and prosperity which he observed in them. For several years he urged upon the Society the duty of cultivating the promising field to which he had drawn their attention, and especially of sending out a Missionary; but being disappointed in his endeavours, and a German Missionary, who had been sent out from home, being prevented by sickness from reaching his destination, he asked and obtained from the *Church Missionary Society*, which had recently commenced to labour in India, the means of establishing schools, employing native Catechists, and laying the foundation of a new Mission. Neither would the *Church Missionary Society* have considered it its duty to establish itself in Tinnevelly, nor the *London Missionary Society* in the adjacent province of Travancore, had it not been for the inability of the *Society for Promoting Christian Knowledge* to cultivate efficiently those fields of labour, each of which was first offered by Divine Providence to the older Society. In 1820, Rhenius, one of the ablest, most clear-sighted and practical, and most zealous Missionaries India has ever seen, was sent by the *Church Missionary Society* to carry

on the Mission which Hough had recently founded, and ere long his energetic labours produced abundant fruit. The new Mission far outstripped the old ; and at the close of Rhenius's connexion with the *Church Missionary Society*, after sixteen years of labour, the number of souls rescued from Heathenism by him (or by the various agencies set on foot by him), and enrolled under his pastoral care, amounted to more than ten thousand.

Though Rhenius was by birth and education a Lutheran, his views of Church government and worship were in general those of the English Dissenters ; in consequence of which, some years before his death, his connexion with the *Church Missionary Society* ceased, and it became necessary to reorganize the Mission he founded in some important particulars. Notwithstanding this, his system of working was, as a whole, greatly superior to that of the older Missionaries, Swartz himself included, and the Tinnevelly Missions are in a great measure indebted to him for the progressive element apparent in their history. He was the first Missionary connected with Church of England Missions in India, by whom caste was in any degree practically repressed, female education systematically promoted, or societies established amongst native Christians for religious and charitable purposes. It is also remarkable that the practice of assembling the people of every Christian village morning and evening for united prayer in church—a practice which universally prevails in the Missionary congregations of the Church of England in Tinnevelly, and has now extended itself to Tanjore and other localities—was first introduced by Rhenius. It was not until after Rhenius's labours and successes had awakened general attention in England, that the *Society for the Propagation of the Gospel*, which had inherited the Indian Missions of the *Christian Knowledge Society*, and which about that time began to participate in the Missionary zeal of the present century, bethought itself of its Missions in Tinnevelly, and resolved to attempt to revive and strengthen them, if they were still found to exist. From 1792 till 1835 those Missions had been as sheep without a shepherd. The only superintendence of any real value which they had received, had been bestowed upon them by Missionaries of other Societies or Government Chaplains ; and they had passed through seasons of great trial. In 1811 a pestilence swept away in many places a sixth of the community, and about that time many of the Shánár Christians, especially in that part of Tinnevelly which now constitutes my own district, fell back through fear to their ancient Heathenism. Many persons would suppose that a community of Hindú Christians, like that which was planted in Tinnevelly—poor, undisciplined, uneducated, left to itself, surrounded by heathen influences—would soon have ceased to exist. On the contrary, in 1835, when the first Missionary of the *Society for the Propagation of the Gospel* reached Tinnevelly, and began to inquire about the sheep that had been left to their fate in the wilderness, more than three thousand persons were found to have steadfastly retained the profession of Christianity, and the rites of Christian

worship, through an entire generation of neglect. The first two Missionaries who were sent into Tinnevelly by the *Society for the Propagation of the Gospel*, laboured there for a short period only; their place, however, was immediately supplied by others. Other Missionary labourers followed from year to year; for the Church at home had awoken, the *Society for the Propagation of the Gospel* had awoken, the Madras Diocesan Committee had awoken; and when I now look around in Tinnevelly, instead of the two districts that existed when I arrived, I am rejoiced to see seven, in addition to a new Mission in the Ramanad country, each of which is provided not only with pastoral superintendence, but also, in a greater or less degree, with the means of extension and advancement. The *Church Missionary Society* also has continually been lengthening its cords and strengthening its stakes, so that it has now fourteen Missionary districts, where it only had six when I arrived, and has established besides an organized system of Missionary itineration in the northern and less Christianised part of the province.

The *Society for the Propagation of the Gospel* has reason to be thankful that its ancient Mission in Tinnevelly was found to be capable of revival; for the revival of an old, neglected Mission is in some respects more difficult than the establishment of a new one. Some of the evils, however, of foregone neglect have clung to the revived Mission; and another consequence is that, as the *Church Missionary Society* has obtained possession of the greater part of the field, the labours of the older Society are now confined within a limited compass. When I arrived in Tinnevelly, the spheres of labour of the two Societies had not been defined by territorial boundaries; but it was felt to be desirable that each Missionary should have a district, or Missionary Parish, of manageable extent to labour in, that so the possibility of collision or mutual interference might be precluded, and ere long an arrangement of this nature was carried into effect. The field of labour was divided in a fair and friendly spirit, with regard to the actual progress each Society had made; but the consequence is, that the proportion of the area of the province which has fallen to the share of the *Society for the Propagation of the Gospel*, and for the cultivation of which in future it alone is responsible, amounts now to less than two-fifths of the whole. Notwithstanding this restriction within narrower limits, the introduction of the parochial system, with its peaceful adjustment of rights, and its definite duties and responsibilities, has, I believe, been attended with the greatest advantages to each Society and to the common cause; and, on looking back upon the past, I attribute to this arrangement a considerable proportion of the prosperity, as well as of the harmony, by which the Missions have been characterised. In the warfare which each Missionary is appointed to carry on, he is now provided with a basis of operations—a centre from which Christian influences may radiate. His labours, cares, and responsibilities, being defined by territorial boundaries, he is not so liable, as he otherwise would be, to become disheartened by the vastness of his work, and perplexed by the mul-

tiplicity of his cares. The exertions which, if scattered broadcast over the surface of a province, would probably end in failure and disappointment, are confined within moderate and practicable limits. The Missionary is able not only to preach the Gospel repeatedly in the same village, and to instruct the people in the knowledge of God's word, but also to commend to their reception the religion he teaches by his personal influence, and to watch over and water the good seed which he has sown.

Before entering into details respecting our Missionary work in Tinnevelly, it seems desirable to mention some of its characteristic features, especially such as tend to account for the results that have been accomplished. Much of the success realized in Tinnevelly has been owing to the personal influence of the Missionaries; and I am naturally led, by what I have said respecting the introduction of the parochial system, to mention this here, for it is only by means of the parochial system that the personal influence of the Minister of Christ can systematically co-operate with the influence of the truth.

The Missionaries in Tinnevelly have not taken up their abode in large towns, and contented themselves with occasional tours in the country, as has generally been done in Northern and Western India, but have lived and laboured in the smaller villages, in the heart of the country, amongst the unsophisticated peasantry; and a considerable proportion of their success appears to be owing to their having thus followed the leadings of Providence, sought out those who really had "ears to hear," and endeavoured to bring their teaching and influence to bear on those classes which experience has proved to be the most accessible. If the Hindús were usually or easily influenced by arguments addressed to their intellect, the large towns, abounding with an intelligent population, would afford the most promising openings for Missionary labour; but there are scarcely any people in the world so indifferent to truth in the abstract, so destitute of loyalty to conscience, so habituated to let their convictions and actions go in different directions, as the Hindús; whilst there are scarcely any who yield more readily to the wish of superiors, the influence of friends, or the example of those whom they are accustomed to follow. This is, no doubt, a weak point in their character; but it shows the importance of endeavouring to gain their confidence, and acquire influence over them, if we wish to do them good. Now, in large towns, the personal influence of the foreign Missionary is as nothing compared with the force of public opinion and the influence of the heads of caste. Even in Europe, there is no solitariness so intense as that of the stranger in a large city; it is still more intense in India, where every approach to intimacy is fenced round by caste restrictions. On the other hand, in the villages and hamlets, in the interior of the country, among which the Missionaries in Tinnevelly have preferred to labour, it is astonishing how much personal influence they have generally acquired, and how much they have been able to effect by means of that influence, especially in the neighbourhood of the place in which they reside. All the people, within a circuit of ten miles at

least, know intimately the European Missionary and his family. They learn his views, objects, and plans; they acquire confidence in his character; they become convinced from his manner of life, and his readiness to do them all the good in his power, that the religion he teaches must be a good religion. In time, they cease to think of him as a foreigner; they begin to value and follow his advice; they learn to regard him as "a teacher sent from God;" and at length, impelled by a variety of considerations, amongst which confidence in his character is one of the strongest, they place themselves formally "under Christian instruction," and under his pastoral care. Thus the Missionary's personal influence, which in large towns is so insignificant, in the smaller villages, and amongst a simpler, more primitive people, is found to be an important element of success. Whilst the threefold cord resists every effort, the cords taken separately are easily broken. In connexion with all Societies having stations in the cities and large towns, it has been found that the usual routine of preaching and distributing tracts to casual passers-by in crowded thoroughfares, and at still more crowded festivals, and superintending small vernacular schools taught by native schoolmasters, has been attended with very insignificant results; and apparently for this reason, that personal influence—the influence of character, station, and neighbourhood—on which so much depends amongst Hindús, is in this system scarcely brought into action at all. This view is confirmed by the circumstance that in those schools and colleges of a superior order established in some of the great towns, and in which the Missionaries themselves are the teachers, the influence they have acquired over the minds of their pupils has been attended with remarkable results. I have no doubt, therefore, that much of the success realized in Tinnevelly is owing to the fact that the Missionaries have availed themselves of the facilities for influencing the agricultural classes which have been found to exist, secluded themselves from European society, buried themselves in the palmyra jungles in search of Christ's lost sheep, and made homes for themselves, not where ideas of comfort and refinement would dictate, but where their work lay, and where they have found their reward.

In connexion with this topic, I should mention another important purpose which our parochial organization helps us to accomplish. Regarding ourselves as pastors of the entire community residing within our districts, and remembering that we are commissioned to "preach the Gospel to every creature," and to "make disciples of all nations," we are accustomed to invite all within our districts to place themselves at once under our pastoral care, without distinguishing between the promising and the unpromising, or waiting till the unpromising show signs of improvement, and to form such persons at once into Christian congregations, subject to the discipline and training suitable to catechumens. We believe that the adoption of this system is involved in obedience to our Lord's command, "Preach the Gospel to every creature"—"disciple, baptize all nations." We believe that if we are to disciple "all," we have no right to receive the pro-

missing, and reject the unpromising, at our own discretion ; that we have no right to leave to their fate any who are willing to learn the Truth, however backward they are likely to be in learning it ; and that if we would teach all, the best way—the only scriptural way to proceed—is, to “disciple” them, according to Christ’s own injunction, that is, to form them into congregations of “disciples,” under systematic instruction and pastoral care, baptizing them on their profession of faith, and “teaching them to observe all things whatsoever Christ has commanded.” Of those who in this way assume the Christian name, many doubtless cause us disappointment by their evil tempers and conduct, through whom the way of truth is evil spoken of ; but we must not, and do not, through fear of this or any other difficulties, presume to cast out any who are willing to receive instruction. In no other way than by hearing, learning, and believing the Divine Word can sinners be converted ; in no other way can the mass be purified than by commixture with the leaven ; and the “leaven” referred to in our Lord’s parable is not truth in the abstract, but “the kingdom of heaven”—truth embodied in the Gospel Church,—which leaven was not to be kept separate from the meal, as some now-a-days would wish it to be, but “hid in it, till the whole should be leavened.” In some quarters heathens are exhorted, simply and abstractly, to repent of their sins and believe the Gospel, without being urged to join themselves at once to the Church of Christ. The Missionary will allow them to attend his congregation, as hearers ; but he does not urge them to attend, and he is reluctant to receive them under his pastoral care, even as catechumens, until their motives are thoroughly scrutinized, and he is assured that the elements of the Christian character are already developed. He is afraid of compromising the credit of his cause by “receiving sinners.” It is as if a surgeon, placed in charge of a hospital, should make a selection amongst the sick, and restrict himself to the treatment of favourable cases, declining to receive under his care any who are likely to die, and should defend his adoption of the system by pleading the necessity of maintaining the credit of the institution. Where-soever this eclectic system has been acted upon, the results have proved unsatisfactory. It cannot be expected that Christ will bless a system which pretends to be wiser and more spiritual than His own, and which, instead of discipling “all nations,” aims only at discipling a select number of the well-disposed and promising of all nations. The Missionaries in Tinnevelly have not been deterred by any fear of consequences, or regard for popular prejudices, from acting up to the letter of their Lord’s command, “discipling” all who are willing to place themselves under their care, instructing every one who will consent to receive instruction, forming catechumens everywhere into congregations, and teaching them that “he that believeth and is baptized shall be saved ;” and to this mode of working the success that has been realized is doubtless, in part at least, to be attributed. In whatever way other classes may be Christianised, no system but this is adapted to the conversion of the illiterate, the unthinking, the lower



classes generally, the very young and the very old,—all of whom, prior to their reception within the pale of Christian influences, are equally unpromising and incapable of acting for themselves. When such persons know not only what they are to think and believe, but what they are to practise—when it is not left to their own judgment what course they should adopt, on feeling convinced of the truth of what they are told—when they are informed that if they would learn the way of salvation, and walk in it, they must attach themselves to the Christian congregation of the neighbourhood, and submit themselves to the guidance and care of the Missionary of their district, whom they are to regard as one who watches for their souls—they are relieved from perplexity, and the obligation of embracing Christianity is felt with greater practical force.

The feeling of this obligation is found to be strengthened by the practice, universal in Tinnevelly, of assembling the Christian inhabitants of every village, every morning and evening, for public prayer and catechization. There are one or two full services weekly, besides the Sunday services, in every station where a Missionary resides, when the entire service for the day is read, and a sermon preached; but at the ordinary morning and evening prayers to which I now refer, and which are conducted by the native teachers in the various villages of a district, we are content with an abbreviation of the prayers, such as would be read at family worship, together with the psalms, or one of the lessons, and a brief catechization or exposition. Catechization, or catechetical instruction of some kind, is never omitted, morning or evening, and forms everywhere the chief means in use for training up our people in divine knowledge. Generally, the native teacher teaches the people only one subject a week, a subject appointed by the Missionary in accordance with some general plan of instruction, and the people are examined as to their acquaintance with it on the occasion of the Missionary's next visit. This reiteration of the same lesson is found to be necessary if we wish the mass of the people to make real progress; for the same persons are not present every day, and even if they were, we find we must repeat the same statement frequently, "line upon line, and precept upon precept," and put it before their minds in different lights, before the majority of them thoroughly comprehend it. In general the women alone attend prayers in the morning, when the men are out at work in their fields, and the men alone in the evening, after the work of the day is over, when the women are engaged in preparing the evening meal, which is the principal meal of the day. All children, however, attend morning and evening, and there are a few older people here and there, who, like "Anna the prophetess," "depart not from the temple day or night." One important advantage arising from this system is that, though the great majority of our Tinnevelly Christians are naturally dull of comprehension, they are steadily and manifestly growing in divine knowledge, and in many cases will more than bear a comparison with persons of a similar position in life in our English congregations. Another advantage is,

that the Christian inhabitants of the same village, assembling together morning and evening in the same place, and being catechized together, learn to consider themselves, though perhaps of different castes, as one community, one family in the Lord. A circumstance of not less importance is, that in this way the existence and vitality of the little Christian congregation is made known to every person in the neighbourhood; it is enabled to "hold forth the word of life," to testify its belief in unseen things, to bear its part in "condemning the world of the ungodly:" and not only does it condemn the ungodly, but it attracts the reflecting; for the very fact of the native converts assembling together every morning and evening to worship God, is an invitation to every one who has "ears to hear," and the voice of praise and prayer ascending daily from the humble village church, says "COME!" to all the neighbourhood. The surrounding Heathen too often refuse to be made acquainted with the doctrines of Christianity; but they cannot refuse to become acquainted with the visible embodiment of those doctrines in the Christian Church. The Church's unity, her discipline, her zeal for justice and truth, her care for her poor members, her zeal in behalf of the oppressed, her unwearied instructions, her daily prayers, her solemn services, her corporate life, her progressive prosperity, her universal claims—these characteristics of the Church render her visible in Tinnevelly, even to Heathen eyes, "a city set upon a hill, which cannot be hid;" and it is unquestionable that these signs of life attract and influence the Hindú mind more than abstract truth is found to do.

In sketching the characteristics of the Tinnevelly Missions, an important place should certainly be assigned to the system of daily prayer and instruction to which I have referred, and also to the moral training and religious oversight and discipline which have grown up together with it, and which would be impracticable without it. I am persuaded that nowhere in the world—whether in Missions to the Heathen, or in countries long ago Christianised, and in connexion with no church or religious organization in the world—is there to be found in actual operation at the present time a system of instruction and oversight more complete and comprehensive than that which is at work in our Tinnevelly Missions. In those Missions, at least in every village which has been under Christian training for an adequate space of time, every individual, young and old, has his weekly lesson in divine knowledge to learn, and is periodically examined as to his progress in it; nearly every child of Christian parents, male and female, is in school; and every offence against morals and religion, whether committed by a baptized person or by a catechumen, is formally inquired into, either by the Missionary or by the heads of the village, and visited by the penalties of the local Christian law. That system of "godly discipline," the want of which the Church annually laments in England, is in full operation in Tinnevelly, and its watchful eye is ever on the convert, at home as well as in church, and at his work as well as in his disputes and amusements. Dr. Duff, who visited Tinnevelly in 1849,

particularly noticed the completeness, fatherly strictness, and "earnest workingness" of the system of instruction and discipline he found there, and commented upon it in terms of admiration at the Anniversary meeting of the *Church Missionary Society*. It would not be right, however, to ascribe the benefits of this system solely to the Missionaries by whom it has been introduced, though I think they have shown that they had a clear perception of their duty as the founders of a new Christian community; still, greater credit is due to the people under our care, with whose consent and concurrence this system was introduced, by whose aid, in a very great degree, it has been carried into effect, and who have proved, in the majority of cases, by their obedience to the rules of the Christian municipality, and their reverence for the authority of their pastors, that they are really a docile and tractable people, who, whatever be their present condition, may be expected to rise to a better one, and to occupy an eminent position hereafter among Hindú Christians. The effects of this system of religious instruction and moral training and discipline are highly beneficial in a variety of ways. The surrounding heathens, perceiving the order, intelligence, and unity of the native Christian Church, and knowing that she professes to be fighting against idolatry, under the banner of a divine leader, cannot but feel secretly convinced that she is destined to win the day. Being themselves split into innumerable castes and sects, and agitated by intestine feuds, without order or discipline, without any common bond of authority or code of faith, held together only by mechanical agglutination, or the fossilizing cement of age and indolence, the Hindús cannot but feel arrested and attracted by signs of life and growth, of discipline and energy, such as they look for in vain among their own worn-out creeds. The trained intelligence, and organized coherence and strength of the Christian community, cannot but produce in their minds, at least in the minds of the observant and reflecting, a favourable impression. If they gave utterance to their impression in words, they would exclaim, with Balaam, when from the mountain tops he beheld in the plains beneath him the orderly encampment of the Israelites, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! The Lord his God is with him, and the shout of a king is among them!"

*(To be continued.)*

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#### PROPOSED BISHOPRIC OF NELSON, NEW ZEALAND.

WE have received the following document from New Zealand:—

"COMMITTEE—The Venerable Archdeacon Paul, Rev. H. F. Butt, Rev. S. Poole, Rev. T. A. Bowden, Rev. J. C. Bagshaw, Major Richmond, Captain Blundell, Dr. Greenwood, M. Bury, Esq.

The following statement of circumstances connected with the proposed 'Bishopric of Nelson' is submitted to the members of the United Church of England and Ireland in this Province, by the Committee of the Archdeaconry Board, specially appointed for this purpose.

Shortly after the late visit of the Bishop of New Zealand, his Lordship proposed to endeavour to secure the constitution of a Bishopric for the Province of Nelson. This proposal on the part of his Lordship is now laid before the members of the Church.

*To the Treasurer of the Archdeaconry Board.*

MY DEAR SIR,—The important matter on which I now address you is the future provision to be made for the Bishop of the diocese and the Archdeacon of Waimea. The strong objections which have been made to the proposed union of Wellington and Nelson in one diocese, have led me to reconsider the recommendation which I forwarded last year to the authorities in England; and I am now prepared to advise the erection of Nelson into a distinct episcopal see, provided that the following conditions are complied with:—

1st. That the members of the Church in the Province of Nelson, give their formal consent to the appropriation of at least 2,000*l.* of the Endowment Fund to the maintenance of the Bishop of Nelson, and 1,000*l.* at least to the maintenance of the Archdeacon of Waimea; leaving about 7,000*l.* for the general purposes of the Church in the Province. It will be seen, by reference to the proceedings which took place during my visit to Nelson in October, 1855, that this proposal is in strict conformity with the resolutions then passed, to the effect that a certain portion of the endowment fund should be set apart for the supply of pastoral superintendence to the unsettled portions of the Province which could not at present be reduced into parishes. The result of all my experience in this country proves that this kind of missionary duty can be most effectually discharged by a Bishop or Archdeacon.

2d. That this sum of 2,000*l.* from the Endowment Fund be augmented by private contribution, in the Colony and in England, to the amount required by the Home Government to be invested for the permanent maintenance of the Bishopric, which is usually 10,000*l.*; but in this case ought not, I think, to be more than 5,000*l.*, as the income of a Bishop by the diocesan scale is at present 500*l.* per annum. Out of some property which I have lately inherited, I should be willing, if necessary, to give 1,000*l.* for this purpose; but the earnestness with which the members of the Church in Nelson have resisted the proposed union with Wellington, seems to justify the hope that they will soon raise the required amount without my assistance, in consideration of the incalculable benefit which they will derive from having a resident Bishop of their own.

I press this subject upon the immediate attention of the members of the Church in the Province of Nelson, because I believe that at this present moment, a clergyman, whose high character and qualifications led to his nomination to the Bishopric of Christchurch, would respond to such a call as that which the members of the Church in Canterbury sent last year to Mr. Harper, who has now been consecrated as their Bishop. Before the resolutions of the Canterbury meetings reached England, the Rev. Edmund Hobhouse, Fellow of

Merton College, had already been applied to by Lord Lyttelton to allow himself to be put in nomination for the Bishop of Christchurch; but he gave way at once to the declared wishes of the resident members of the Church in the Province of Canterbury. A prompt and vigorous effort on our part may have the effect of securing to Nelson the services of one of the most devoted and single-hearted clergymen whom I have ever known, and one whose worth has already been attested by the recognition of his fitness for the charge of the adjoining diocese.

With every wish and prayer for the guidance of the Holy Spirit in all your counsels, I remain your faithful friend and pastor,

G. A. NEW ZEALAND.

Wellington, 21st November, 1856.

After a full and careful consideration of this proposal, the Archdeaconry Board agreed to the following resolutions:—

1. That this Board cordially accepts the proposal of the Bishop of New Zealand to endeavour to secure the foundation of a Bishopric for this Province.

2. That it is desirable that the endowment of such proposed See be not less than 500*l.* per annum.

3. That a portion of the endowment of the proposed See may properly be provided from the Church Endowment Fund of the settlement; and that it be recommended that the sum of 3,000*l.* be appropriated to this purpose by the *Society for the Propagation of the Gospel*, the present Trustees of the Endowment Fund.

4. That the members of the Church in this settlement be invited to assist in raising the amount necessary for the endowment of the See; and that a committee be appointed to solicit contributions for this purpose.

5. That the Resolutions be forwarded to the venerable *Society for Promoting Christian Knowledge* and to the *Society for the Propagation of the Gospel*, as well as to his Grace the Archbishop of Canterbury and the Council of Bishops engaged in promoting the foundation of colonial sees, with an application from the Board for assistance, and praying that their influence may be exerted to procure the erection of the proposed Bishopric of Nelson.

6. That the Board accepts with thanks the recommendation of the Bishop of New Zealand with respect to the nomination of the Rev. Edmund Hobhouse to the proposed Bishopric of Nelson.

These Resolutions have been forwarded to the Bishop, and his Lordship has promptly taken the necessary steps to bring the proposal under the notice of the authorities at home.

Having stated what steps have been taken to promote this object, it only remains for us to call upon every Churchman in this Province to assist according to his means.

The amount at present proposed for the endowment of the See, namely 500*l.* per annum, is the lowest that could possibly be fixed for such a purpose. This will require a capital sum of not less than

5,000*l.* Towards this amount the Archdeaconry Board has, it will be seen, formally consented to the appropriation, by the present Trustees, of 3,000*l.* from the 'Church Endowment Fund' of the settlement. It has also, so far as it can do so, pledged itself to raise a further sum of not less than 1,000*l.* within the province. The Bishop of New Zealand has offered the munificent donation of 1,000*l.* *if necessary.* But it is hoped that the readiness with which members of the Church will respond to this appeal may render it unnecessary to receive such a contribution from his Lordship; especially when we bear in mind the large assistance which this settlement has received from the Bishop for so many years, and the many calls constantly made upon him from every quarter of this vast diocese.

On every ground this appeal for the immediate endowment of the 'Bishopric of Nelson' is confidently submitted to every churchman and colonist: for whether, as churchmen, we look to the increase in the number of clergymen and churches (so much needed) which, according to all experience, invariably follows, by God's blessing, on the appointment of a Bishop, and to the aid which is so generously afforded by churchmen at home to every newly appointed colonial Bishop for the work to which he is called—or whether, as colonists, we look to the social benefits which must arise from the constant residence and example, in a new community, of a Christian minister, invested with the highest office of the Church, it is scarcely possible to overrate the advantages to be derived, under the Divine blessing, from such an appointment.

Every member of the Church, whatever his or her station, is invited to enjoy the privilege of contributing to a fund which will provide *at once* for the *permanent maintenance* of a chief pastor of the Church among us. This is a work which concerns *all*; and therefore the smallest donation from the least able will be as welcome as the largest offerings given out of the abundance which may be possessed by any among us.

Donations in money or land to the 'Bishopric of Nelson Fund' will be received by Alfred Fell, Esq., Treasurer; by the Secretary, or any member of the Archdeaconry Board; and at the Union Bank of Australia.

J. C. BAGSHAW, M.A.,

February, 1857.

*Secretary to the Board.*"

## CHURCH ENDOWMENTS IN THE COLONIES.

THE following is a copy of the important letter from Mr. Leslie Foster to the Archbishop of Canterbury, as President of the *Society for the Propagation of the Gospel*, which was read at the Meeting in March, and of which we made mention in April. The Society have come to a resolution to receive contributions for the promotion of the objects detailed in it.

"I am desirous to address your Grace on a subject of much moment to the interests of those branches of the United Church

of England and Ireland, which exist in the colonies of the British empire. I feel anxious to procure your approval of measures that are called for by the present posture of things, and which seem likely, with the blessing of the Almighty, to be productive of lasting benefit. I had the happiness of co-operating with your Grace, and with some other friends of our national Establishment, a few years since, in reference to legislation for the Church in the Colonies; and the Bill introduced under your sanction into the House of Lords, was forwarded by me to the colony of Victoria, where it became the foundation of the Melbourne Church Act, which has been allowed by the Queen in council. This measure meets the evils which were most seriously felt, by giving a power to the members of the Church to assemble under the approbation of the constituted authorities, and to decide as to the management of the concerns of their Diocese. I trust and fully believe, that the adoption in every British dependency of the precedent supplied by this Act is merely a question of time, and that the principles of the legislation proposed by your Grace will be generally approved. The efforts of Churchmen to promote the highest objects will thus be afforded full scope; and experience in analogous instances justifies the expectation, that an increase of well-regulated and earnest zeal will thence result. The course of events has rendered it obvious, that the voluntary system of supporting the ministers of religion will, sooner or later, pretty certainly prevail throughout the Australasian colonies, and probably in all other plantations founded by this country for a population of the Anglo-Saxon race. Circumstances have impressed me with the importance of securing portions of well-chosen land, as endowments for religious purposes, in the earlier periods of the settlement of any district. The endowment, known by the name of the King's Acre, granted in the city of New York to the Church of England by King George III., has ever been one of the main temporal supports of the Protestant Episcopal Church in the United States of America. This small portion of land, which was of comparatively little value when dedicated to the advancement of true religion, by the piety and forethought of that revered monarch, now produces, I understand, about 70,000*l.* yearly; thus presenting a conspicuous example of the propriety of devoting to such purposes judiciously selected property, which must rise with the growth of the community, and which thus ensures an expansion of the temporal resources of the Church, coincident with the development of national prosperity.<sup>1</sup> Many similar instances might be adduced, not perhaps of so remarkable a character, but sufficient to prove, that to secure endowments for Church purposes of land properly selected, is a course of proceeding applicable to the state of our colonies, and calculated, under the Divine blessing, most materially to increase the resources available for the furtherance of religious objects, as well as to confer

<sup>1</sup> This is rather below the truth; it is said now to produce between 70,000*l.* and 80,000*l.* per annum.—*Ed. C. C. C.*

at the same time on the Clergy a certain degree of temporal independence, which conduces to their respectability, and protects them in the fearless discharge of the duties of their apostolic mission. They have occasion to reprove and to rebuke, as frequently as to exhort, in reference to the state of public affairs, in any society which is swayed by public opinion, as all British settlements ultimately must be; and the Christian minister will often be called on to oppose the popular passions, errors, and prejudices of the day.

In the Diocese of Toronto, the benefits arising from endowment have already become very apparent; for the Church of England College, which there is so efficient an instrument of usefulness, derives its chief support from an endowment that was appropriated to religious purposes a few years since, by a lady in this country, who purchased for a few hundred pounds, land which has become worth much more than as many thousands.<sup>1</sup>

The Bishops of Newcastle and of Adelaide have expressed themselves strongly, as to the great advantage that may be expected to arise from endowments being made while a colony is yet in the earlier period of its history. The Bishop of Adelaide, indeed, has recently stated, that 'without partial endowment, the voluntary principle will and does fail.' He proceeds to observe that, 'during the early stages of a colonial Diocese, the Society (for the Propagation of the Gospel) must aid the development of the self-supporting principle by annual grants, if the Church of England is to take root.' I would venture to express to your Grace my opinion, that a certain extent of endowment is the proper completion of the work performed by the Venerable Society alluded to, in planting good seed, and in nursing the Church in the infant settlements formed by this country.

I am, perhaps, the more impressed with this view, because at the request of my friend, the late Bishop of Sydney, (then Bishop of Australia,) I took steps, many years since, with the concurrence of your Grace's predecessor, which resulted in the establishment of a special fund by the *Society for the Propagation of the Gospel*, for the district of Port Phillip (now the colony of Victoria), which was at that time under his superintendence, and with which I was connected by property and otherwise. The opening of this special fund caused the collection of considerable sums, and has, I hope, proved the means by which the friends of the Church have been in some degree prepared to meet the calls for great efforts, produced by the unprecedented events that have taken place, in consequence of the gold discoveries. A population imbued with sound principles, and an attachment to the Church of their fathers, supply resources to be depended on, (under the Divine blessing,) for the promulgation of those principles, and for the spread of that Church, in proportion to the growth of the community. But no want of the Church is now more pressing in this part of Australia than that experienced from the deficiency of endow-

<sup>1</sup> Mr. Foster again understates his case. We believe that Miss Fanshawe of Richmond laid out 400*l.* on this purchase, and that the land has been sold for above 2,000*l.*—*Ed. C. C. C.*



ments, which can hardly at present be provided so effectually, as might have been done before its recent extraordinary increase in wealth and population, though much may still be accomplished.

It is generally felt throughout the British empire, that those engaged in colonization but ill perform their work, and have little claim to public approbation, if they do not endeavour to build up society on a respectable and enduring basis; and Churchmen are conscious that the institutions of the religious body to which they belong, and which they are accustomed to love and reverence, have mainly contributed to bring about the happy circumstances that distinguish our social state in this country. All members therefore of our national Establishment, who are impressed with the importance of such considerations, will desire to extend these blessings to the dependencies of the British crown. It would be erroneous, however, *chiefly* to regard such results as the consequences of planting branches of the Church in distant lands; the great and all-important benefit which arises from doing so is, that it extends the kingdom of the Almighty Head of the Church; and indifference to this object on the part of those engaged in the peopling and settling of new countries, is a dereliction of duty, that must be answered for before a higher tribunal than that of public opinion.

The effects of the care evinced by our ancestors as to these things are nowhere more marked than in the present condition of the Protestant Episcopal Church in the United States, whose energy and vital power are proved by its activity in promoting the spread of true religion, by the reputation of its ministers, and by the conduct which, as a body, it is able to pursue, in circumstances of difficulty; it is satisfactory, too, that the Census returns put the fact of its constant and large increase in numbers beyond all question. I may not improperly allude to the fact, that in the commission issued by King Charles I., to twelve individuals, for the management of colonial affairs, it is expressly recited, that the motive of the king in the granting a charter to the settlers of Massachusetts Bay, 'was not merely to enlarge the territories of our empire, but more especially to propagate the gospel of our Lord Jesus Christ.' This is but an instance of the tone which at that day prevailed in most circles of society in England, with regard to the interests of religion, as connected with colonization.<sup>1</sup>

<sup>1</sup> The intentions of Charles were not carried out as they should have been. It is not to be doubted that whatever was done in furtherance of the interests of the Church before the separation of the colonies from this country, has been productive of an amount of good at least equal to the result of any application of means to the same extent, with similar views, in any other part of the world; but it is impossible to say that our countrymen fully discharged their duty in this respect. Indeed, the fact that they allowed all efforts for the establishment of Episcopacy to be rendered of no effect by the proceedings of sectarian bodies, proves how far they were from being duly sensible of the importance of Church principles and discipline being carried out in their integrity, in those portions of the empire.

The establishment of Colonial Episcopacy, and the possession of a power on the part of churchmen to manage their own concerns, are two features which, we may hope, will favourably distinguish British colonization at the present day from

The exertions of English Churchmen in former times, though they accomplished much, failed in producing the full amount of their legitimate effect, from the want of a Colonial Episcopacy. That want is now to a considerable extent supplied, and there is every prospect that it will be met in every instance. They likewise experienced a sad drawback, in the absence of a recognised legal power on the part of members of the Church in the Colonies, to regulate their affairs, as has been done by all other religious bodies. This disability has been remedied with regard to the Diocese of Melbourne, by the legislation to which I have adverted (and which I will venture to designate, as having been carried into effect under the auspices of your Grace); and the fact having been admitted, that such collective action on the part of Churchmen is not inconsistent with any constitutional principle, I have no hesitation in saying that means exist, by which effect may advantageously be given to arrangements very similar to those contemplated in the Melbourne Church Act, in all Colonial Dioceses, even without further legislation, by private agreements between the parties concerned, as has been done in the Diocese of Adelaide. It is but reasonable, however, to look forward to a sanction being obtained for such collective action, in every Colonial Diocese, either from the Imperial Parliament, by a general Act, such as formerly proposed by your Grace, or from the Colonial legislatures, in each individual instance.

The Church in the Colonies now having Bishops, and liberty of action, I entertain a strong expectation that (with the Divine blessing) more extensive consequences will follow from the efforts of its friends, than even those which have ensued from the exertions of our ancestors; and also, that the efforts now likely to be made will be of an unusually earnest nature. Such being my conviction, the present time is, in my opinion, pre-eminently fitted for making an appeal, both at home and the colonies, to provide funds for securing an endowment, in various cases that may call for it, to aid the payments made independently of such assistance.

I therefore, with much deference, submit it to the consideration of your Grace, as President of the *Society for the Propagation of the Gospel*, whether it would not be desirable to open a special fund, to be applied by the Committee of the Society to provide colonial endowments, according to their discretion. It would probably be a good rule, to resolve to be guided to some extent in their application of this fund, by the amount of local contributions, given with the object of providing a permanent support for the Church.

My knowledge of colonial affairs, and of the extraordinary manner in which landed property, when judiciously chosen, rises with the growth of a community, is chiefly the reason that I have addressed

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that which took place two centuries since; and there is every reason to trust that, under the Divine blessing, the improved efficiency of management and increased earnestness of purpose which must be expected thence to arise, will be productive of more striking results than any of those that it now affords us the greatest satisfaction to witness.

your Grace on this topic. All must feel desirous that the resources of the Church should be augmented in any community, in proportion to the increase of private fortunes. In England, at this moment, the chief enlargement of the temporal means of doing good, likely to be at the command of our national Establishment, is that derivable from the constantly rising value of its landed property. I would remark, in passing, that the reason why the Clergy Reserves in Canada and in New South Wales became the subject of so much discontent was, because *they had been, not judiciously, but injudiciously chosen*, and impeded the progress of settlement. No danger of alienation could exist, where endowments had been set apart by private persons.

The value of the principle of setting apart endowments, arising from private contributions, has been fully recognised in the proceedings adopted with regard to the Colonial Bishoprics Fund, which has received so large a share of the highest sanction in this country, including the approval of your Grace, and has accomplished highly satisfactory results. My wish is, to see an extension of this principle largely acted on, so as to provide endowments for the general support of Church ordinances, as is so anxiously desired by Colonial Bishops, as well as by all who entertain just views, as to the importance of a provision being made in due time, for the highest interests of our fellow-citizens, in the dependencies of the British empire, and who know the appropriate means for accomplishing this object.

I will make no apology for originating this proposition, although a layman, by writing to your Grace; I feel that a sense of duty will be considered to authorize my doing so, in the opinion of those whose judgment is entitled to respect. I am aware that my views have the good fortune to meet your approbation, and it has been urged on me to adopt the course I do, by those whose sentiments I was bound to regard.

I will, in conclusion, venture to express my belief, that if your Grace and the Venerable *Society for the Propagation of the Gospel* think fit to issue an appeal to Churchmen, in order to raise a fund to be invested in the purchase of land for the endowment of the Church in the Colonies, it will be well responded to (especially in the foreign dependencies of the empire) by contributions either to the general fund, or more frequently, no doubt, by aid given with a wish to carry out local objects in connexion with the general course of proceeding, and that this step will be the proper accompaniment of that Missionary effort to promote the glory of God and the good of man, which has, of late years, so largely distinguished the British public.

I have the honour to be,

My dear LORD,

Your Grace's very faithful servant,

(Signed)

WM. VESKY LESLIE FOSTER.

His Grace the Lord Archbishop of Canterbury, &c. &c."

## THE MISSION OF THE AMERICAN CHURCH IN CHINA.

WE think that our readers will be interested in the following Journal of the Rev. E. W. Syle, an American Missionary at Shanghai. It appears in *The Spirit of Missions* for June.

"Shanghai, Sept. 1856.

26th.—The Bishop has devolved on me temporarily the office of organist on Sunday mornings, and, as a consequence, instructing the scholars and our poor communicants to chant the few canticles which have been prepared for our chapel service has occupied me a good deal of late. They take to it with tolerable readiness, but are prone to imitate the drawling manner of cantillation that prevails among the Buddhists.

This whole subject of music as connected with Chinese hymnology is one that has begun to exercise the minds of several among the missionaries both here and at the other posts; and by the same token it may be known, that there are a few renewed souls at every station who are asking to be taught some suitable manner in which to sing the praises of the God whom they have learned to know and love. Of course there are three methods of meeting this want: (1st) to write hymns adapted to Chinese tunes; or (2d) to teach our own tunes; or (3d) to find out some musical *tertium quid*—a modification of either or a combination of both methods. As far as my own attempts have gone in pursuing the first method, I have not succeeded in finding any Chinese music which, either in itself or its associations, could be profitably used in the worship. I have found one or two *strains*, in Chinese war songs and Buddhist hymns, which would furnish the groundwork. It chants somewhat in the Gregorian manner, and I have adopted a very peculiar air to words conveying moral instruction, such as school children might learn with interest (as indeed they do); but I have not met, nor do I expect to meet, with anything that will come up to the requirement of Christian psalmody. The whole style, conception, and manner of the Chinese music is artificial, strained, and ineffective; the notation imperfect, and the whole subject of harmony ignored. The second method, that of teaching and using *our* tunes, has been tried in many places, and with most success. As to notation, some have attempted, by reversing the order—that is, reading from right to left—to make the use of our staff and our musical notes easier of acquisition, while others have taught our music *just as it stands*; for which method there are so many good reasons, that I have settled down upon it myself, after having made trial of every other reasonable plan I could hear of or could invent. I have taught with the five line staff, and with a three line staff, and with no staff at all, but using *equal squares* for the beats of a measure, and *numbers*, to indicate the intervals of the scale. This last plan is not without its advantages, but the drawbacks are the same as those connected with the employment of a new alphabet, which, though it

may be more perfect and more philosophical than the one discarded, cuts off the learner from every access to all that the wisdom of past ages has lodged in that older form. My conclusion is, therefore, that to teach our music just as we have it is the best thing for us to do; leaving it for the future Christian poets and musicians of China to work out, if desirable, that *tertium quid* before referred to. At present we are cultivating chanting almost exclusively; the *Venite*, *Gloria Patri*, and *Gloria in Excelsis* may be heard at our chapel service in a manner which would remind a stranger of the Christendom from which he is so far distant.

28th.—Yang He-ding has returned from the United States in excellent health, and very much improved in the use of the English language. More satisfactory still is the simple Christian spirit he manifests, showing himself quite free from conceit and dissatisfaction; these feelings are not unfrequently engendered in youths who are sent home from Mission stations, that they may learn what only a residence in the midst of a Christian people can teach.

1st. Oct., Wed.—I spent the whole of this morning in the boys' school at the church, making a thorough examination into their progress; and that I might do this the better, I dispensed with the teachers' attendance. I found that a good deal of Christian truth had been learned, though only by rote. The office of the Missionary in relation to such schools I consider to be that of general superintendent and religious teacher; opening and enforcing what the children learn by heart under their daily teacher, who cannot be expected to do much more than the drudgery of instruction, especially in such a language as Chinese. That part of a Missionary's time which is appropriated to this department can hardly be better spent—the fears of some very good friends of Missions to the contrary notwithstanding.

4th.—One of our old communicants, Zan Kunn-zung, was buried to-day. There are a good many particulars connected with his case which it might be interesting to recount; but the time would utterly fail to note down all the matters of interest which now occur.

Monday, 6th Oct.—It devolved upon me to conduct the missionary prayer-meeting this morning, and I chose for the subject of my address, the desirableness of missionary schools of all descriptions—Sunday-schools, day-schools, boarding-schools, vernacular-schools and English-teaching schools, schools of all kinds, both for boys and girls; perhaps it might be well to add, also, night-schools for adults. I selected this topic, partly for the reason that there seems to be a one-sided current setting against missionary schools at the present time; partly, also, because, as before intimated, it is not improbable that the free opportunity which we now possess in gospel seed-sowing may be of short duration. It would be lamentable if our seed-time should pass, and our crops not be put into the ground.

7th.—Received a visit to-day from Mr. Taylor, an English Missionary, who adopts the method of itinerating in various directions, wearing the Chinese costume. He and Mr. Burns travel about a great

deal in this manner, suffering much discomfort and damage of health, but having their reward in carrying the gospel message to parts unvisited by the Missionaries. Others of our brethren are endeavouring to locate themselves, temporarily at least, in towns or large villages at some distance from the posts; in which effort they meet with but partial success. The disturbed state of the country both facilitates these attempts in some respects, and hinders them in others; in this, as in other matters, the use of one's own gift, and the following out of providential leadings, are the chief things.

12th, *Sunday*.—It is not worth while to note the continued performance of the duties which devolve on me and one of the Chinese deacons (sometimes Chi, and sometimes Chu-kiung) in connexion with our church. The services are regularly held; the communicants instructed twice a week by myself, and the learners by the deacon; the schools also receive regular attention from myself and from Miss Conover, who likewise teaches a class of women. During the week alms are distributed, medicines dispensed, inquirers instructed, and visitors conversed with; moreover, the gospel is preached once every day (sometimes oftener), by one or other of our number. In this way the church is made the scene and the centre of constant missionary work.

19th.—A blind man who came to me for relief to-day, acknowledged that he received \$6 cash a month from a man in this city, of notoriously ill repute. I was surprised, somewhat incredulous, but one of our teachers, who was present, assured me that it was very probable; the man was well known to give money to the poor, expecting thereby to get up a meritorious counterbalance to the many evil deeds of which he was confessedly guilty.

21st.—Rev. Mr. Reeve, who is in charge of the *English Church Missionary Society's* school, showed me over the establishment to-day. The boarding-school is one in which only the Chinese language is used. In the compound there are two day-schools of different grades, *i. e.* giving different degrees of assistance to the scholars; the system of promotion from one to the other, and finally to the boarding-school, in cases of good behaviour, is said to work well. English is taught, I believe, as a great reward, and only to a few of the most promising scholars.

23d.—I saw it recorded in the *N. C. Herald* that opium was to be admitted at this port at the rate of \$20 a chest. If this arrangement actually goes into effect, whether it be by Imperial sufferance or by connivance of the mandarins here, the fact is a momentous one, though it seemed to be noticed in a very casual manner.

27th.—The second boys' day-school in the city is in operation. I gave it a thorough examination to-day, and found the scholars rather a dull set. The old teacher, however, has mastered our alphabetic method of writing the dialect, and makes it part of the regular lessons, from which I anticipate some good results.

Nov. 3d.—The chancel carpet has been stolen from the church during the night; little prospect of detection or recovery.

4th.—To-day will be an era among the blind people who are connected with us as recipients of alms. For a long time, and in various ways, I have been endeavouring to find some method, and some place, in which the blind could be enabled to 'learn, and labour truly, to get their own living,' instead of being idle dependents on the gifts of others, or else engaged in such occupations as grinding incense, or telling fortunes, or selling smuggled salts, or reciting Buddhist legends, or gathering written paper to be burned for superstitious uses: these, together with spinning cotton thread, and shelling a certain kind of bean, are all the occupations known to the blind in these parts, and of these they avail themselves in a very slight degree, the strong pressure of outward circumstances on them being such as to sink them down to inertness and imbecility. From this wretched condition we must endeavour to raise them, as a class, if possible; but, at all events, we must aim at lifting up and holding up those who have become fellow-members with us of the Church, the body of Christ. Our brethren of the Methodist Episcopal Mission have kindly lent me for a time two vacant rooms in one of their preaching places, and I have engaged a woman to teach all who come how to twist a certain kind of string much used here, made from a sedgy grass that grows near the sea-side. I found six thus engaged when I looked in to-day at Tong-ka loong, the street where this humble 'school for the blind' is commenced.

11th.—The health of our first deacon Wong Kong-chai has been very far from good for some time past. Recently Chu-kiung took the regular duties at the church off his hands for awhile, that he might rest. Within a few days he resumed his charge; but this afternoon I was obliged to preach in his place. His system seems much out of order.

13th.—Number of blind at work to-day, twelve. They begin to enter into the spirit of their new occupation with some show of cheerfulness. Two of the number who lost their sight later in life retained the power of making straw sandals, such as are worn by the peasantry here; so that this is a new branch added to the 'establishment.'

20th.—Dr. McCartee of the Ningpo Presbyterian Mission being here, waiting for a ship for the United States, I asked of him the favour of riding into the country with me to visit a young woman, daughter-in-law of my present teacher, who lies very sick at Fah-hwo; not likely, I think, to recover unless she gets better aid than Chinese doctors can give her. Dr. McC. very kindly went with me and prescribed for the case, to the great wonder of the neighbours, who could not understand what induced us to take so much trouble for a stranger.

24th.—The weakness of my throat warns me to desist from the amount of music-teaching I have been attempting. One lesson a week to each of the boarding-schools that attend the chapel—our own two, and Mrs. Bridgman's—and twice a week with the communicants in the city, proved to be more than my measure. It is of little matter, however; for they have now become sufficiently familiar with what

is used at the public service. I have given up the idea of doing anything in this way with the day-schools for the present.

27th.—The news from Canton is to the effect that the English and Chinese there are fully committed to a conflict; the Americans also have had a difficulty. Bogue Forts taken, and every symptom of determined warfare.

29th.—Rode to Yung Zeang kung, near which is poor old Soo-dong's dwelling. He has been renewing his application to be restored to the Communion; and my object in visiting his home to-day was to certify myself, if possible, as to the grounds of the evil rumours which are afloat concerning him, such as are sure to abound when a man is known to be under a cloud, the world over. I could not learn much; family quarrels had occurred and had been made up; things which with us would have been counted grave breaches of the law of kindness are said to be almost matters of course among the Chinese; the result of my visit is only a change of perplexities."

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#### VANCOUVER'S ISLAND.

MY DEAR SIR,—At the risk of intruding once more upon your readers, I venture to call attention to Vancouver's Island, to which the *Society for the Propagation of the Gospel* made a grant, in March, of 250*l*. In my last letter, and also at the March Meeting of the Society, I ventured to urge the appointment of a Bishop to preside over the Mission; and I still believe that if the Society had recommended such a step, the necessary funds would soon have been forthcoming, while my fears have been more realized with respect to what I must call half measures. The small sum which the Society granted is thought to allow only of a single Missionary and a Lay teacher, and what is the result? The Bishop of Rupert's Land, whose diocese is supposed to extend westward over the Rocky Mountains, and to include Vancouver's Island, stated publicly at the meeting at the Mansion House, that he had not been able to meet with a Clergyman who was willing to go out, because there was no resident Bishop to cheer and encourage the Missionary in his labours; and because it was felt to be something like banishment to go out there single-handed. Unless, then, the Society's grant of 250*l*. can be increased from other sources, there is not much probability of the Mission being established, nor even of one Missionary being sent out: can we look for the same results as we might do, if hand were joined with hand, or a Bishop were appointed to head the Mission? I would venture, then, to suggest the appointment of a Committee to assist in raising the necessary funds for the endowment of the proposed Bishopric, and for the support of a second Bishopric; and I would gladly make myself responsible for 20*l*. a-year for five years for the maintenance of a Bishop, if nine others will do the same, or 10*l*.



a-year for the support of another Clergyman ; so convinced am I that it is most desirable that the Mission should be undertaken at once, and on as effective a footing as can be obtained.

Your obedient Servant, BRITIUS.<sup>1</sup>

### Reviews and Notices.

*Our National Relations with China.* Being Two Speeches delivered in Exeter Hall and in the Free-Trade Hall, Manchester, by the Bishop of VICTORIA. London: T. Hatchard, 187, Piccadilly. 1857.

THE first speech contained in this pamphlet was delivered by the Bishop at the Anniversary Meeting of the *Church Missionary Society*, in Exeter Hall. The Bishop does not underrate the importance of his subject, and there are some passages in the speech which will, we think, interest our readers, and which we will proceed to lay before them. In the early part of his address, he says :—

“And when I remember, too, those startling incidents which have lately been reported to us from China—when I remember the perilous position in which our Missionaries and all classes of the British community are now placed in the south of China, and more especially at Hong-Kong—when I remember that they are exposed, not merely to the ordinary danger of a foreign residence, but to the cup of the poisoner, the knife of the assassin, and the torch of the midnight incendiary—I feel, my Lord, that the subject of China may well excite a mingled feeling of interest and anxiety in the mind of every Christian philanthropist at this moment.”—P. 4.

We quote this passage in order to say that while we are, as a nation, fearfully guilty in the matter of opium, we have no right to be surprised at such a proceeding on the part of the Chinese as is here referred to. We are Christians, living in the light of God's truth. They are living in heathen darkness, unregenerate and unsanctified, and, perhaps, in the sight of God, our sin is greater than theirs. We are able to quote on this head a paper in the *Church Missionary Intelligencer*, for May (p. 98) :—

“Poisoned bread was distributed among the foreign residents at Hong-Kong, and the Chinese baker was apprehended as guilty of the crime. If proven, it would have been an atrocious act. But let us look back on ourselves. Has there been no poison introduced by English capital and English energy amongst the dense population of the Middle Empire? Is the life of an European of value, and the life, nay, the soul, of a Chinese of no value—so valueless, so worthless, that, in the opinion of some, it is preposterous, on a question of this kind, to bring such considerations into account.”

In speaking of the increase of the British dominions, the Bishop says :—

“Four years ago I was staying in the neighbourhood of Calcutta with Lord Dalhousie, that distinguished administrator of our Eastern empire, who re-

<sup>1</sup> Any communications may be addressed to the writer of this letter at 79, Pall Mall.

mained at his post, I believe, for a longer period than any other Indian Governor-General in past history. In private conversation with that noble Lord, whose guest I was at the time, I was struck with his recognition of this great truth of the providential extension of our empire as a means of conferring on distant races the blessings of Christian civilization, which appears to have been impressed upon many of our statesmen in the East. I remember hearing from Lord Dalhousie that he came to India with a firm determination to pursue a peaceful policy; that he entered upon his government sincerely resolving to be tempted by no occasion to extend our territory, but to bend all his efforts towards strengthening and consolidating our magnificent empire in the East. But he had not been long in India before events on the north-west frontier led to some of the most sanguinary engagements of modern times, and eventually to the annexation of the Punjab. At that very time the artillery of Fort William was saluting the successful conclusion of the war with Burmah and the annexation of the province of Pegu. More recently, we have heard of Lord Dalhousie terminating his government by the further extension of our Indian territory and the annexation of the kingdom of Oude."—Pp. 5, 6.

The following passage on the Tae-ping movement will interest our readers:—

"But, before I sit down, I should like to refer to a pamphlet which has been recently published in China by an Imperialist soldier, who was for a time mixed up with the Tae-ping movement. This man appears to have watched for an opportunity of escape from the rebels; and having succeeded, and arrived at Shanghae, either because he wished to express his real views, or from a desire to please the authorities at Shanghae, he wrote a pamphlet, in which he abused his former friends. This pamphlet was first composed in Chinese, and apparently printed in the same language at Shanghae: it has since been translated into English, and printed in the columns of the 'North China Herald,' a local English newspaper at Shanghae. Now, after making the necessary deductions on account of its being the account of an enemy of the rebels, I find in this document evidence of the prevalence of a reign of terror, and an infliction of sanguinary severities, which it is most appalling to contemplate. The manner in which the Chiefs propagate their new system of religion certainly would not commend itself to European minds; but we must remember that they are Orientals, and view them with all the tolerant indulgence which may reasonably be claimed for a body of men who are placed under such disadvantages. But while a perusal of this native pamphlet reveals many dreadful atrocities as prevailing in Nanking, it must be allowed also, on the other hand, that there is an incidental mention in this document of circumstances sufficient to convince every unprejudiced mind that there is a substratum of Christian doctrine recognised and propagated amongst that motley host."—Pp. 11, 12.

"I will only quote one other passage from this pamphlet: it is that in which are mentioned the subjects of the literary examinations at Nanking. I need not remind this assembly that the cultivation of the national literature of China is greatly encouraged, and that literary examinations are the recognised medium of promotion to the civil offices in the State. I read with great interest, some time ago, a statement made by the British Consular Interpreter at Shanghae, Mr. Meadows (a gentleman unconnected with Missions, and therefore not likely to form an over-sanguine estimate of Missionary prospects in China), to the effect that, in the event of the ultimate success of the Chinese rebellion, there is every prospect, on the explicit declaration of some of the insurgent leaders themselves, of the Christian Scriptures being substituted for the Confucian classics, as the basis of the competitive examinations of candidates for admission to the civil offices of the empire. In this pamphlet, published, as I have said, about six months ago, I find the native writer mentioning with great indignation and wrath the dishonour done by the rebels to their ancestors by withholding worship from them, and also the introduction of new religious subjects as themes for the literary essays. He complains, in effect, that they are destroying all reverence for the Confucian classics. He says, 'At an appointed time, previously to the birthday of any of the kings,

the scholars are required to attend a literary examination in the Examination Hall. The themes given out for essays are such as the following ' [Here is a little piece of self-aggrandisement on the part of the Eastern King]—' May the Eastern King live 9000 years ! ' and ' How different are the doctrines of true religion from those of the world ! ' ' For the first, second, third, and fourth degrees of graduates, one of each is selected; of the Hanlin (the next in their scale) some tens are selected; and some hundreds for the next degree (Tsin-sz). The king, whose birthday is to be celebrated, presides as principal examiner at the previous examination.' I have here a translation of the hymn which is given as a subject for literary essays; and when I read it, you will perceive that there is a large proportion of definite Christian doctrine recognised among this remarkable body of men. The subject of the literary essay is, ' How different are the true doctrines from the doctrines of the world ! ' Only the first line is quoted in the pamphlet of the Imperialist critic; but I am enabled to read to the Meeting the remaining portions of the hymn, of which it forms the introduction, in one of the Tae-ping authorized public formularies, of which I have before spoken. From the extract thus completed, you will be able to perceive the religious element which exists in some of their manifestoes.

' How different are the true doctrines from the doctrines of the world !  
They save the souls of men, and lead to the enjoyment of endless bliss :  
The wise receive them with exultation, as the source of their happiness ;  
The foolish, when awakened, understand thereby the way to heaven.  
Our heavenly Father, of His great mercy and unbounded goodness,  
Spared not His first-born Son, but sent Him down into the world  
To give His life for the redemption of all our transgressions,  
The knowledge of which, coupled with repentance, saves the souls of men.' "

Pp. 13-15.

The following passage refers to the proceedings of the French in China :—

" I certainly would not now say one word in depreciation of the character of that able man who sways the destinies and wields the imperial sceptre of France. But this I will say, that it is obvious to my own mind that the French have a large fleet in the East; that they have no commercial interests to watch over and foster in those eastern seas; and that their fleet has too often served as a kind of roving squadron of Missionary police over the broad waters of the Pacific, being employed to abet, as at Tahiti, the disputed claims and to assist in redressing the imaginary grievances of the Jesuit propagandists throughout the East. And when I remember that the Romish propagandists in China have always viewed the Tae-ping Revolution with peculiar odium and dislike—when I remember that in the early stages of the rebellion those native Reformers, just emerging from idolatry, and not yet been skilled in the art of making a distinction without a difference, did confound Buddhist idols with Romish images, and did deface and mutilate the shrine of some Roman Catholic chapel—I see in this sufficient to account for the hostility of the Roman Catholic Missionaries in China."—P. 16.

The French Roman Catholic Missionaries penetrate into the interior of China, and set us an example of patient endurance which it would be well for us to follow. Would it not be possible for English Missionaries to settle elsewhere than in the Consular cities, where the presence of European vice must have a prejudicial effect on the natives ? <sup>1</sup> The Missionaries of the *Rhenish Missionary Society* do their work away from Europeans.

The Bishop speaks very strongly on the smuggling of opium into China :—

<sup>1</sup> Since this notice was in type, we have read an important letter on Missionary work in China, in the *Guardian* of June 24, to which we refer our readers.

"Which, on the universal testimony of Missionaries in China, was declared to be most destructive to the health, the morals, the social prosperity, and the national resources of the Chinese; presenting a serious obstacle in the way of Christian Missions in that empire, and reflecting discredit and reproach upon the Christian character of Great Britain, by whose complicity in the opium system that great evil was mainly promoted and upheld."—P. 19.

The Bishop's opinion of Lord Palmerston should be placed on record:—

"I trust that the statesman who now fills the office of Premier in this land—and to whom that aggregate body and influence, which in the flippant language of the day is often designated 'Exeter Hall,' owes a vast debt of gratitude at this time, for having comprehended the true wants of the Church of England, and for having given to the Episcopal Bench honoured names which I will forbear from mentioning at the present moment—I trust, I say, that that distinguished statesman, whose fame will go down to posterity, and who will fill a niche in the temple of history on account of his lengthened career of political success, and as the long-tried, faithful, and consistent opponent of slavery and the slave-trade—I trust that he will not, in the evening of his declining days, suffer the lustre of his brilliant career to be tarnished and obscured by sanctioning, or permitting any member of his Cabinet to sanction, under any contingencies of the future, a foreign armed intervention to support the cruel, sanguinary, barbarous, and effete Mantchoo-Tartar dynasty, and to extinguish a native movement like the Tae-ping Revolution in China."—P. 17.

The only comment we will make on this passage is, to express our regret that the Bishop should thus identify himself with "that aggregate body and influence which in the flippant language of the day is often designated 'Exeter Hall'" (p. 17), for we think that a bishop should never appear as a partisan. We will venture to say that it is not to the influence of which he speaks that we owe the establishment and endowment of the Bishopric which he occupies. There are other passages in the pamphlet which we would gladly have seen different from what they are.

We trust that the Bishop's health is sufficiently restored to justify his return to his See, to take advantage of any openings which may be made for introducing Missionaries into China.

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*Christianity in China, Tartary, and Thibet.* By M. L'Abbé Huc; formerly Missionary Apostolic in China; Author of "*The Chinese Empire*," &c. 2 vols. London: Longmans. 1857.

WE suppose that these volumes, which contain much valuable and interesting information, will be extensively read. It is impossible for us not to admire the self-denying devotion to their work on the part of the Roman Catholic Missionaries whose proceedings are here recorded. The work ends with the accession of the great Mantchoo Emperor Kiang-hi, in A.D. 1661. This is a great disappointment to us; for we should be glad to see an account of the Missionaries, and of their work, from that time to the present. But we think we can account for this somewhat abrupt termination of the history. M. Huc says very little of the proceedings of the Jesuits in adopting into the

Christianity which they are taught some of the practices of the Chinese.<sup>1</sup> During the reign of Kiang-hi more than one Pope condemned their proceedings. There were violent and most extraordinary contests between them and the Dominicans, and the Pope interfered, and by a bull condemned the practices of the Jesuits. They resisted, and still went on with their work; and we can easily see that a Roman Catholic priest would find some difficulty in telling the story. Our authority is a book spoken of with great praise by Mr. Meadows in *The Chinese, and their Rebellions—Die Völker der Mandshurey*, by Dr. J. H. Plath. M. Huc, in his *Chinese Empire*, tells us that there are 800,000 (Roman) Catholic Christians in China. The work before us tells us nothing of them and of their predecessors for nearly 200 years. The History of Christianity in China is still to be written.

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*Proceedings of the First Church of England Synod for the Diocese of Melbourne. Held on the 16th of October, 1856, and following days.*  
 Edited by RICHARD PERRY, Esq. Rivingtons. 1857.

THIS compilation is taken from the reports of the Melbourne *Argus* newspaper, and we believe it to be a faithful account of the proceedings. If any of our readers think that the Synodal movement must be either useless or mischievous, they would be disabused by reading this pamphlet. It contains, in the Appendix, the Act which legalizes the Synod; the opinion concerning it of the Attorney and Solicitor-General, and the Queen's Advocate; an intended despatch of the late Sir William Molesworth, which was left unsigned at his death; and a very able memorial from the Bishop to Mr. Labouchere, drawn up by Thomas Turner, Esq.

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An interesting pamphlet has been just issued by Messrs. Rivingtons: *Progress of the Church in Newcastle, Diocese of New South Wales; with an Appeal for its Subdivision and Endowment*. It contains a considerable portion of the articles which have lately appeared in the *Colonial Church Chronicle*, and we commend it to the favourable notice of our readers.

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The January Number of the *Natal Journal* has been reprinted in England (Longmans). It contains a good summary account of the Natal Mission; papers on the Zulu Revolution, and the Hanoverian Mission; general ecclesiastical intelligence; and a Sermon on St. John ix. 4, by the Bishop of Natal.

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The Rev. Dr. Wordsworth has published a "cheap edition for distribution" of his Tract *On Divorce* (Rivingtons); which we need not recommend to our readers. We can only hope and pray that the measures now before Parliament for rendering divorce easy, and, by consequence, for encouraging adultery, will not be allowed to be

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<sup>1</sup> Vol. ii. chap. 6.

carried. Dr. Wordsworth's conclusions from the comparison of the words of our Lord are:—

"1. That in all cases, save one, Christ *forbids* Divorce and re-Marriage; and condemns them as no less sinful than adultery.

2. That in *no* case does He *approve* Divorce and re-Marriage, but rather dissuades it even in the single case supposed."

The price of the pamphlet is one penny.

*Are you going to be Confirmed?—I don't know.* A few Preliminary Words on the Doctrine of Baptism and of Laying-on of Hands, is a very good Tract by the Rev. W. A. ARNOLD (Rivingtons). We owe to the same publishers two excellent little books: *A few Hints to Mothers on the Training of their Young Children.* A Fragment from the German; and *Sunday Readings*, consisting of eight short Sermons, addressed to the Young. Edited by the Hon. and Rev. W. PONSBY, M.A.

*Revelation a Reality*, by the Rev. CECIL WRAY (Masters), is the substance of two very seasonable Lectures on the Inspiration and Infallibility of the Bible, which were called forth by Mr. Macnaught's unhappy book.

*The Seven Voices of the Spirit*, is a series of Sermons by the Rev. Dr. BIBER (Masters) on the Epistles to the Seven Churches of Asia. We do not commit ourselves to the prophetic interpretations contained in this volume; but the Sermons are very good, and very solemn.

Our readers will see by an advertisement on the cover, to which we ask their attention, that a new edition of the Life of that eminent Missionary, the Rev. J. J. WEITBRECHT, has been published. It is too well known to need any commendation of ours. It will take rank with the life of Henry Martyn. A volume of very good *Sermons*, preached in India by Mr. Weitbrecht, has also been just published.

## Colonial, Foreign, and Home News.

### SUMMARY.

THE Bishop of NOVA SCOTIA left Halifax on Thursday, May 28, for Visitation and Confirmation in the eastern part of his diocese, including Prince Edward's Island.

The Bishop of MONTREAL laid the foundation stone of the new Cathedral on Ascension-day, May 21. In the morning full service

with Holy Communion was celebrated at St. John's chapel. The new Cathedral will accommodate from 1,400 to 1,500 persons. The whole amount required for the completion of the place is about 38,000*l*. Of this about 26,000*l*. are obtained. There were a great number of clergymen and an immense concourse of people present at the ceremony.

The following notice relative to the election of a bishop for the new Canadian diocese has been published by the Bishop of TORONTO :—

"Toronto, April 29, 1857.

"The Bishop of Toronto gives notice to the Clergy and Lay Delegates, whom he has requested to meet him at London on the 13th May next, for the purpose of proceeding to the election of a bishop for the new diocese about to be erected in Upper Canada, that in consequence of the expected promulgation, within a very short period, of the royal assent to the Synod bill of last session, such election is postponed and will not be proceeded with until after the proclamation of the royal assent to the measure has been issued.

The Bishop of Toronto also gives notice, that he will at an early day convene the Synod of the diocese, with the view of receiving the co-operation and assistance of the Clergy and Laity in framing a Constitution in accordance with the statute; which, receiving the sanction of the Clergy and Delegates in the diocese of Toronto before any division has taken place, may hereafter be adopted as the Constitution of the new diocese."

We understand that the election is deferred. The Synod was summoned for June 17.

In our last Volume (page 28), we announced that the Rev. A. C. Coxe had declined the bishopric of TEXAS, to which he had been elected. It now appears that before the election took place, he had forbidden his name to be put forward.

The Bishop of CAPE TOWN held a Confirmation at George's on April 1. On this occasion five adults were first baptized and afterwards confirmed with the other candidates. Two of the new baptized were Fingoes who had been under instruction for a considerable time.

The following is an extract of a letter from the Rev. H. T. Waters, missionary to Kreli :—

"The Mission progresses as usual. Our schools keep up, and our congregations increase. The knowledge of Christ is increasing, and many are inquiring daily. The little girls just now are very fond of talking of Jesus Christ, as they know that he talked to little children, and was fond of them.

The school at Kreli's is larger than ever, and very spirited; but there is not much progress. Kreli is very kind, but has not been regular in his attendance lately, owing to the deep political game which he imagines himself to be playing. The Kafirs are all hungry, —digging roots, and begging everywhere for food. None dare

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eat new corn openly. One woman brought her children to me, at a distant kraal, and asked me to take and feed them. I have promised to do so, when she brings them here."

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**BORNEO.**—We very earnestly commend to the special notice of our readers the appeal for BORNEO which has been put forth by the *Society for the Propagation of the Gospel*, and which is appended to the present number. The Missionaries have suffered greatly, and the Bishop is, more than ever, in want of a Mission-ship. We suggest that the appeal should be preserved and bound up with the current volume of the *Colonial Church Chronicle*.

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**THE CHURCH IN SCOTLAND.**—The Rev. T. G. Suther, D. C. L.; Windsor College, Nova Scotia, Incumbent of St. Andrew's Church, Aberdeen, has been elected Bishop of Aberdeen.

The Bishops of the Scotch Church have put forth a memorial addressed to the Bishops of England and Ireland, and of the Colonies and dependencies of the British Empire, and to all the faithful, clergy and laity, who are in communion with them, protesting against the schismatical proceedings which have lately occurred. It will be sufficient for us to express our very deep regret that there should be just cause for these complaints.

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**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, June 2, 1857.**—The Bishop of Lichfield in the chair. Present, the Bishops of Llandaff and Antigua. The sum of 25*l.* was granted for the enlargement of the church at Picton, New South Wales. In reply to an application from the Rev. J. D. Hales, of Pau, Basses Pyrénées, for help towards the translation into French of "Nicholls' Help to the Reading of the Bible," it was agreed to purchase 1,000 copies of the work, when published, provided that the cost appear equitable, and the translation be approved by the Foreign Translation Committee. The Rev. F. Pocock, in a letter dated Free Town, Sierra Leone, thus alludes to the death of Bishop Weeks :—

"You will, I am sure, be very deeply grieved to hear of our sad loss, and the loss the Church at large has sustained in the death of our dear Bishop.

He returned from the coast the 16th of March, with Mr. Frey, his companion in travels, both very ill; and our poor Bishop did not rally, but gradually sunk, and on the 25th of March he departed, to be for ever with his Saviour. Mr. Frey is still very ill, and goes by this mail to Teneriffe. We fear for the worst."

A folio Bible and Prayer-book were voted for a chapel in Inverness, lately fitted up for poor members of the Church. The sum of 5*l.* was granted to the South Australian Female Refuge at Adelaide, to meet a purchase of 5*l.* for the use of female penitents. Six sets of books were voted for churches and chapels in the course of erection in the



Diocese of Adelaide. A letter was read from the Bishop of Toronto, dated Toronto, May 9, 1857. The Bishop said,—

“The sum of 500*l.* sterling, granted towards the endowment of the Diocese of Kingston, has been most gratefully received, and has already had the effect of encouraging the members of the Church within the proposed Diocese to renewed exertions.

That they have not succeeded so well as their brethren in the London District, is not, I believe, from want of will, but because they are less opulent; and, feeling this, have not hitherto engaged in the work so vigorously, or with so much system. But they have now become more alive to the value of the object in view; and that they may not again slacken, I intend during next month to hold public meetings in all the principal towns and villages within the proposed limits of the contemplated new See, and I hope to infuse additional spirit and to bring about greater energy and rapidity of action.”

The sum of 30*l.* was granted towards the enlargement of Trinity Church, Aurora, Newmarket, Canada West.

The Rev. Dr. Biber moved the following resolutions:—

“1. That a correct knowledge of the contents of the Holy Scripture is a fundamental part of Christian knowledge.

2. That since the publication of the English authorized version, in 1611, additional light has been thrown both upon the original text of the Holy Scriptures by collations of manuscripts, and upon the sense of particular passages by the researches of Biblical scholars.

3. That it is desirable that so much of the additional information thus obtained as is not of a conjectural or doubtful character, but authenticated by evidence and sanctioned by the authority of competent Biblical scholars, should be made available to English readers and students of Holy Scripture, not skilled in the original languages.

4. That to effect this desirable object falls eminently within the province of this Society, as a Society expressly founded and constituted for the purpose of promoting Christian Knowledge.

5. That a Committee of Inquiry be appointed by the Standing Committee, to consider the scheme for carrying out the above object submitted in connexion with the present Resolution, and to report thereon to the Board.”

The Rev. Dr. J. A. Hessey moved as an amendment,—

“That it is not expedient that the Society should undertake the work contemplated in the resolutions and scheme submitted by the Rev. Dr. Biber; or that the proposed Committee of Inquiry should be appointed by the Standing Committee.”

After considerable discussion, the amendment was carried by a large majority.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—*Friday, 19th June.*—The Bishop of BANGOR in the Chair.—The Treasurers reported that the receipts to the end of May were 17,514*l.*, the expenditure during the same period, 32,704*l.* The receipts during the same period last year were 14,188*l.* Letters were read from the Bishop of LABUAN, giving an account of the losses and privations of the Missionaries in the recent outbreak. The Society agreed to issue a special appeal for the relief of the Missionaries, and for providing the Bishop with a mission ship; and to grant a sum of 500*l.* for the former object.

A report on the Delhi Mission, by the Rev. J. S. Jackson, was read, and a sum of 100*l.* was granted in aid of the passage of a schoolmaster and schoolmistress to Delhi.

A report, by Professor Slater, on the present state of the Society's Missions in Bengal, and on Bishop's College, was read.

The thanks of the Society were voted to the Lord Mayor for the use of the Egyptian Hall, and to the City Committee, and the speakers at the successful meeting on the previous day.

The Anniversary Festival of the Society was celebrated at St. Paul's Cathedral on Tuesday, June 16. The sermon was preached by the Bishop of Salisbury from Joshua xxii. 6: "So Joshua blessed them and sent them away."

The Annual Meeting of the *Society for the Propagation of the Gospel* for the City of London was held at the Mansion House, on Thursday afternoon, June 18. The Egyptian Hall was full to overflowing. The chair was at first occupied by William Tite, Esq. M.P., and afterwards by the Lord Mayor, who had not been present at the beginning of the meeting, in consequence of his attendance at Her Majesty's Levee. The same Resolutions were submitted to the meeting which were carried at Willis's Rooms on May 14, for which we refer our readers to our last number, page 238.

In moving Resolution I., the Bishop of CHICHESTER said that when a country acquired colonies, it acquired at the same time responsibilities and duties with respect to the people of these colonies, and especially to those of our own nation who went to distant shores to extend the commerce and influence of the mother country in the colonies and heathen dependencies of Great Britain. Whatever duties we owe to the heathen world at large, we are first bound to send the Gospel to those heathen countries which are subject to us; and that not only for their sakes, but for the sake of the members of our Church, who, going to those countries, are deprived of the ordinances of religion to which they had been accustomed at home. The Bishop spoke of our special obligations to the heathen. He said we were not called on to pronounce on the question, whether the heathen must perish; this is a mystery not revealed in holy Scripture: but this he learnt in Scripture, that every one who is acquainted with the Gospel of Christ contracts an obligation to spread the knowledge of the Gospel, and to extend the advantages of it to every one within his or her influence. Thus, every one should seek to-benefit his family and neighbourhood, and so on to

every country, especially the countries with which he is connected, as the influence is then more direct and more easily brought to bear. There has been a contest in the world since the Evil Spirit brought sin and death into the world,—a strife and enmity between the power of darkness and the Almighty Creator of all things. Every Christian is bound to take part in that contest,—to fight against sin, to strive to advance the welfare of man and the glory of God. Whether the heathen must perish or no, every one is bound to do what he or she can to bring them to the knowledge of the truth; and they who neglect this duty imperil their own salvation. We are called on not only to maintain but enlarge our operations. It is plain to the most unobservant eye that God is working great things with His own book. The Bishop referred especially to China and to India. Speaking of India, he said we must not estimate what is done merely by the amount of converts, and catechists, and schools; but the system of idolatry is shamed in the eyes of millions of those who do not pretend in the least degree to be converts to Christianity. There is many a Hindú who does not submit to the teaching of Missionaries, so as to be branded by his countrymen with deserting their own superstition, yet is prepared for the reception of the truths of Christianity; for his persuasion of the truth of the system in which he was trained, is being broken up by the teaching of the Missionary, and therefore a larger number of Missionaries was wanted if we would have a larger number of heathen coming over to the faith of Christ. The Bishop said that the extension of the English language, which was becoming almost an universal language, should show us the necessity of using that language for diffusing the knowledge of God.

Mr. Thomson Hankey seconded the Resolution. He spoke of the disadvantage of the colonies in not having the religious establishments which we have in England, and said that it was the duty of Churchmen at home to contrive the machinery to carry out the operations of the Church in all our colonies. He said that the merchants and traders of London were extending their connexions, and sending their goods to every part of the world, for the sake of increasing their profits; and should it be said that they were niggardly in endeavouring to extend the Gospel, for which there was the greater need, because of the efforts of the merchants of the City of London to extend their connexions for their own profit? The Resolution referred to the Queen's Letter. He rejoiced that it was withheld; for this would induce every member of the Church of England to acknowledge the responsibility which attached to himself. Shall it be said that the institutions of the Church lack funds, when every other religious body in the country has funds from the voluntary system? In conclusion, he said that he hoped that they should meet in that hall every year, to show that the Laity were ready to support the Clergy in their work,—that it was their work, and that they as much as the Clergy were in the Church.

Sir William Page Wood, Vice Chancellor, moved Resolution II. He had known the hall in which they were assembled almost from his

infancy. He had seen in it meetings for various purposes, but he now rejoiced that they were gathered there under the authority of their chief magistrate, with the approbation of their Diocesan, and the sympathy of many citizens, to unite in promoting the kingdom of the Lord. He spoke of the enormous field of India, the many millions over whom the Queen of England reigns, and the need of Missionary exertions, since there are only 110,000 or 120,000 native Christians. It was peculiarly incumbent on the citizens of London to help in this matter, because it was through the "merchant adventurers trading to the East Indies" that enormous dominion was founded. We have now arrived at a new era. We long held those vast regions with but a slender sense of our duty to them. It was a common argument till the end of the last century, that to endeavour to convert the Hindús would endanger our rule. That argument was like that which was used by an ancient people, when He came to whom all must submit: "If we let Him thus alone, the Romans will come, and will take away both our place and nation." They little knew under whose wings they were safe from the swoop of the Roman eagle, and that act was committed which brought the Romans upon them. Can we expect anything better, if we neglect the duty of christianizing and civilizing the vast continent of India? We shall surely be swept away, and the work will be given to others. We are bound to set forth the honour of God. We have now three Bishops, and there is hope of another at Agra: there ought to be thirty. Is there not much to be done? At Delhi, formerly the capital of the Mogul Empire, and still a large and populous town, he learned from the Society's Report for 1856, that two Missionaries only had been placed there, and that within the last two years. He then quoted a letter from Mr. Kearns, a Missionary in the diocese of Madras, showing the great need of additional labourers. He then referred again to those who had argued that the attempt to convert the natives would endanger our rule, and said that they had prepared the way of conversion. They had given to the natives the institution of the jury, and had established that no native should be disqualified by his religion from holding any office under Government. We should not endeavour to set up barriers between them and ourselves. We should join them to us by love. One of the first ways of making way for Christian principles to any man's heart was to show that we are ourselves influenced by the largest principles. He then spoke of the income of the Society. Notwithstanding the withdrawal of the Queen's Letter, the income last year—a year of greatly increased expenses and taxation—was larger than it had ever been. Sir William then addressed those who, like himself, had to make their way by their own exertions. They were in many respects better off than they who were born to an inheritance; for these were generally born to a position which they were obliged to keep up, and which swept away a large portion of their means. Every one who has to raise himself in the world has his position to form; and it is his own fault if he does not set apart a portion of his means to the direct service of God. And the more

he prospers the larger this portion will be; so that his means, like the widow's cruse, may fill every vessel which is brought to him. Speaking of China, he hoped that we should soon send them something better than opium and cannon balls. But India was more at hand. We cheerfully contributed to the late war, to oppose the dream of universal empire. That day (June 18) forty-two years ago, the British army was the instrument in the hand of God to repel one who aimed at universal empire. We are now united with the nation with which we then contended, which has, we hope, laid aside such ambitious thoughts. For his part, he believed there would be no universal empire till He should reign to whom the Father would give the heathen for His inheritance, and the utmost parts of the earth for His possession.

The Bishop of OXFORD seconded the Resolution. He said that it touched subjects of the greatest delicacy, because there could be no sort of doubt that if with misguided zeal we attempted to overbear the native religion of those who were committed as subjects to the care of England, we should violate a law of Christ's kingdom, and endanger our civil supremacy. He did not desire the Government, as a Government, to be a proselytizing body. He desired rather to see the heathen become the members of Christ's Church by the influence of the grace of God enlightening and sanctifying them. It was necessary that we should command the confidence of our Indian fellow-subjects. But how? There was this plan,—to let them think that we do not care whether they became Christians or not. But it was a false plan to put out the great consideration of the government of God, and His overruling providence. And it was a false plan even with respect to the natural connexion of cause and effect. Every nation must view every Englishman who does not endeavour to extend Christianity as an unbeliever. This would be the most direct way of shaking their confidence in us; for it is the common feeling of mankind that a man who believes nothing beyond himself cannot be trusted in anything. What impression must certain of our countrymen have left on the native mind? That we were created for terror and obedience, but not for confidence. How then shall we gain their confidence? Shall it be by showing ourselves as caring about our religion, but less about them? Then they will believe that England is in some way seeking, in some underhand, secret, and contraband way, to secure that which we do not openly seek. The only security is to be found in avowing what our principles are. We do desire to see them Christians, but not by bribes of rice and threats of loss, but by making known to them the unsearchable riches which the Christian possesses. This is the only safe course of England's policy. Does any man believe that we shall long hold the empire of India, if we neglect that for the sake of which we have been made trustees of that great power?

There is a door now open, which, if it is used, will lead us on to mighty deeds of service for God and for mankind; but if it is not

used, it will be closed, perhaps, for many generations. If the Churches of Proconsular Africa—North Africa—had carried into the Morians' Land the truth of Christ with which they had been entrusted, if they had sought to convert the heathen around them, then the wave of Mahometan conquest would have been driven back and kept off by the indigenous races of the land. But Proconsular Africa was sunk in effeminacy, and was self-seeking and luxurious, and so degraded from what it had once been,—and Christianity was swept away from that happy land. There are times when there are opportunities for the Church to work mightily, when God blesses abundantly the labours of diligent men, when grace is vouchsafed to meet and to act with opportunity; but if the opportunity is allowed to slip by, then the gates of influence are closed, perhaps never to open again. India is now open to us; we must do all that God puts into our power that that people may press into the Church of the Redeemed, or the door may be closed on us and another nation will be trusted with the charge which we neglect. And this work must be done by the voluntary association of Christian men, and not by the nation; by our own self-denial and prayers, by our responsibility and labours, for the responsibility presses on every one. The Bishop then showed that all things pointed to India as the scene of our great trial and responsibility; that we are bound to give them the benefits of Christian organization and apostolic rule. That it was the duty of all Englishmen in India, of each officer, of each circuit judge, of each military and civil representative of England, to show in his own person what Christianity is; that it makes its converts truthful and like God, so that they love all around, and seek to raise them to the blessed brotherhood of Christ.

In moving Resolution III., the Rev. Dr. Hook, of Leeds, referred to the objection to missionary enterprise, that there was much to be done at home. He said that no Christian man ever encouraged any one to pass by any claim for any purpose whatever. The *Society for the Propagation of the Gospel* first sent to those who were nearest to us. And who were its chief supporters?—they who were most liberal in domestic charities.

The Bishop of RUPERT'S LAND, who supported the Resolution, said that Vancouver's Island, to which it referred, and which was in his Diocese, was 2,000 miles from his residence. The Society had made a grant, which he hoped would help to support two Missionaries. He appealed for men. These Missionaries would minister to the Europeans, and break ground among the Indians. Two could go together, and would be bound together in their labours, and would support each other. He hoped that hereafter there would be a Bishop of Vancouver's Island. He said that there was a connexion between him in Rupert's Land and the place in which he was, for in his own churchyard there was the gravestone of an aged colonist, who was described as "a Liveryman of the City of London." The Bishop, in conclusion, asked for the prayers of the Meeting.

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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AUGUST, 1857.

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MISSIONARY OPERATIONS IN INDIA.

THE question of Missions in India has suddenly assumed an importance which renders it necessary for us to direct the earnest attention of our readers to the subject. Lord Ellenborough has told the nation, in the House of Lords, that the mutiny in the Bengal army arises from a feeling on the part of the sepoys that the Government is anxious to convert them to Christianity. Mr. Vernon Smith echoes the same opinion in the House of Commons. On neither occasion was the statement challenged. Lord Ellenborough goes further, and openly gives it as his opinion that this feeling is so widely spread amongst the sepoys, that the safety of our Indian empire is endangered. His corollary is, that no Governor-General ought to be allowed to subscribe to a Missionary Society. But is not this a very lame conclusion? The natives of India do not consider the Governor-General the *sole* source of power in that country. They hold, indeed, the common Oriental view, that absolute power is vested in one person in the State, and their notions about the responsibility of the Governor General are usually very imperfect; but the distance of a very large proportion of the inhabitants from this central authority, and the indisputable fact that most important powers are wielded before their eyes by subordinate functionaries, have considerably modified this opinion, and taught them to look up with confidence and respect to the local authorities of their respective districts. How, then, can the Lieutenant Governor of Bengal be allowed to subscribe to Missionary Societies? or the Lieutenant Governor of the North-West Provinces? or the Commissioners of Oude and the Punjab? or the judges, magistrates, and collectors? or

the officers of the army? All these functionaries do really, in the eyes of the natives, represent the Government of the country; and if it is true that the sepoys are resisting a supposed attempt on the part of the Government to convert them to Christianity, all the officers of Government ought, according to Lord Ellenborough's view, to be prohibited from assisting in any way the dissemination of Christianity. But even then we do not think that we have reached the real limits of the conclusion from Lord Ellenborough's premises. The men who have been engaged in the present outbreak have no idea of a difference between the Government actually trying itself to convert them, and its permitting others to do so. They know that the Government has the power of forbidding Missionaries to enter the country;—and designing men might tell them that the Government for many years exercised this power; and if they were disposed to argue in the way in which it is assumed they do argue, they would be sure to hold the Government responsible for the attempts which are now made by the Missionaries to convert them. In a word, if the sepoys are impressed with the belief that any attempts are to be made upon their religion, other than they have been accustomed to for so many years, they will make no distinction between one officer of Government and another, nor even between one European and another; but will insist, as far as they dare, upon the entire abandonment of all endeavours to convert them to Christianity. We quite believe that the sepoys are sufficiently attached to their superstition to resist any forcible attempts at their conversion. But these attempts must be *forcible*. All depends upon this. If they know that no force is used, and believe that none is intended, they will make no resistance. But if, on the other hand, they do suspect violence, they will recognise no distinction between the Government and private individuals.

In our remarks on this subject last month, we gave reasons for believing that no such suspicion is entertained by the sepoys. The order about the greased cartridges—supposing that to be the real cause of the mutiny—would be looked upon by the sepoys merely as a *special grievance*, but by no means as part of an organized attempt to deprive them of their religious privileges.

We wish to call particular attention to this point, because it shows that there is no ground for apprehension on this score; and that, consequently, those who believe that God's truth is able to convert the natives of India, when fully and fairly set before them, have no need to alter or modify their plans: they have nothing to do but to continue their labour in dependence on the promises of God.



But if the sepoys do entertain any suspicion as to the intentions of the Government,—what are we to do? Are we prepared to hold the Indian empire merely for the wealth and power which its possession gives us? Is it conceivable that Christian England would consent to govern millions of heathen and Mahometan subjects on any other condition than that of using all fair means of bringing them to the knowledge of the Gospel? We think not. But *could* we, if we tried? Is it possible for us to hold our Indian empire for any length of time, if it continues to maintain its present condition as to civilization, knowledge, and religion? Surely, the whole course of history, from the founder of the Assyrian empire down to the present day, declares, in language that cannot be mistaken, that there is no stability in any heathen nation; that irreligion and the decay of political power always go hand in hand. The present state of our Indian empire is beginning to teach us the same lesson. We have done next to nothing for the conversion of the natives: the abominations of idolatry are almost as rife in India as when we first occupied the country; the open and avowed immorality of the people is nearly as bad as it used to be; and now it would seem that God is teaching us—would that it may not be too late!—that power is given to us *on trust* only, and that it is to be used for His glory, and for the spiritual benefit of that human race which He so truly loves. It has been the fashion to say that the security of our Indian empire can only be maintained by our *not* interfering with the religion of the people. Some people see, in the present outbreak, a confirmation of that opinion. We read the lesson very differently. Possibly, the immediate cause of the mutiny is the Government order to use the greased cartridges. If no attempts had been made to convert the people, would that order have been less objectionable? Certainly not. And it is no answer to this argument to say that if no Missionary work had been done in India, the sepoys would have had no *suspicion* as to the intentions of the Government, and they would have represented, temperately and as a matter of information, that they could not use the greased cartridges without violating their caste. This is to attribute to the sepoys much better sense than they really possess, and a much greater confidence and healthy understanding between the officers and the men than we are warranted, in the present state of the Bengal army, to assume. And why could they not have done the same under present circumstances, even if they had suspicions about their rulers? The fact is, that the sepoys are little better than children, and, we are afraid, spoilt children too; and they have acted in much the same way that rebellious boys do: they had no plan to work upon, no organization

(except of the roughest kind), and no recognised object in view; they simply murdered a few Europeans who fell in their way, and then "*barred out*."

But what means are to be used for preventing a recurrence of the awful calamities which have befallen some of the quiet European stations in North India?

It is not our business to discuss the changes that will have to be made in the officering of the army, or the relative numbers of European and native troops, and such questions. But we are strongly of opinion, that there are several changes affecting the *morale* of the whole empire which the Government will have to introduce, in order to place our power in the East on a firm and satisfactory basis.

1. We would have the Government, in the first place, work gradually towards the destruction of all caste distinctions; or, better still, if it felt strong enough, it should prohibit, in all those who accept employment under the Government, such caste practices as interfere, in any way, with the free, uncontrolled, unfettered action of the supreme power. We would have the Government rise above its present undignified and petty apprehensions of violating the caste of the sepoys. These caste feelings ought never to have been treated as matters of conscience. We showed last month how very little they have to do with religious belief. And if they *were* matters of conscience, we at least should feel no hesitation in disturbing them. No man has a right to a conscience which makes him mischievous or dangerous to his neighbours. There have been many intolerant and persecuting consciences in all ecclesiastical and civil history; and we should not have far to go to find such in these days; but the law does not recognise the right of these consciences to put in jeopardy the lives and property of other people. But, not to argue a point which in the abstract is admitted by almost every man, the Government *has* already acted on the principle which we are now enforcing, and that to a great extent, and in matters of great importance. The abolition of *Suttee* was a violation of the religious practices of the people. The suppression of Thuggee might be considered an offence to the consciences of the worshippers of Kalee. The Meriah sacrifices among the Khonds, which the Government is now endeavouring to extirpate, are, in the opinion of the Khonds, absolutely necessary for their deliverance from unseen foes, and for the productiveness of their fields. The large religious processions of the natives are now interfered with by the Government, and the regulations under which they are permitted undoubtedly deprive the people of many practices which they choose to think lawful and good. The law of the land regarding the

inheriting of property destroys one of the most cherished religious ideas of the people. And now the Legislature has been asked by one of its members to put down the horrible Ghaut murders, and the cruelties of the swinging festival: and this either has been done, or will be done immediately. But it may be said, "These practices are actually injurious to life or limb or property. The common law of humanity requires that they should not be permitted." True; but does not the law of humanity also require that no man should be allowed to *endanger* life and limb and property? And these petty caste practices have that effect undoubtedly: the recent outbreaks prove incontrovertibly that the lives of Europeans are in danger so long as we allow the sepoys to retain their miserable superstitions. Very likely the sepoys would not see the force of this reasoning. But that need not be any obstacle. If they cannot understand, they must obey. They must be told that the Government cannot recognise the justice of their demands to have all their minute caste notions respected, and that it will not be at any pains to maintain what is, at the best, useless, and may be made the occasion of infinite mischief.<sup>1</sup>

2. But secondly, is it impossible to make the sepoys understand the justness of such a measure? Why not educate them? The Government of the North-West Provinces has for some years refused to admit into its police force any man who was unable to read or write his vernacular. The men who supply the police force are drawn from the same portion of the population as the sepoys: why, then, should not the same rule apply to the sepoys? It is needless to dwell on the advantages of such a system. We are convinced that if the sepoys were educated,—before they are admitted into the army if possible, or, in default of that, in regimental schools after their admission—these childish superstitions would soon die out, just as they are found to be dying out wherever education has made progress. The present dense ignorance of the sepoys can only have the effect of confirming them in their superstitions.

Lastly, we would entreat the Government to show that it is decidedly Christian, and that it intends to uphold Christianity, and no other religion. We do not wish to see the Government attempt to convert the natives to Christianity; we

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<sup>1</sup> While we write, we are delighted to see Lord Albemarle feeling his way towards the only solution of the present difficulty. He regrets that none but high caste sepoys have been admitted into the Bengal army, while in Madras and Bombay low caste men are employed as soldiers with the greatest success. A correspondent of the *Times* of July 15 (from Calcutta), protests against the army being remodelled on the principle of deference to caste. We join most heartily in this protest. No measure short of this will prevent a recurrence of similar outbreaks in the native army.

should be sorry even to see it give that sort of encouragement to Christian converts which would be likely to endanger their sincerity. Let it, if it pleases, confine its active support in behalf of Christianity to its *servants* as distinguished from its *subjects*. But while making this distinction in its support of Christianity, let it not, as it does now, encourage the religions of its heathen and Mahometan *subjects*. If the Christian subjects of the empire have no claim on the Government for the support of their religion, — and we are not saying that they *have*, — surely, its heathen and Mahometan subjects have no claim for the support of theirs. And yet *their* claim is recognised, while the Christian's is not. The effect of this line of action is most mischievous. It is a scandal to the Christianity of our native land : it is used as an argument against the Missionaries ; and it bewilders the people as to the real intentions of the Government. Indeed, we should not be surprised to hear that it led the people to suspect the Government of *secretly* endeavouring, by unfair means, to make the people Christian. They may well look upon it as a blind, intended to hide some covert operations of the Government for purposes of its own. But however this may be, of this we are certain, from our own knowledge, that thinking people amongst the natives do not believe the Government to be *sincere* in its dealings with the religions of the people. They cannot believe that the Government really desires to see Hinduism and Mahometanism flourishing, and therefore they conclude that it has some crooked policy, and they look with suspicion upon it accordingly. The time has now come when it is the best present policy, as it has always been the duty of the Government, to sever itself entirely from all connexion with the false religions of India, and to administer the affairs of that important empire upon Christian principles alone.

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### Correspondence, Documents, &c.

## PROGRESS OF CHRISTIANITY IN INDIA.

### No. V.—THE TINNEVELLY MISSIONS.

(Continued from page 253.)

#### II.—THE WORK.

IN order to give the reader a distinct idea of the constitution and management of the Missions in Tinnevelly, it is necessary to give some explanation of the Indian village system, and of our Catechist system, each of which has furnished peculiar facilities both for systematic instruction and for the exercise of discipline.

The village system of India is one of the most remarkable features of Indian civilization. Generally, the civilization of the Hindús is inferior to our own, but in some particulars it is in advance of ours; and one of those particulars in which it claims the advantage is the fact that every Hindú village is an organized municipality. The greater number of English towns, and all English villages, are mere collections of houses, without any bond of connexion or corporate life, without rulers, without office-bearers, and without any organization for the preservation or advancement of the common interests. In India, on the contrary, every village of any respectability is an incorporation. It has its council of head-men, its rights of jurisdiction, its revenues, and its meetings for the transaction of public business. Generally, every village has its watchmen, its artificers, its priests, its astrologer, appointed by the community, and paid by means of endowments or rates; besides a village *moonsiff* (or petty unpaid magistrate), a *mirásdár* or *potail* (a sort of mayor and revenue commissioner), and an accountant, all nominated by the community, and appointed by Government. The municipality makes itself responsible for the settlement of disputed claims by arbitration, for the punishment of petty offences, and for the preservation of the peace; and though courts and *cutcherries* have been established in every province for the administration of justice on the European plan, nine-tenths of all the cases that arise are investigated and settled by the heads of the village under the council-tree, without any reference to Government authorities; and it is astonishing how much legal skill, how much judgment and good temper, these village *puncháyets* exhibit. The decisions of the heads of the village carry no legal force; they cannot be carried into effect without the consent of the parties concerned—and this is an important safeguard against abuse; but they are almost invariably accepted and submitted to when they are supported by the public opinion of the neighbourhood; and in most instances the only appeal that is made is from the decision of one village to that of another and more distant village. This municipal organization is so ancient and firmly established, that it may be regarded as the most permanent institution in India. Dynasties have arisen and fallen, religious sects and schools of philosophy have flourished and disappeared, but the village municipality retains its place undisturbed. One race of conquerors after another has swept over the country; but as soon as the wave has passed, the municipality emerges to view—every man returns to claim his rights, and the old landmarks are restored. In the Hindú's eyes, the nation occupies but a small place, the dynasty a still smaller one; the institutions which he regards as all-important are his caste and his village, and it is in these that all his feelings of patriotism centre. That love of home, that attachment to the same spot, that disinclination to emigrate, that certainty we feel respecting every Hindú who has left home, that he will return and spend his earnings in his native place, are to be attributed, in great part, if not altogether, to the influence of the village system of India.

The same system has contributed largely to the consolidation, if

not to the extension of Christianity in our rural Missions generally, but especially in Tinnevelly, where we have systematically availed ourselves of its help. When a Tinnevelly village embraces Christianity, it immediately forms itself, almost as a matter of course, into a Christian municipality, and authorizes its head-men to exercise a general superintendence over the congregation, and, in conjunction with the Catechist, to carry into effect the Missionary's views. Even in those cases where only a portion of a village becomes Christian, and that not the most influential portion, it forms itself, not only in ecclesiastical and educational matters, but even in the greater number of social matters, into a new municipality, and generally manages to maintain its independence. The heads of a congregation, being also the heads of the community, have much more power and a much wider scope of influence than English churchwardens, and where they happen to be really good, prudent men, are immeasurably more useful to the Minister. They feel themselves responsible for the obedience of the rest of the people to Christian rules, for their regularity in attending church and sending their children to school, for the collection of contributions for charitable and religious purposes, for carrying into effect decisions of Church discipline, as well as for the settlement of any civil and social disputes that may arise. The head-men may be said to hold their appointment by hereditary right, or in virtue of their position in society; for though they are chosen by the people, and appointed by the Missionary, yet in almost every instance those persons alone are appointed to whom the people have always been accustomed to look up; and thus the head of the village is also the elder in the congregation. So long as Christianity has not acquired a recognised footing in a village, but is only seeking an entrance, the corporate action of the community is undoubtedly a serious obstacle to its progress; but when once a village, or any considerable portion of a village, has embraced Christianity, I need not point out in how large a degree this system must further the establishment of Christian laws and usages, and the consolidation of a Christian congregation into a regularly organized Christian community. When anything goes wrong in a congregation, the Missionary appeals to the elders and head-men to restore things to rights; whereupon they assemble the people, or go from house to house, and endeavour to effect a reformation. There is rarely any danger of their setting the Missionary's authority aside, and using their power in opposition to him. Practically, the only danger that exists lies in the opposite direction. The Missionary's influence in his own district being much greater than that of any other person, the people of every congregation, the head-men included, are prone to refer every case to him, instead of settling it amongst themselves: a tacit conspiracy is thus entered into to make him a universal "ruler and divider;" and if he is young and inexperienced, he will probably fall into the temptation, until his patience is wearied out with disputes and litigations (a large crop of which is continually ripening in a country where illiterate peasants are the proprietors of the soil, and where all property is held

in hereditary coparcenery); whereas if he steadily makes it his aim to develop the capacity for self-government which every congregation of any size is found to possess, and to organize some central court of appeal, such as the *niyāya sabai*, or "council of justice," which we had in Edeyenkoody, and which was composed of five householders, annually chosen by the whole people, he is set free to devote his time and strength to the spiritual work of his office, with only a general directive influence in the administration of temporal affairs, and the interests of the people themselves are in the end more effectually advanced.

I must now give some explanation of our Catechist system. This system is not peculiar to Tinnevelly, but has been introduced, more or less, in all Missions to the heathen, whether they be Roman Catholic or Protestant, Episcopal or non-Episcopal. The extent, however, of our Tinnevelly Mission brings out the Catechist system into greater prominence there than elsewhere, and gives it more of the character of an essential feature of our Missionary work.

When an European Missionary establishes himself in a new sphere, he generally finds it necessary to engage a few educated Christian natives to assist him in making Christianity known in the surrounding country; to go before him when he purposes visiting a village, in order to invite the people to come and listen; and to follow up his address by instructing more fully, and in greater detail, those who are willing to learn. When the Missionary begins to make an impression in the neighbourhood, and Christianity has effected an entrance into village after village, the assistance of native teachers becomes still more necessary than before; for much work requires to be done which the Missionary cannot himself overtake, and that at one and the same time, in many different and distant villages. As soon as a few families in a village have agreed to abandon their idols, and to place themselves under instruction, it is necessary that they should be formed into a congregation, and systematically instructed in everything that a Christian should know. Accordingly, a Catechist, or native teacher, is sent to reside amongst them, to teach them their daily lessons in Scripture history and Christian doctrine, to assemble them every morning and evening for prayer and catechisation, to instruct them in the habits and usages suitable to a Christian community, to teach their children to read, (for in most villages in Tinnevelly, Christianity finds the entire mass of the people unable to read, and without a school,) and, in addition to all this, to endeavour to win over to Christianity those who remain in heathenism in that and neighbouring villages. In most of the smaller congregations the same person is both Catechist and Schoolmaster; but when the congregation increases, a division of labour becomes necessary, and then the Catechist's work assumes more of the character of the work of the Ministry. The native word which we render "Catechist" means simply "an instructor," and is altogether different from that by which the ordained Minister is denoted; besides which, the Catechist confines himself in his ministrations to those things which are competent to a layman;

so that, although up to a certain point his work resembles the Clergyman's, it is not liable to be confounded with it. When the Missionary visits any congregation, in his progress from village to village throughout his district, he himself reads the service, preaches, catechises, examines the school, converses with the people, holds interviews with the heathens; all that is to be done, he does himself then and there, with the exception, perhaps, of the administration of the Sacraments, which are ordinarily restricted to the mother church in the central station; but during the interval that must elapse before another visit is paid, how is the Missionary's place to be supplied? The interval may last several weeks, in some places several months; and during that period the native teacher communicates to the people all that he has been taught by the Missionary at the weekly meeting of Catechists, and diffuses around him the influences which he has received. Without the Catechist (until such time, at least, as a duly-qualified native ministry shall be raised up), no systematic instruction, no systematic guidance would be possible; illiterate, low-caste converts would have to be abandoned in despair; no progress could be made, even by promising congregations, towards self-government, self-support, or any other sign of maturity; and even the raw material of a native ministry could never come into existence.

It is our hope, indeed, that many of our native Catechists will in time be transformed into ordained native Ministers, supported by their own native flocks; and in our various arrangements that object is kept steadily in view, and is, or ought to be, systematically worked for; but as only a very small number of the native teachers have as yet been ordained, or evinced such qualifications and such a style of character as would justify their ordination, and as we have not the means of supporting a very large number, the employment of inferior men in a subordinate capacity cannot be dispensed with. Some time must yet elapse before the Seminaries and Training Schools send out an adequate supply of men who are duly qualified even for the subordinate posts of Schoolmaster and Catechist, and some time must also elapse before the more promising persons employed in those subordinate offices are tested, strengthened, and ripened for the superior and more sacred functions of the Ministry; but the time will, I have no doubt, come—and is coming, for already eleven Catechists have been ordained in Tinnevelly alone,—and whilst we are waiting and working for the higher good, we thankfully avail ourselves of the lower; we use the lower, indeed, as a means of rising to the higher.

Our native Catechists are carefully trained for their work, not only before they are sent out, but during the whole period of their employment. Many of those who have hitherto been in employment had few or no educational advantages in early youth; for it is only of late years that our Seminary was established. They could read and write when they were first employed, but that was all; but every Missionary devotes an entire day every week to the instruction and training of his Catechists in their vernacular tongue, and some of them have now made considerable progress in every department of theological know-



ledge; so that if their piety, zeal, and energy were equal to their intelligence, they might be ordained at once. In addition to instructing my Catechists in various branches of necessary knowledge, it was my custom to give them every week an outline of the sermon which I intended to preach on the following Sunday; explaining to them at length, or calling upon them to explain, how each part of the outline should be filled up. Then, not only was this sermon preached on the Sunday to each of the twenty-four congregations comprised in my district, but it was also used, throughout the following week, as the basis of catechisation at morning and evening prayers; and whenever I visited a village, in addition to other things, I was accustomed to question the people, to see how much they had retained of the various discourses that had been supplied to them. One year all the Missionaries, by mutual agreement, instructed their Catechists, and through them the people, in Bishop Pearson's masterly book on the Creed; and I have heard many of our people say that they had never had so clear an idea before of the symmetry and grandeur of the Christian system. The Seminary for training up Catechists and Schoolmasters, which was founded in Sawyerpuram by the Rev. G. U. Pope, and which is now under the care of the Rev. H. C. Huxtable, has begun to furnish us with a supply of youths who have been educated in English, and, through the medium of English, in the higher departments of learning; and from amongst the new order of Catechists thus supplied to our Missions, we may fairly expect a body of native Ministers to be raised up.

The employment of native teachers would not be practicable to such an extent as it is, were it not for the social and economic facilities which India affords. So great is the value of money in Tinnevelly, and so few openings are there for the skilled labour of educated young men belonging to the middle and lower classes, that the services of almost any number of persons, respectably connected and possessed of the rudiments of education, can be obtained for any purpose for which they are required for the insignificant sum of from 5*l.* to 10*l.* per annum. There is often a difficulty in obtaining for the office of Catechist a person of adequate piety, steadiness of character, and energy; but the difficulty is a moral one, not also, as it would be in this country, a pecuniary one.

It may possibly be supposed by some persons that the employment of laymen in such duties as I have described is unecclesiastical. It should be remembered, however, that we should be most happy to supersede native Catechists by native Ministers, if men of the proper qualifications could be supplied to us in sufficient numbers, and if we could raise the large additional funds that would be required for their support,—for 30*l.* per annum is the lowest stipend which has yet been paid to any native Minister; and this averages five times as much as the salary of a Catechist, and five times as much as there is any prospect of the majority of our hamlet congregations being able to raise. It should, therefore, be remembered that, in the great majority of

cases, the choice lies not between lay Catechists and an ordained Ministry, but between lay Catechists and nobody.

The people who have become Christians are poor, generally unable to read, residing in small scattered villages and hamlets, and exposed to much petty persecution from their heathen neighbours. They were brought up in idolatry or demonolatry, deeply imbued with heathen notions and habits, profoundly ignorant of the most rudimental truths in history and morals, and but recently converted to Christianity. Under these circumstances, an occasional visit from an ordained Minister, whether European or native, (and nothing beyond an occasional visit is practicable at present,) would not meet the necessities of the case. If they are ever to become Christians worthy of the name, they must be trained, and guided, and systematically taught, and this can be done at present only by a resident Catechist. When the case stands thus, so far from the employment of laymen being unecclesiastical, it would, I think, be unecclesiastical as well as unscriptural to hesitate for a moment to employ them; for all ecclesiastical precedents, from the brethren in Apostolic times, who "went everywhere preaching the word," and the brotherhoods and sisterhoods of the mediæval period, down to the Scripture-readers and parochial schoolmasters of our own times, prove this, that the Church's "feet have been set in a large room;" and the only exceptions to this are such as prove the rule, by proving for our warning how much has been irretrievably lost to our own branch of the Church by morbid scrupulosity about the employment of laymen in subordinate offices and the adaptation of means to varying circumstances and times. In many poor, populous country parishes in England, I have noticed the existence of hamlets situated at a considerable distance from the parish church; and I have too often found on inquiry either that Christianity had no visible, corporate existence in those outlying hamlets at all, and that the people were destitute of accessible means of grace, or that the only Christianity they had was nourished by a little Methodist chapel. It was impossible to avoid contrasting this state of things with the arrangement which we should have made in similar circumstances in Tinnevelly. There the hamlet would be an affiliated outstation of the parish church. A layman, a man of the people, (perhaps a small farmer, or a small shopkeeper, trained and guided by the Minister of the parish, and perhaps partially supported by parochial funds), would be acting as the Clergyman's representative, collecting the people daily in the little oratory of the hamlet—a separatist chapel no longer—for prayer and praise and spiritual instruction, preaching to them every Sunday the Clergyman's sermon, and accompanying them on special occasions, as at Christmas and Easter, to the parish church. I need not stop to inquire whether some still better arrangement than this might not be discovered, but surely, in comparing even this with the arrangement or rather the no-arrangement, which one generally finds in England, it is not without reason that I maintain that our Tinnevelly plan is of the two decidedly to be preferred.

After the explanations I have given, I need not point out in detail

how many facilities are furnished by our Tinnevelly village system, and our Catechist system respectively, for the exercise of discipline, and for the systematic instruction of the people under our care. To a considerable degree those systems explain themselves.

I have mentioned some circumstances which have contributed to the reception of Christianity by various classes of people in Tinnevelly, and some which have contributed to the consolidation and growth of the new Christian community. My sketch would be far from being perfect, and the impression I produce would be far from being accurate, if I added nothing respecting the motives which have induced many of the people to place themselves under our care. Wherever we have gone, we have preached to the people the Gospel of Christ, in accordance with Christ's own command; we have known nothing amongst them save Christ, and Him crucified, and it is unquestionable that the Gospel, without the help of any extraneous influences, has again and again proved itself "mighty through God to the pulling down of strongholds." Still, it is equally true, that in the greater number of instances the conversions that have taken place have been the result, not of spiritual motives alone, but of a combination of motives, partly spiritual and partly secular; the spiritual motives predominating in some instances over the secular, in others the secular predominating over the spiritual; and this holds true, not only with respect to Tinnevelly and the Missions of the Church of England, but with respect to every rural Mission in India, with whatever Society it may be connected, and whatever may be the idea of its condition commonly entertained. May I not add that this has held good of every conversion of tribes and people, as distinguished from the conversion of isolated individuals, which the history of the Church has recorded? When I admit (the word "admit" is scarcely a correct one, it would seem to show that we have ordinarily put the case in a different light, whereas we have never done so,) when I avow that secular motives have contributed to the results realised in Tinnevelly, I wish to preclude misapprehension in a very material point. I do not include in those motives the sordid desire of pecuniary gain. The motives to which I refer, though secular, are not sordid. Our Tinnevelly converts receive from us no pecuniary assistance whatever, and on their becoming Christians they are expected not to ask, but to give; and they do give, and that largely, to various religious and benevolent objects, and entirely support their own poor. In promoting the welfare of our converts we have never aimed at alluring heathens, by the prospect of temporal benefits, to connect themselves with our Missions, or to accept our teaching, and when individuals or villages have wished to bargain with us, as they have sometimes wished, that they will become Christians on such and such terms, we have invariably refused to have anything to do with such venal conversions. The desire of direct pecuniary benefits cannot, therefore, be the motive by which our people have been influenced.

The secular advantages obtained by our converts are such as natu-

rally and necessarily flow from Christianity, or are of such a nature that the expectation of obtaining them would be quite consistent with the persuasion that Christianity is from God, and the wish to be guided by its principles. The expectation of receiving from the Missionary of the district advice in perplexity, sympathy in adversity, and help in sickness, and of being at all times kindly inquired after and spoken to; the desire of being connected with a rising, united body, which is guided by European intelligence, and governed by principles of Christian justice; the expectation of being protected in some measure from the petty tyranny and caste pride of their wealthy neighbours; the fact that the native Christians appear after a few years to acquire a higher standing in society, and to enjoy more peace and prosperity than fell to their lot when they were heathens; the desire of advancement on the part of the lower castes, who find that we consider them as capable of advancement, and teach them to feel that they are men,—these feelings and desires, arising from the perception of the indirect benefits conferred by Christianity, have had more influence in the minds of the people than the expectation of receiving any direct worldly advantages; and such feelings, though secular in their origin, are obviously quite consistent with sincere Christian faith. Similar feelings are found to produce similar results in a greater or less degree in all Missions. For example, the offer of a superior English and scientific education, sufficient to qualify those who receive it for Government situations, is found to allure the sons of the more wealthy inhabitants of the great Indian cities within the sphere of Christian teaching and influence. The offer of medical advice brings another class within the reach of the Missionaries. In one particular, however, the manner in which the principle is acted upon in Tinnevelly appears less open to objection than in those cases. The secular advantages which are enjoyed by the converts in Tinnevelly are such only as naturally and necessarily flow from the reception of Christianity, and are not held out beforehand to any class of persons as an inducement to them to submit to Christian teaching.

In giving our people, when oppressed, advice and assistance to the best of our ability, we have sometimes been blamed on the supposition that we have stepped out of our proper sphere. It has been held apparently that when the flock is oppressed, it is the duty of the shepherd to stand by silent and unconcerned, and to leave the result to chance or to the tender mercies of official wolves. I repudiate, however, this interpretation of our duty as Christian pastors. With few and rare exceptions, in taking an interest in the oppressions to which our people were exposed, we have simply done that which was our duty towards those to whom we stood in the relation of pastors and friends, that which no man of Christian feeling and benevolence could help doing. We could not help advising the perplexed, sympathizing with the injured, encouraging the degraded to arise, "rejoicing with them that rejoiced, and weeping with them that wept." We could not help saying with the Apostle, "Who is weak, and I am not weak? who is offended, and I burn not?" Christianity has "the

promise of the life that now is, as well as of that which was to come," and they whose office it is to introduce Christianity amongst a heathen people, and to lay the foundations of a Christian community, cannot properly be blamed for exhibiting the truth of each part of this promise, and proving that the religion they teach is man's best friend.

To return, however, to the motives by which persons have been induced to abandon heathenism, I repeat that it is undeniable that the temporal and social advantage of the Christian religion have made a deep impression on the minds of many; and it is obvious that such advantages will appear to persons who are still in heathenism, and who have been accustomed to act on worldly principles alone in a more attractive light, and to carry greater weight than any purely spiritual benefits. Accordingly, many persons have undoubtedly placed themselves under the pastoral care of the Missionaries, not so much through the desire of obtaining Christian instruction or salvation from sin, as through the desire for protection and sympathy, or through the influence of secular motives generally.

It is desirable to mention here, that what I have said respecting the influence of secular motives, refers exclusively to the reception of persons under Christian instruction as catechumens, not to their reception by baptism into the Christian Church. If a person wished to receive baptism, and it were certainly known that he was influenced by secular motives, I would never consent to desecrate the sign and seal of regeneration, by administering it to a person who was so obviously unfit to receive the spiritual blessing. In such cases our rule should be that which was expressed by Philip to the Ethiopian eunuch, "If thou believest with all thine heart, thou mayest." Even as respects the reception of persons in the first instance under Christian instruction, it is a fact of great importance to the right understanding of this subject, that there are hundreds of thousands of heathen in Tinnevelly, whom all secular motives combined have failed to draw within the region of light. Consequently, where persons, more or less influenced by such motives, have become Christians, it is not only possible but probable, that there has also been some secret operation of God's Holy Spirit in their minds, and some special arrangement of circumstances in His providential dealings with them, predisposing them to accept the offer of the Gospel. Rather we acknowledge with gratitude that this is in accordance with the good purpose of His goodness in every age.

There is another circumstance which it is equally important to remember. Whatever be the motives by which those who have placed themselves under instruction have been induced to listen and learn,—whether because they had "seen the miracles," and approved of the teaching, or "because they had eaten," or expected to eat, "of the loaves," or, as often happens, through both sets of motives together,—it is the Gospel of Christ's saving love, the message of reconciliation to God through the blood of Christ, and that only, which we have preached to them and taught them; it is by the Gospel that we

have reached their consciences, and gained their hearts, and it is through the efficacy of the Gospel that they have been enlightened, washed from the impurities of idolatry, and raised to their present condition. Whatever influences may have brought any of them into connexion with us in the first instance, all the benefits they have derived from that connexion, and all that gratifies the mind, and awakens hope in our progress from station to station throughout the Province, are direct results of the preaching of Christ's Gospel, and the administration of the ordinances of Christ's Church. We have not thought it necessary to prepare heathens for Christian teaching by any civilizing or educational system, or to make a distinction amongst them by any discriminative process. In the state in which we found them, in many respects an unsatisfactory state, and without preparation or prelude, save that of learning their language, we have preached to them the words of life. We have said, as we were commanded, "Thus saith the Lord, believe and ye shall live;" and the results have proved the propriety of the course pursued.

Of the persons who have embraced Christianity from mixed motives, —partly religious, partly secular—such as those I have described, the majority are found to adhere to it after all excitement from without has passed away, and learn to value Christianity for higher reasons. From time to time, also, we discover amongst them a few pure-minded, truth-loving persons, whom Providence had been preparing even in heathenism for the reception of the truth, and for bringing forth the fruits of righteousness. The congregation, consisting perhaps of the inhabitants of an entire village, was brought in, as it were, by the tide, and yet after a time we discover amongst the sand and sea-weed not a few pearls of great price, fitted to shine hereafter in a kingly crown.

*(To be continued.)*

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#### MR. WILLIAMS' ESSAY ON HINDUISM.

SIR,—I observe in your February number a review of Mr. Williams' "Hinduism and Christianity," written with equal candour and kindness. The Reviewer gives all due credit to the Essayist for the diligence and ability he has brought to bear on the First Part of his task (the examination of Hindu systems,) and then expresses his opinion that the usefulness of the work will be very much interfered with by the loose theology which is found in the Second Part. "Missionaries will be reluctant," he says, "to place in the hands of the inquiring youth of India a book containing a theory of the Bible and of Christianity which is inconsistent with the almost unanimous teaching of Christendom."

I had come to the same conclusion before I saw the review I am speaking of: and it has occurred to me that the importance of the subject would justify me in asking you to give insertion to the following paper, in which I assign some grounds for entertaining such a

view. The paper is somewhat long; but I hope you will be able to give it entire: especially as, besides its immediate object, it may serve to give your readers an idea of the nature of the work which an Indian Missionary should be prepared to encounter. Possibly, too, it may not be without a value of a yet wider and more durable kind.

The paper is divided into *two* parts. In *the one* I attempt to describe the general state of mind with regard to religion that prevails (and will every year prevail more extensively) among the educated Hindus. In *the other* I narrate, with almost literal fidelity, two conversations to which Mr. Williams' Essay gave rise.

# I.

§ 1. The happiest state of things would be one in which the Gospel should be simply *preached*, and its great *evidence* should be the love and purity and devotion of the existing Church.

This, however, is only an ideal state. As a matter of fact, the Gospel has in most cases to make its way *in spite of* the character of professing Christians. In the large cities of India, especially, the heaviest part of a Missionary's difficulty in getting access to the conscience of the Hindu, springs from this cause:—he does not stand forth as the representative of a visible body of men, who by their faith and good works can legitimately claim authority over the minds of inquirers. He is generally an isolated labourer, standing in some ill-defined relation to the mass of the Christian community,—perhaps in actual hostility to a section, and that not the least influential section, of it;—for here, as in Europe, science is too often associated with infidelity.

Not having that primary evidence to begin with, the Missionary has, in almost all cases, when dealing with the educated Hindu, to take his stand on *argumentative* ground.

§ 2. But how is he to find common ground to rest his argument upon? The old Hindu learning will not grant him his first principles in metaphysics; and of history it knows nothing.

First of all, therefore, he has to create a *soil*, before he can sow his seed. He must bring European science and literature to bear on the Hindu intellect, before he can *get a hearing* for his higher teaching.

This is what is almost universally done; though I am far from saying there is not a more excellent way, if only the Church had faith to adopt it.

But now what is the consequence of this intellectual cultivation? The pupil begins to find that the traditional religion of his country, which had come to him with such a mass of circumstantial evidence in its favour, is liable to grave objections, and is manifestly inferior, as a system, to Christianity. Step by step he advances in knowledge, and in unbelief. Day after day he has to do violence to old, time-honoured prepossessions. All his efforts to arrive at a fair honest judgment lead him first to *doubt*, and in the end to *reject* what he had once looked on as certain truth.

§ 3. Now what is the issue of all this painful process? What can it be but scepticism? The inquirer undergoes a revulsion of feeling similar to what a man goes through when he encounters, for the first time, treachery in one he had confided in. He "says in his haste, All men are liars." He places himself in an attitude of defiance to all authoritative teaching. His reason has shown itself to be at variance with such teaching hitherto: he will not place himself in a situation to be again duped. He will scrutinize with jealous accuracy everything that is now presented to him for acceptance. He will be suspicious of everything that claims his assent: above all, in religious matters. *Doubt*—systematic and habitual—seems to him a duty he owes to the Majesty of Truth.

His intellect thus becomes biassed and one-sided. Quick and sensitive and sympathetic, when anything in the nature of an *objection* is presented, he falls back into a state of callous paralysis, when called upon to embrace a *positive* view.

§ 4. The disposition thus produced has a double effect.

*First.* It keeps many from entering on an examination of Christianity at all. They know that many Europeans are infidels. Their own history predisposes them to look on such persons with favour. They think them to be in all probability the most truth-loving, rational, and consistent of their race. They honour them as men who have fought their way out of a whole world of hereditary prejudices, and now wish to help to emancipate others who yet remain in bondage. And so European infidelity, as a mere *fact*,—quite apart from the influence of its arguments,—stifles the desires, which might otherwise bring the sceptic within reach of Christian teaching, and disinclines him to any serious examination of our Holy Religion. It is enough for him that Christianity has failed to satisfy her own children. If the man of European culture disbelieves, *he*, the Hindu, is certainly absolved from inquiry.

*Secondly.* Supposing that others are (by God's good providence and the influence of His Spirit) led to examine the truth, their whole *method* of investigation is affected by their past mental history. They will always be inclined to accept the *lowest* statement of a fact or doctrine, or of an argument as the *safest*. The less the amount of assertion made at any time, the less danger there will be of their having hereafter to make any considerable retraction.

§ 5. For the most part, then, the educated Hindu inquirer will be found to be under the influence of a debilitating scepticism, which inclines him to fix his eyes on the *weakest* points of the evidences or of the doctrines set before him, to the neglect of those about which there is little or no doubt.

He will be found neglecting the plain and practical bearings of a doctrine, because he sees, far out in the intellectual horizon, some of those insoluble questions, which lie on the extreme limits of every truth, even of the truths of physical science.

He will feel unable to allow *any* historical weight to a document, because the external evidence is not theoretically complete; although



that evidence may be far greater than that on which we receive (e.g.) the First Six Books of the Annals of Tacitus.

Or, again;—While the evidences of Christianity are *cumulative*, that is, possessing the strength of a *bundle* of rods, which are strong all together, though this or that rod may be weak separately,—he views them as *catenary*—that is, made up of successive links in such a way that if one link be weak, the whole chain is so. He looks at the proofs in detail, and if there be any *one* which seems unsatisfactory, that exercises a fascination over him, and blinds him to the proper force of the others, which may amount to a moral demonstration.

To remind him that religion would not answer its great ends of probation and discipline, if it were strictly demonstrative; and that “we walk by faith, not by sight,” or (for the apostle’s argument will apply equally to this) by demonstration;—this is to rouse all his fears of deception into active hostility. “If *faith* is to be appealed to as an ultimate principle, why not believe in Menu?”

§ 6. Those who have not had actual experience of it, would scarcely believe how deep-seated the evil I have been describing is; or how difficult it is for the intellect of a Hindu or Mussulman, who has gone through a long course of doubt, to shake off the habitual scepticism which is superinduced. Even the religious-minded convert, who has been compelled by his *convictions* to embrace Christianity, is liable to a recurrence of the old feeling; so that it is often the moral attractions of Christian truth, rather than a full and *explicit* acquiescence in its intellectual statements, that holds him in the right course.

The following observations, made to me by one of the most conscientious Hindu converts I have met with, will show what I mean.

“Luther, I am told, rendered EL-GIBBOR, in Isaiah ix. 5, ‘Strong hero.’<sup>1</sup> Now, if he could do so, how can I be expected to take any other interpretation as a basis for my inquiry? And there is another thing rises in my mind. If an undue stress has been laid on that passage, how do I know *all* the passages usually quoted are not equally strained.”<sup>2</sup>

“Origen does not assert the eternal generation of Christ: and he was such a good and earnest and learned man. May not one like myself be well satisfied with his view?”

“Out of the five who were once received as Apostolical Fathers, two—Barnabas and Hermas—are no longer held to be such; and a third, Ignatius, has been cut down far more than one-half. This all throws a mist on the subject to me. How do I know, when I am reading the others, that they are not interpolated too? Further examination may prove it to be so.”

§ 7. I have said enough to show how careful persons who deal with minds such as these, should be, not to indulge in unnecessary speculation on doubtful matters. There are difficulties that adhere to

<sup>1</sup> “Starker Held.” (In Luther’s Bible [Frankfort, 1845] the words are “Kraft Held.”—Ed. C. C. C.)

<sup>2</sup> It is not difficult to show that Luther’s rendering is quite unjustifiable. A Hebrew concordance is all that is required.

revelation, both as regards its evidence, its form, and its contents ; let these be fairly avowed, but not exaggerated, not obtruded needlessly on the minds of those who are predisposed to make "motes" into "beams." Do not bring forward mere conjectural possibilities as grounds for setting aside the testimony of ages. The hint you throw out, in the fulness of your faith, as a liberal *concession*, on which you are *content* to meet your adversary, will not be so viewed by him. You wish to take the *lowest* ground which is consistent with a regard to truth ; he will adopt it as the *highest* ground that a candid mind could venture to propose.

I cannot but think that Mr. Williams' Essay is far more likely to stimulate than to repress these morbid tendencies I have animadverted on.

## II.

§ 1. Some two months ago, I was taking tea at the house of a native Christian gentleman, when, a break happening to occur in the conversation, my friend made the remark—

"It is very striking that the scepticism of the present day seems unable to say anything new. I never see anything urged against the Bible in the present day that may not be found in the deistical writers of the last century."

I asked what in particular he was referring to, and the following dialogue ensued.

§ 2. *Q.* Why, I have been looking to-day at Mr. Williams' new book : you have read it ?

*P.* It was sent out to me by the last mail, but I have not done more than cut the leaves open. What has he said to call forth your remark ?

*Q.* He says the book of Daniel could not have been written earlier than B. C. 150, because it is too *detailed* to have been a prophecy.

*P.* Certainly, that objection is old enough : it was urged by Porphyry.

*Q.* Yes, that looks more like direct unbelief than criticism. But he adds that the Book is only found among the Hagiographa.

*P.* Where the Psalms are also found. The *position* in the Sacred Volume could not prevent the book of Daniel from being as old as that of *Job*, which is one of the Hagiographa.

*Q.* But, when I made the remark I did, I was thinking of another point, which he urges as a reason for assigning a later date to the book. He says it contains Greek, and even Macedonian, words. Now, I remember seeing that objection answered by Bishop Newton, "On the Prophecies." He says, I think, that the words in question are the names of musical instruments mentioned in the third chapter ; and that as music travelled from one country to another, the names of instruments would go along with it.

(Here the speaker paused a moment, and with an earnest look and contracted eyebrow, added :)—

Possibly the third chapter may have been a later insertion. These parts of the book might be omitted without harm to the rest.

P. No: that will never do. The book must be taken as a whole, and its parts stand or fall together.

Q. Perhaps the words may not have been Greek necessarily?

P. There is no doubt of the words alluded to being purely Greek.

Q. Yes; but the Greek and Semitic have many roots in common.

P. Hardly any. It is curious, indeed, that the name of one of the musical instruments, *karna*, is manifestly the same as the Latin *cornu*, but certainly not *derived* from the Latin, as the word was used in Hebrew, in the sense of "trumpet," as early as the time of Joshua. But in a word like *pesauterin*, the question is decided by the grammatical *form* of the noun, and is independent of any investigation of the lexical root; that is, the termination *terin*, which is certainly not Chaldee, and is as certainly Greek (= *-τηριον*), proves that the word actually came out of Greece into Syria ready-minted.

Q. I see. But how, then, do you account for the presence of these Greek words in Daniel?

P. It seems to me that nothing is more natural than that the name should go with the instrument. In articles of foreign manufacture this is constantly the case. Our *guitar*—

Q. Which, I take it, is our *sitar*.

P. Yes, your *sitar* and our *guitar* are only the Greek *kithara*. Now, I have never examined into the relations of Greece and the East as regards music; and therefore I cannot give you any facts. Indeed, if one considers that the Assyrian empire came to an end before Greek history made its first effort, it can hardly be expected that any research could throw much light on the subject. One thing, however, occurs to me. The birth-place of Greek music, as of Greek poetry, (they are twin-sisters,) was not European Greece, or Hellas Proper, but Asia Minor, and especially Lydia. To this day you may meet, in German *choral-books*, with such names as *Lydisch*, *Miso-Lydisch*, *Phrygisch*, to mark particular *modes* of hymn and chant-tunes. Take Lydia, then, as the point of departure, and the seemingly vast distance between Greece and Babylon is, at any rate, much shortened. However, if I have time, I will try to think the matter over, as you have mentioned it.

§ 3. About a fortnight afterwards, I had occasion to visit the same gentleman; and it was not long before we got back to the former topic.

P. Well, Q., I find that something more may be said on the subject we were talking over a short time ago than I had expected.

Q. The names of the musical instruments?

P. Yes. A night or two after our conversation—you know how thoughts come "unbidden" into one's mind—Dryden's "Ode on St. Cecilia's Day" glanced across my memory; in which he represents Timotheus melting the heart of Alexander, at that banquet in Persepolis, by "*Lydian* measures." "To be sure," I said, "Dryden was not writing a history of art; but no doubt he was aiming at historical

probability. Alexander's music was not *Macedonian*, any more than his favourite epic. The *Iliad* was written by an Asiatic, centuries before his day; and music was not younger than poetry."

*Q.* And therefore, you mean, there is no ground for supposing the musical instruments imported from Greece to Syria to have been of Macedonian origin. How then, came they—as Mr. Williams asserts—to have Macedonian names?

*P.* He does not say what authority he had for the assertion; but, so far as I have made out, the assertion is only made about one of the words *psalterin*, and that on quite insufficient grounds. Gesenius says that the word must be the Macedonian form of *psalterion*, because the Macedonians used to change λ into ν. Now, to show you how precarious an argument this is, I need only mention that this preference of ν to λ was *Dorian*, and prevailed over a large part of the shores of the Mediterranean. Towns as distant as Syracuse, Sparta, and Halicarnassus agreed in saying, ἡνθες, ὦ βέλτιωτε for the common ἡλθες, ὦ βέλτιωτε.

*Q.* It is a very common change among us Bengalese. The *Itor Bhasha* says *nati* for *lati*; *nēkha* for *lēkha*; *noon* for *loon*; and so on.

*P.* Gesenius himself gives instances of the change in Arabic:—*salsala* for *sālsala*, &c. We are at liberty, then, to set aside the assertion that the names are *Macedonian* as unfounded. But I have something better than this to tell you. If it will not tire you, I will give an account of an unexpected discovery I have made; and I should like to give it as it arose in my own mind.

*Q.* An analytical sketch? Yes, by all means; I shall be very glad to listen.

*P.* You remember that I said, I thought it very unlikely that with so few historical records we should be able to find any *facts* to show how instruments invented in Lydia might have got across to Babylon. One day the thought occurred to me casually, "Lydia and Babylon—far enough apart, certainly; and yet Cyrus captured them both. . . . And, by the way, how came he to attack Sardis? It was owing to a yet earlier connexion between the Lydians and Medes; Astyages, the grandfather of Cyrus, had married Aryenis, the sister of Croesus."—I took down my Bähr's Herodotus, and turned to the account (I. c. 74) of the famous battle between the Lydians and Medes, which was interrupted by a total eclipse of the sun coming on. The war had lasted five years. This unusual occurrence was thought to express the anger of Heaven at its continuance; so Syennesis the Cilician and Labynetus the Babylonian stepped in to mediate a peace, and cement it by a marriage. But now for the *point* of my long story:—On looking at Bähr's note on the passage, what should I see but this—"The Labynetus here mentioned was *Nabuchodonosor*, otherwise Nebuchadnezzar"? This is confirmed by the date which the best modern chronologists assign to the eclipse, viz. B. C. 610; that is, four years before this Nebuchadnezzar took Jerusalem.

*Q.* So here the very Nebuchadnezzar mentioned in Daniel iii. is shown to have been a friend of the king of Lydia.

P. One step more remains. On turning back to see what Herodotus said about Lydia in the earlier part of the book, my eye was attracted by the names of the musical instruments mentioned in chap. xvii. Sadyattes, the *grandfather* of Cræsus, went out to battle "to the music of Pan's-pipes, lyres (or *pectises*), flutes, and fifes;" and on looking at the notes, I found Bähr remarking that there is "frequent mention" of the Lydians having invented both music and musical instruments.<sup>1</sup>

Q. Then that completes your chain of evidence. The Lydians were a martial race, frequently coming in contact with the nations of Iranian origin, and in communication with Babylonia. They were the inventors of music and musical instruments, and used music when they went into battle. There is nothing improbable, then, in the supposition that some of their musical instruments spread, not only westward to Hellas and Italy, but eastward to Media and Babylonia.

P. Curiously enough, I am able to confirm the premises of my argument by the testimony of another unimpeachable witness, Mr. Grote. I was just now sitting in A——'s room; and while he was despatching a piece of business, I saw the "History of Greece" on a shelf near me; and (you know how one's mind finds out in a book, by a sort of attraction, anything that relates to what it is interested in) I presently caught the name Lydia, and was glad to find that he distinctly confirms the results I had come to—*first*, as to the musical character of the Lydians; and, *secondly*, as to there having been a connexion in old times between Lydia and the Mesopotamian regions. I have brought the volume; it is the third. He says<sup>2</sup> that the Phrygians and Lydians "rendered important aid towards the first creation of the Greek musical scale;" that the three "primitive modes" were the Lydian, Dorian, and Phrygian; that "the earliest Greek music was in large proportion borrowed from Phrygia and Lydia;" and that the harp, named *magadis* or *pectis*, was "said to have been borrowed by the Lesbian Ierpander from the Lydian banquets." So much for the *first* point. Then, as to the second, he says, that according to Ktesias (ap. Diod. ii. 2), *Lydia was in former times connected with, or dependent upon, the kingdom of Assyria*; and that Niebuhr considered Lydia to have been in early days a portion of the Assyrian empire.

Now, consider the scantiness of historical materials that have come down to us about these countries, and I think you will agree with me that what I have produced is abundantly sufficient to set aside the supposition on which Mr. Williams' objection proceeds; viz. that we have no means of accounting for the introduction of some Greek names of musical instruments into Babylon before the time of Alexander.

<sup>1</sup> "Hic locus . . . musices primordia atque incrementa *Lydorum* genti vindicat; ejus omnino in hæc re frequens mentio. Vide quæ Creuz. attulit ad Xanthum in Fragm. Historic. p. 156; add. Orelli Suppl. Nott. ad Nicol. Damasc. p. 57, § 9. Non enim tantum *Lydorum* musica ars in universum prædicatur, verum etiam instrumenta eorum musica."—Bähr, *in l.*

<sup>2</sup> Grote's History of Greece, vol. iii. pp. 288, 297, &c.

Q. I am quite satisfied, and hope the lesson you have taught me by your persevering research will not be thrown away.

§ 4. As I was writing out notes of the above conversations for the *Colonial Church Chronicle*, I happened to take down Mr. Osburn's "Ancient Egypt." I there saw the following remark: "Apollodorus says that the *psaltery* is the same instrument as the ancient harp, named *magadis*," i. e. the very same which Mr. Grote states to have been borrowed by the Lesbians from Lydia.

But enough. I shall not regret the time spent on this inquiry if it have the effect of stimulating some of the learned men in England (*who ought, perhaps, to be out here in India*,) at least to save us Missionaries from bearing the reproach, that while we, a mere handful, are seeking to propagate Christianity in its integrity abroad, the Church at home is suffering scepticism to eat away its *historical* basis—the Canon of Holy Scripture. Forgive me this saying; and may God grant us all, at home or abroad, to do our work, like Daniel, though it be amidst sickness and faintness (ch. viii. 27); for "thou shalt rest and stand in thy lot at the end of the days" (xii. 13).

Yours faithfully, E.

Calcutta, May 18, 1857.

#### HOW WOMEN CAN AID MISSIONS.

DEAR SIR,—Can you admit into your valuable journal, an article from one of the daughters of the Church, upon what she considers a fertile source of improvement in the machinery of the *Society for the Propagation of the Gospel*? I mean, in securing more systematically, and consequently more generally, the assistance of the women of England. You want an increased amount of funds—are we always to cling jealously to nothing beyond Associations, Collections, and Meetings? I would not underrate these. We cannot do without them; they are the solid groundwork of the machinery; but might not some more airy structure spring from them through us? Let us not think of fancy bazaars—they will, I trust, never be associated with the name of our venerable Society; but I am sure there are other less objectionable means of using our handiwork. I have heard that for the *Church Missionary Society*, the *Society for Converting the Jews*, &c., "Working Parties," as I believe they are called, are carried on very successfully; and why should not *we* avail ourselves of them? They might unite persons moving in different spheres, as tradespeople's daughters, with the ladies of the place, and all would be increasingly interested in Missions, by listening to some book on the subject, read by the parish priest, or in his absence by one of themselves, while their fingers were busily employed. Where such a union of ladies existed, much might be sold through private sources, as the united connexions of so many individuals would necessarily be large. Again, Christmas trees are profitable, and if properly managed and the articles ticketed at *fair* prices, they have few of the objections to fancy fairs. But all this must be imperfect, if not impossible, as

isolated unconnected cases; to be successful and remunerating, they must be the result of a well-organized system under proper supervision. Again, how much is the effect of meetings increased by appropriate decorations and good, hearty singing? In these you will admit that we can help you not a little, but unless *we* be interested ourselves, we shall not care to help to interest others.

There is also another and a higher part which the Mothers of England can take in the *Society for the Propagation of the Gospel*, not only in raising funds, but *men*. Yes, believe me, you want Missionaries, you must look to *our* influence for them. Why is it that every "Mission Field" brings its long list of vacancies in the Army of the Cross, and month after month we see they are not filled up? Because you do not appeal sufficiently to the warm sympathy and co-operation of those who, under God, alone can help you. Why is it that we see frivolity—love of ease—extravagance, handed down almost as heirlooms? Because she who watches her children's first dawns of reason, breathes into them the poison of worldliness. Who is it that first teaches those pliant little limbs to bend in an attitude of devotion, and clasps those tiny hands as a wave-offering before the Lord? Who is it that first bids the lisping tongue repeat "Thy kingdom come?" Who, but a mother? And will not that child's quick perception know whether those words are the mere sounds, nay the mockery, of the lips, or the heartfelt, yearning prayer of the heart? Surely, a Missionary spirit may be planted, fostered, nourished by a mother. Why are there not more Hannahs, willing to return their precious loans to the Lord, in His immediate service? Why should the infant Church have its St. Timothy at Ephesus trained by a Lois and an Eunice, and the same holy Church, in its matronly estate and Catholicity, mourn for the lack of those who, trained by maternal faith, offer themselves for "the gift of God," by the laying on of Apostolic hands? These are grave questions, Sir, and I believe fertile ones; but they must be remedied by wiser heads than mine. Still, may I venture to make a suggestion? Might there not be a Ladies' Committee in London, under the judicious direction of the Secretaries of the *Society for the Propagation of the Gospel* (otherwise I fear there would be more said than done,) and these might reproduce Diocesan or District Committees in the country, all being under clerical supervision and direction—the ladies merely suggesting, interesting others—and carrying out well-ordered plans. You will probably say it would be difficult to select a Metropolitan Committee; decidedly it would be *difficult*; but difficulties are only made to be conquered, and I cannot imagine this an insurmountable one. You must be able to find some ladies whose hearts are in the work. And let not the good zealous secretaries of the *Society for the Propagation of the Gospel* despise the management of a Committee of Ladies. The Incumbent of a large parish finds his District Visitors useful, and I hope their Monthly Meetings are not too great a tax on his patience. I fear I have but very imperfectly expressed my meaning; but once more I repeat—you want funds, and more general interest in Missionary work among rich and poor, then tell us what we may do, and we will do it.

We do not wish to put ourselves forward out of our place; but in our proportion, and under systematic guidance and union, we assert our right to help you. You want men. You raise the cry, "Whom shall we send, and who will go for us?" We answer, "Here are we, send us." We cannot go as Missionaries, but those of us who are mothers, will train for God's Service those who shall go; we, who are daughters will wish them God speed, and send them on their way with our prayers; or some will go with them, and endeavour, by God's blessing, to be helpmeet for them, in their Holy Warfare, or Florence Nightingales to "the noble army of martyrs" "throughout the whole world." Hoping you will excuse my calling your attention to this subject, and commending it to your earnest consideration, and that of your readers,

I remain, Sir, yours respectfully,

Tuesday, July 7th.

A. E. T.

#### MISSIONS AT HOME, IN THEIR BEARING ON FOREIGN MISSIONS.

MY DEAR SIR,—I enjoyed the privilege of hearing the remarkable Sermon preached by the Bishop of Kentucky, in Canterbury Cathedral, on St. Peter's Day, when the Commemoration of St. Augustine's Missionary College was celebrated. The position of the Bishop was, that at the present time the Providence of God, as far as man could judge, pointed not so much to direct Missionary effort for the extension of the Church among the heathen, as to the gradual diffusion of religious lights and practice from the emigration and colonization directed towards the dark places of the earth by Christian lands. To use the Bishop's illustration, the civilization of Christianity was gradually eating into the borders of heathenism, and diminishing the circle that divided them.

It was far, I am sure, from the intention of the Bishop, as it must be far from the feeling of any sound member of the Church, to undervalue the dignity and the importance of the office of a Missionary. Still, without question, there is great weight in the view which Bishop Smith has propounded. The bearing of the colonization of our Anglo-Saxon race upon the general destinies of the Church in the countries which will, in the next generation, become populous and important governments, can scarcely be overrated. And it is chiefly on account of this consideration that I would call the attention of those who are particularly interested in the diffusion of Christianity in our colonies and dependencies, to the religious condition of London and the great cities of our manufacturing and commercial districts.

One effect of the extension of railroads has been an immense increase in the population, the power, and the social and political influence of great towns. Since the beginning of the century, the towns have always been gaining upon the rural populations; but latterly this feature in our social economy has been largely increased. Every year our general national character is taking its type more fully from



the condition of our urban populations; and therefore it is a fact of doubly serious augury for our progress in better things, both at home and abroad, that the influence of the Church—and, indeed, of any form of Christianity at all—over the crowded thousands in our overgrown cities has been constantly diminishing. Neither the supply of Church-room, nor the increase in the number of the parochial Clergymen, has at all kept pace with the tremendous influx of population. To take London as an example—the same being probably true to a greater or less degree in all our large cities. The population of London in 1801 was less than a million; it is now returned by the Registrar-General as upwards of 2,600,000. Nearly 1,700,000 souls have been added in the last 56 years. The number of churches built in the London Diocese during the same time may be 250, accommodating about 250,000 people. Even if we take the church-room required at the very low average of one in four of the population, this supplies the means of worship for only one million, leaving 700,000 unprovided for. And it is clear that a similar want must exist in the number of the Clergy added, although it is not so easy in that case to get the necessary statistics. The results are familiar to all who are conversant with the state of our London parishes, especially in the eastern and south-eastern districts. Vast communities are called in mockery parishes, with populations varying from 10,000 up to 35,000, with only one church, and but two, or at most three, Clergymen; thousands are left of necessity without any influence from the Church brought to bear on them, unvisited by their parochial Clergymen, their children often unbaptized, young persons not sought for confirmation, the marriage bond neglected; in short, the link between the parish church and the home life altogether severed. And it is rather matter for the deepest sorrow than for surprise, that, in consequence of this state of things, there is growing up in large masses of our working men, not so much positive infidelity (though that is not unfrequent) as a spirit of utter religious carelessness, the living contentedly without God in the world, putting away all thought of spiritual influences, and simply saying, "Let us eat and drink; for to-morrow we die."

Now, if it be certain that on the religious position assumed by our emigrants and colonists towards their heathen neighbours depends mainly the evangelization of the world, it follows that the condition of London, and of our great cities, affects directly the whole Missionary question. The influence of our leading towns extends throughout England; the religious condition of England in the present day is a most important element in the progress of Christianity throughout the world. We may almost say, that if London could be thoroughly pervaded with Christian principle, the world would in a few years be converted.

It is not my object, in offering these remarks, to divert the thoughts or the efforts of one single Christian from direct Missionary exertion. It is a noble cause, and one for which many of whom the world was not worthy, have been ready to lay down their lives. But I do wish

to call attention to the question, whether one great means of assisting the sound extension of the Church, both in the colonies and among the heathen, is not by endeavouring to raise the tone of Christianity among our working classes at home. They form the main mass of our emigrants and colonists—they are, in the view taken by the Bishop of Kentucky, those who should be the chief pioneers of Christianity in newly-settled or pagan lands—their religion will be the strength of the nations which are hereafter to spring from our English stock—their infidelity or indifference will be their weakness. The prosperity of the Church at home and of the Church in our colonies and dependencies will rise or fall together.

I am, &c. &c.,

T. F. STOOKS,

Hon. Secretary of the London Diocesan Church Building Society.

[The Editor has great pleasure in inserting this letter. He received at the same time from Mr. Stooks the Third Annual Report of the London Diocesan Church Building Society; a Speech by the Bishop of London, at the meeting of the Society on June 8th; and a Sermon by Mr. Stooks on the claims of the Society, with the title, *Thou sayest we knew it not.* (Hamilton, Adams & Co.)]

## REPORT OF THE COMMITTEE OF THE LOWER HOUSE OF CONVOCATION ON FOREIGN MISSIONS.

THE following is the latter portion of the Report on Home and Foreign Missions of the Church:—

II. *Foreign Missions.*—Upon the subject of *Foreign Missions* we feel that the prominent position which England holds among the nations—her vast resources and widely-extended commerce—her long enjoyment of temporal blessings, and, above all, her possession, through the Divine mercy, of the Gospel in its purity, are privileges which carry with them the gravest responsibility. Possessing, as we humbly trust we do, the blessing of evangelical truth and apostolical order, and ample means for the fulfilment of the command, 'Go ye into all the world,' &c., we are solemnly accountable for the recommending of that blessing throughout Christendom, and for the extending of it throughout the world.

The emigration from this country at one time during the last few years was averaging nearly 1,000 persons a-day. It must be remembered, too, that our emigrants are, for the most part, in humble circumstances, and that they are, therefore, least able or willing to make an effort to supply themselves with spiritual ordinances. Our colonial possessions cover about one-seventh part of the earth's surface; and they comprehend a population of more than 3,000,000 of colonists, and nearly 200,000,000 of Heathens and Mahometans. All these have a national claim upon us for a participation in our spiritual privileges; and to them must be added the untold millions beyond our own limits, still lying in darkness. While we desire to express our thankfulness to Almighty God for what has already been done through

the agency of various societies, in the sending forth of devoted men into these wide fields of labour, and of late years in the rapid development of the Colonial Episcopate, and the consequent rapid increase, both in number and efficiency, of our missionary clergy—we feel how very far our efforts fall short of our opportunities, and how very small a number, comparatively, of the professing Christians of this land are taking any part in the fulfilment of their Lord's command.

We have had occasion already to allude to the value of the parochial system; and it is to this organisation that we must look, under God's blessing, as the only effectual means of bringing this acknowledged duty home to the hearts and consciences of the people. No parish in the land ought to be without its *Missionary Association*. It is possible that, under present circumstances, our missionary efforts are best promoted through the agency of different societies. But we are of opinion that while the choice of the instrumentality is left with each several parish, efforts ought to be used systematically and vigorously to bring home to each individual member of Christ's Church the sense of his own responsibility in this matter.

The experience of the last few years has abundantly shown the importance of combined effort and harmonious action, under a superintending head. We therefore earnestly recommend the *further extension of the Episcopate abroad*, with a view to strengthen and increase the foreign missions of the English Church, and to afford increased facilities for admitting native converts to the pastoral office. Bearing in mind that the supply of missionaries is at present painfully inadequate to the daily increasing demands in foreign lands, we would suggest that this matter be commended to the serious consideration of our Universities, in order to the affording of increased facilities and encouragements to those who may be willing to give themselves to this laborious and self-denying service.

We would also suggest whether some assistance might not be given to our missionary efforts by employing some of the funds of the various diocesan and archidiaconal and other charities for the sons and orphans of the clergy, in providing exhibitions for our missionary colleges, both at home and abroad. The families of the English clergy might thus not only derive benefit from these charities, but they might also, in their turn, requite the benefit by sending out some missionaries to our colonies, and amongst the heathen.

III. *Finance*.—In touching the financial part of this inquiry, we consider that our principal dependence, under God's blessing, must be upon the *freewill offerings* of the faithful throughout the land. There can be no question as to the duty which is laid upon each individual Christian to devote systematically a portion of his goods to the service of God, according as the Lord has prospered him.

We are of opinion that for the calling forth of these a better organisation is needed, by means of *Diocesan and Parochial Associations* throughout the country. This is a work in which lay co-operation would be of the greatest value.

We have had under our consideration the subject of the revival of

the *Weekly Offertory*. While we would deprecate any hasty or inconsiderate return to this practice, we would suggest the desirableness, wherever practicable, of using the Offertory Sentences whenever collections are made in our churches.

We are further of opinion, that it would be desirable that there should be at least *two collections* in each year, under Episcopal authority, in every church or chapel—one for Home Missions and the other for Foreign Missions; and that, in making these collections, the principle already laid down be observed, of keeping the *object* in view rather than the Society through which the object is carried out.

We think that, in order to the greater efficiency of the Church, a larger and more detailed body of *statistics* is greatly needed. It is hardly necessary to dwell upon the importance of this, as bearing upon the present and future well-being of the Church of England. Such information, if fully and systematically supplied, would be of the greatest service, as pointing out both our strength and our weakness; and would enable us to employ our resources to greater advantage. We would therefore suggest, whether there might not be added to the Bishop's annual questions, inquiries as to the general state of each parish; the number of baptisms; the number of persons confirmed, of the congregation, and of the communicants; the attendance at the schools; the amount of the alms, and of the collections, &c.; in fact, full annual statistical returns from each parish as to all matters affecting the interests of the Church. These statistics are regularly obtained in the American Episcopal Church, and in some congregations of that Church are prepared with remarkable care and accuracy.

We cannot conclude our report without a deep sense of the importance of the subject which has been committed to our consideration; and, feeling most anxious for the Divine blessing upon our consultations, we would respectfully, but earnestly, implore the special prayers of all the members of this House, and of the faithful at large, for the outpouring of the Holy Spirit, to make effectual any measures which may be set on foot, to the glory of God, in the extension of His kingdom, both in our own country and throughout the world.

(Signed)

EDWARD BICKERSTETH,  
Chairman."

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### Reviews and Notices.

*Indian Infanticide: its Origin, Progress, and Suppression.* By JOHN CAVE-BROWNE, M.A., Assistant Chaplain, Bengal Establishment. London: Allen & Co. 1857.

MR. CAVE-BROWNE has done a good work in producing a very readable book on the important subject of Indian Infanticide; in laying before us the labours of individuals, and the co-operation of Government, in order to the suppression of the crime; and in showing how much good has been done by judicious men, urged to action by their own sense of duty, not by a violent and Quixotic attack on evils, however apparent, but by quietly tracing those evils to their source, and then

striving to counteract them with moderation, courage, and decision. Mr. Cave-Browne has taken pains to collect and impart much information necessary to a right understanding of his subject; and while he modestly disclaims any praise for producing a work of literary merit, he writes like a scholar, as well as a Christian. We should be glad to see many more Chaplains of the East India Company evincing a like desire to increase the information possessed by Englishmen in general, on the religion and the customs of the people among whom, if not directly to whom, they minister.

That the murder of female children has been exceedingly prevalent among the Hindoos, no one will doubt who has any acquaintance with the subject. The Rajpoots have been most guilty; among them, wherever located, the crime has prevailed. They "hold the highest place among the military order of the Kshutrees, claiming to be second only to the priestly order of the Brahmans in dignity and sacredness." (P. 7.) They are to be found, in greater or less numbers, over a vast space of India; and the large district between the Nerbudda and Scinde is called from them Rajpootana, or Rajasthan. But it would seem that all the various Hindoo castes have at times been guilty of this crime; and that the same must be said of Mahomedans and of Sikhs. (Pp. 112 and 126.)

It is deserving of notice that the sacred books of the Hindoos, the Vedas and Puranas, give no sanction to the crime; and that the Grunth, the sacred book of the Sikhs, also condemns it. This seems to us especially worthy of note; for whatever be the motive which has chiefly led to the crime—however it may have been justified by regulations of caste—the Englishman who would persuade the native Indian to forego its commission, has a task more easy of accomplishment than he has, who would urge him to relinquish any practice which his own religion plainly requires. We dwell on this point especially, because we hear much now, and may hear more, of the impolicy of interfering with the religion of our Hindoo subjects; and because it is evident that our Government, in aiding to put down the crime of infanticide, has not interfered with the *religion*, however much it may have interfered with caste regulations, of the Hindoo. This remark, we are aware, may strike some persons as worth little; still it states a fact which should be remembered, and which, we hope, will be remembered, if hereafter it be thought tyrannical to step between the Rajpoot father and his infant daughter, in order to save her life. It may be sufficient to state that the sacred books of the Hindoos lay down that "he who takes pleasure in sin, *and commits infanticide*, falls into the great hell called Samisra" (App. p. 217); while that of the Sikhs declares, "With the slayers of daughters whoever has intercourse, him do I curse." (App., and p. 162, *note*.)

That, under these circumstances, we should only lately have been able to feel that Indian Infanticide is ceasing, seems to us a cause of little self-congratulation.

There seems no reason to doubt that the chief motives to the commission of the crime are, as Mr. Cave-Browne states, among the

Hindoo, *pride of caste and poverty*; among the Sikhs, *pride of caste*. The Hindoo notion, that for a woman to marry an inferior is a degradation, and that, because there is no such thing as female virtue, to remain unmarried is actual dishonour, makes a daughter a source of very great anxiety to the Hindoo father. If she passes her childhood unbetrothed, dishonour awaits her; if she does not find a husband of as high caste as her own, she is degraded. Besides which, the Hindoo father-in-law is considered infinitely lower in the social scale, *because* he holds that relation. His son-in-law despises him—the conventional rules of the Hindoo “world” allow him to do so; and therefore the father, foreseeing all the possible evils that awaited him, has too often murdered his infant daughter. Added to all this, another conventional rule obliged the father who might listen to the voice of natural affection, and spare his child’s life, to expend on her dowry, on presents to every one who could claim kin to the bridegroom, and, above all, on a set of harpies called Bhâts and Chârâns (bards and heralds), a sum of money so great, that he was almost, if not altogether, ruined.

It would seem that, early in the seventeenth century, the Mahomedan emperor, Jehangeer,—and, about a hundred years later, a Rajpoot prince, Jye Singh,—strove, but without success, to put a stop to the crime of infanticide; the first by declaring that he would torture all found guilty of it; the second by endeavouring to limit the various marriage expenses. (P. 21.)

The crime does not seem to have attracted much notice among the English till towards the close of the last century; and then it was hard to prove its existence. The secrecy of the Hindoo Zenana was not easily penetrated. In 1789, Mr. Jonathan Duncan, Resident of Benares, discovered the prevalence of the crime among the Rajkoomars (an important tribe of Rajpoots), brought it to the notice of the Government, and strove to suppress it. All honour be to his memory. His efforts did not at first meet with great success, nor do they seem to have been vigorously seconded at head-quarters. He was told that “the speculative success of his benevolent project could not be considered to justify the prosecution of measures which might expose to hazard the essential interests of the State.” (P. 182, *note*.)

We cannot do more than glance at some of the names of those humane men who have followed Mr. Duncan. Major Alexander Walker, Mr. Willoughby, Major (afterwards Sir Henry) Pottinger, Captain (afterwards Sir Alexander) Burnes, Mr. Thomason, Mr. R. Montgomery, Mr. Unwin, Mr. Charles Raikes, Mr. Tyler, Mr. Martin Gubbins, and Mr. McLeod, deserve especial mention; and if we single out the name of Mr. Raikes,<sup>1</sup> we do so mainly because of his exertions among the Chohan Rajpoots of Mynpooree, in 1851, and because of the subsequent adoption of similar measures, under his auspices, at the important meeting at Umritsur, in 1853. The peculiarity of these

<sup>1</sup> We call the attention of our readers to Mr. Raikes’ *Notes on the North-Western Provinces of India* (Chapman & Hall), in which there is a chapter on “Female Infanticide in the Doab.” The book is often referred to by Mr. Cave-Browne.

measures (so successful among the Chohan Rajpoots, that, whereas in 1842 not one Chohanee girl was forthcoming, in the end of 1855 there were 2,530 alive) seems to be that they aim at accomplishing their object not so much by a system of *surveillance*, as by one of self-legislation; that they induce the natives to remove, of their own accord, the fruitful cause of the crime, by doing away with the great expense connected with marriages; and that so they tend to elevate and improve, rather than to coerce, those for whose benefit they are devised. (Pp. 106, 107.)

It was a happy occasion when numbers of Rajahs and Sirdars met in durbar at Umritsur, and voluntarily declared their intention of expelling from caste any one who should refuse to join in suppressing what they call the "heinous crime of infanticide" (Appendix, p. 225); and, in order to aid in the work, determined to adopt arrangements which should so reduce the scale of marriage expenses, that they could no longer be pleaded as an excuse for the crime.

May the measures then adopted, and those adopted both before and since in many other places, be only the beginning of better things! "May it please God"—we quote Mr. Cave-Browne's words—"in His own good time to permit the successful infusion of the higher and holier influence of Christianity!" But we fully agree with him that, in the meantime,

"We should not think lightly of a system which, without openly opposing the Hindoo's hereditary code of honour, counteracts its chief evil, and enables him to enjoy intact any legitimate pride of ancestral descent, and preserve the vaunted purity of his race, without leaving the shadow of a pretext for the commission of so unnatural a crime as infanticide."—(P. 202.)

*Britain's Answer to the Nations.* A Missionary Sermon, preached in St. Paul's Cathedral, on Sunday, May 9, 1857. By DAVID ANDERSON, D.D., Lord Bishop of Rupert's Land. Hatchard.

*The Circle of Light; or, the Confessor's Confession.* By the BISHOP OF RUPERT'S LAND. Hatchard.

THE Sermon which we have placed at the head of this notice is an eloquent discourse on the position and responsibilities of our country. It is with the greatest pain that we notice it, for we feel ourselves bound to protest against the schismatical act which the Right Reverend Author has once and again repeated. Our Lord has made the conversion of the world to depend on the unity of His people, and every act by which we break that unity, or encourage "our unhappy divisions," must tend to defer this consummation, and to hinder the salvation of souls. We think the Right Reverend Prelate could not have known the mildness, and gentleness, and moderation of the Bishop of Argyle, against whom he has lately abetted schism and insubordination. There is in Scotland a Church in full communion with ourselves, and we have no more right to set up a rival communion there than the Bishops and Priests of Scotland have to establish congregations in England.

Messrs. J. H. and J. Parker have published (1) a Second Edition of the late Bishop ARMSTRONG'S *Parochial Sermons*. It is in fols. 8vo, NO. CXXII.

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in order to be uniform with the different series of Tracts and Sermons edited, and in a great degree written, by the Bishop. (2.) A second edition of the Bishop's Devotions for the Clergy, *The Pastor in his Closet*. It shows us how such a man was able to live and die as he did, and how we may follow him as he followed Christ. (3.) The Introduction to Part II. of Mr. FREEMAN's *Principles of Divine Service*, on the ancient belief concerning the Holy Eucharist. (4.) A volume on the *Real Presence*, by the Rev. Dr. PUSEY; and (5.) another by the same author on the Constitution, Objects, and History of *The Councils of the Church*, A.D. 51—381. (6.) *Sequel of the Argument against immediately repealing the Laws which treat the Nuptial Bond as indissoluble*, by the Rev. JOHN KEBLE. (7.) *Lecture on Confirmation and Holy Communion*, by the Rev. G. ARDEN; and (8.) *Notes on Confirmation*, by a Priest. (9.) *Questions on the Collects, Epistles, and Gospels*, edited by the Rev. T. L. CLAUGHTON. Part II. from Easter to 25th Sunday after Trinity. Also the following single Sermons:—*The Rebuilding of the Temple, a Time of Revival*, preached by the Bishop of OXFORD, at the re-opening of Llandaff Cathedral. *Clerical Training*, preached by Archdeacon SANDFORD, at Cuddesdon, on the Anniversary of the Theological College for the Diocese of Oxford. *Weekly Communion; the Clergy's Duty and the Layman's Right*, a Visitation Sermon, by the Rev. W. COOKE, of Gazeley. *Constitutional Liberty*, an Accession Sermon, preached before the University of Oxford, by the Rev. D. P. CHASE.

The 4th Number of the series of Tracts on the Increase of the Episcopate in England and Wales has been published, *More Bishops; How shall we choose them?* (J. H. and J. Parker.) We recommend it to the earnest perusal of our readers. Surely it is time some move should be made, when we know that the person who appoints to vacant Sees may be one ignorant of the very fundamentals of religion, knowing less of the most important matters than the children of our Sunday-schools. As it is, the Bishops can hardly be taken as representing the Church, which has not the least voice in choosing them. We wish our readers in Berlin (we believe we have some) to notice this fact.

*The Chaplain's Report for the year 1856 for St. Mary's House for Penitents, at Wantage, Berkshire* (J. H. and J. Parker), is a very encouraging account of home Missionary work. It needs help very much, and no assistance given to it will be thrown away.

*The Transportation Question; or, Why Western Australia should be made a Reformatory Colony instead of a Penal Settlement*, is the title of an interesting and important pamphlet, by Archdeacon M. B. HALE, now Bishop of Perth.

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## Colonial, Foreign, and Home News.

### SUMMARY.

THE triennial visitation of the Bishop of QUEBEC was held on St. Barnabas' Day, Thursday, June 11. Nearly all the Clergy of the Diocese were present at the Cathedral. The sermon was preached by



the Rev. J. H. Thompson, Professor of Divinity in Bishop's College, Lennoxville, from 1 John iii. 3. The Offertory was appropriated to the completion of the College Chapel.

The Bishop was not present. We regret much to learn that he has been very ill, and that his medical attendants forbade any exertion. We trust that he will be restored speedily to his usual health.

The Charge which he had prepared for delivery will be printed and distributed among the Clergy.

The Rev. John Bowen, Rector of Orton Longueville, near Peterborough, has been appointed to the Bishopric of SIERRA LEONE.

The Rev. Matthew Blagdon Hale, late Archdeacon of Adelaide, was consecrated, on St. James's Day, Saturday, July 25, Bishop of PERTH, Western Australia.

We learn, with great regret, that Bishop Boone, Missionary Bishop from the American Church at SHANGHAI, China, is compelled, by the complete loss of his health, to return to the United States. The letters of the Missionaries speak of him as being unable to attend Divine Service. One letter speaks of an attack of a paralytic nature. We earnestly hope that he may be restored to health, and we ask the prayers of our readers on behalf of him and the Mission which he has superintended.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—*Tuesday, July 17.*—The Archbishop of CANTERBURY in the Chair.—Present, the Bishop of London. The following letter from the Rev. Dr. Kay, Principal of Bishop's College, Calcutta, and Secretary to the Society's Missions in Bengal, was read :—

“Bishop's College, Calcutta, June 5.

REV. AND DEAR SIR,—My last hasty note will have prepared you for my present sad tidings. The Delhi Mission has been completely swept away. Rumours to this effect were current from the beginning of the outbreak, but we kept on hoping that some of the members of the Mission might have escaped.

It is not, indeed, *absolutely certain*, even now, *what* has occurred. Yet even the most sanguine are compelled to believe that the Rev. Mr. Jennings and his daughter, the Rev. Mr. Hubbard, Mr. Sandys, and Chimmum Lall, were all killed. Captain Douglas, too, a warm supporter of the Mission, shared their fate. Of Ram Chunder and Louis Koch (the latter of whom left College only last January) nothing is said ; they *may*, therefore, have escaped, though our hopes are of the faintest kind. Two native Christians succeeded in escaping to Agra. One of them says that he saw Mr. Hubbard fall ; the other that he saw Mr. Sandys' dead body.

And Mr. Jackson has been spared,—‘his life given him for a prey!’ What a deep interest will now attach itself in his mind to every incident of his Missionary life at Delhi ! Could you get him to send us a short narrative of anything that would illustrate the history of the Mission ?

Surely the place where they fell will henceforward be a hallowed spot. May it prove the seed-plot of a future large harvest of souls, to be gathered out of that ignorant, fanatical population !

It must have been a fearful trial to encounter the wild, unrelenting bigotry of the Mussulman crowd. But our assured hope is that our dear brethren were supported by the power of Him whom the first martyr saw 'standing at the right hand of God.'

I will not say much of those whom God has taken in this solemn way to Himself. You well know the unwearied diligence of the Secretary—I might almost say Founder—of the Mission [Mr. Jennings]. Mr. Hubbard's subdued energy, and Mr. Sandys' eager and zealous activity, and Chimmum Lall's honest integrity, were known to all.

I cannot, however, withhold from you a remarkable testimony to the character of the Mission, which was sent to me by the Bishop of Calcutta, only a few days before the outbreak. It is an extract from the Visitation Report of the Bishop of Madras (who, you know, went up to the Punjab at the beginning of the present year). He says:—

'Of the latter Missions, viz. those of the *Society for the Propagation of the Gospel*, I have already expressed my opinion that the one at Delhi is among the most hopeful and promising of our Indian Mission Fields. The intelligent and well-informed converts, holding, as they do, high and important positions independent of the Mission; the superior nature of the school, with its 120 boys—among the best I have visited in India; and the first-rate character for attainments and devotedness of the Missionaries and Schoolmasters, are making an impression which is moving the whole of that city of kings.'

May we not say, 'Before they were removed they had this testimony, that they pleased God?'

I will not add anything at present on the general nature of the crisis we are now in. Only let us feel sure that the storm, furious and ungovernable as it seems, is intended to work good for this long unhappy country through His mercy,

'Who maketh the clouds His chariots,  
And flames of fire His ministers.'

I am, dear Sir, yours most sincerely, W. KAY.

THE REV. ERNEST HAWKINS, &c."

The following Resolutions were then unanimously adopted:—

1. That the Society has heard with the profoundest sorrow of the massacre of the REV. M. J. JENNINGS, the Secretary and chief promoter of the Delhi Mission; of the REV. A. R. HUBBARD, one of the first Missionaries; and of MR. DANIEL CORRIE SANDYS, a zealous and active Catechist, preparing for ordination in the Mission; and desires to offer to their surviving relatives and friends the expression of its hearty sympathy with them in their affliction and bereavement.
2. That although the Delhi Mission, so blessed of God in its commencement, seems to be annihilated for the present, by the death or dispersion of its Missionaries and Lay-teachers, the Society is resolved—God being its helper—to plant again the Cross of Christ in that city, and to look in faith for more abundant fruits of the Gospel from the ground which has been watered by the blood of those devoted soldiers of Christ.
3. That the special prayers and offerings of the whole Christian community, and the personal services of clergymen who may be moved to take the place of those who have fallen, be hereby invited, to enable the Society to re-establish with increased strength, and on a broader foundation, the Mission which has been for the moment quenched in blood.

In accordance with the foregoing Resolutions, a Special *Delhi*

*Mission Fund* has been opened at the Office of the Society, and the following Contribution has already been received :—

The Rev. Hyacinth Kirwān, Fellow of King's College, Cambridge, and  
 Chaplain H.E.I.C. . . . . £100 0 0

ST. AUGUSTINE'S COLLEGE, CANTERBURY.—The Commemoration took place, as usual, on St. Peter's Day, Monday, June 29 ; and the services were of a peculiarly solemn and impressive character. Eight of the students who have passed through the College course received their testimonials at the hands of the Warden. For the last time they received the Holy Communion together.

The Sermon was preached by the Bishop of Antigua. During the Service the students who have completed their course and have received appointments, were invested with the hood, which, with the approbation of the Visitor, has been assigned as a distinction. It will be sent as occasion offers to the former students who are now at work in foreign and colonial dioceses.

In the afternoon, the Anniversary of the Canterbury Association of the *Society for the Propagation of the Gospel* was held in the Cathedral. The sermon was preached by the Bishop of Kentucky. In the evening, a meeting of the Society was held in St. George's Hall,—the Very Rev. the Dean of Canterbury in the chair.

We subjoin the College Examination List :—

ST. AUGUSTINE'S COLLEGE EXAMINATION, JUNE, 1857.

[The Names are arranged Alphabetically in the Classes.]

THEOLOGY.	CLASSICS.	MATHEMATICS.	HEBREW.
<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>
Chalmers— <i>Prize.</i>	Chalmers— <i>Prize.</i>	Chalmers	Chalmers
Franklin		Glover	Franklin— <i>Prize.</i>
Glover	Lightfoot	Good	Good
Good		Lightfoot— <i>Prize.</i>	Lightfoot
Lightfoot	<i>Second Class.</i>	Pollard	Pollard
	Franklin		
<i>Second Class.</i>	Glover	<i>Second Class.</i>	<i>Second Class.</i>
Pollard	Pollard	Franklin	Bode
<i>Third Class.</i>	Petersen	<i>Third Class.</i>	<i>Third Class.</i>
Bode	<i>Third Class.</i>	Petersen	Petersen
Gething	Bode		
Morris	Cookesley	Bode	
Petersen	Good	Fothergill	
Thomson	Morris	Gething	
Wilkinson	Thomson	Hackett	
Abbott	Richmond	<i>Fourth Class.</i>	
Cookesley		Abbott	
Hill	<i>Fourth Class.</i>		
Richmond	Abbott.	Bonnaud	
	Bonnaud	Brown	
<i>Fourth Class.</i>	Brown	Cookesley	
Bonnaud	Fothergill	Hill	
Brown	Gething	Morris	
Fothergill	Hackett	Richmond	
Hackett	Hill	Thomson	
Milner	Wilkinson	Wilkinson	

## LINGUISTICAL EXAMINATION, JUNE, 1857.

*In Dutch.**First Class.*—Lightfoot.*Second Class.*—Gething; Milner.*In Malay.**Second Class.*—Chalmers; Glover.*In Tamil.**First Class.*—Franklin.*In Sanscrit.**Second Class.*—Bonnaud; Wilkinson.

## MEDICAL EXAMINATION, ST. AUGUSTINE COLLEGE, JUNE, 1857.

*First Class.*—Lightfoot.*Second Class.*—Chalmers; Franklin; Glover; Good; Hackett.*Third Class.*—Fothergill; Milner; Petersen; Pollard.

*Prize for best English Essay on the Subject*—"Ethnology considered in its bearing upon Missionary Operations:"—Chalmers.

TORONTO.—The Synod of this Diocese met on Wednesday, June 17th. There was Divine Service in the Cathedral at 10 A.M. The Sermon was preached by the Rev. Mr. Geddes, of Hamilton. The Holy Communion was administered to the Clergy and Lay Delegates. At 2 P.M. the Synod assembled in St. Lawrence's Hall; and after appropriate prayer, the Bishop addressed the assembly.

"*Rev. Gentlemen, and Gentlemen:*—It is with much thankfulness to Almighty God that I meet you on the present occasion. The Church assembles to-day in all her fulness—the Bishop in the midst of his clergy, and his people, under legal authority—to manage her own affairs and provide for her discipline and extension. At such a moment, we may surely rejoice, not only in the progress we have made, but in the bright hopefulness of the future. And we rejoice the more because it is, by the Divine blessing, the result of much labour, energy, and perseverance. Not that we have acquired, in reality, any new privileges; because, from the most early ages, the Church of Christ had the inherent right to do what we are now authorized to do by enactment; but, fettered by human laws, encroachments, and penalties, which she was unable to remove, she was compelled to remain, in a great degree, passive and quiescent."

The Bishop proceeded to give a history of the struggle thus crowned with success, and afterwards a statement of the efforts made by the Western Diocese to raise the Endowment Fund. He stated that he contemplated calling together the clergy and lay delegates within the proposed Diocese of London, for the election of a Bishop, on Wednesday, the 8th of July next.

The Bishop then gave an analysis of the Synodical Act under which they were assembled.

The first act of the Synod was to invite the Rev. Mr. Van Rensselaer, from the United States, to a seat in the Synod.

The following resolutions were carried. The first refers to the election of Bishops for the new Dioceses:—

"The Clergy and Laity shall vote separately by ballot; the Clergy by individuals, and the Laity by parishes. A majority of votes in each order shall determine the choice, provided that two-thirds of the

Clergy entitled to vote be present, and two-thirds of all the parishes entitled to vote be represented: otherwise two-thirds of the votes of each order shall be necessary to determine the choice."

"In the event of the subdivision of any Diocese, the portion intended to form the new Diocese shall be bound in all their public proceedings by the constitution of the Diocese of which they formed a part, until the said new Diocese shall be fully organized by the election and consecration of the Bishop."

"That a Committee be appointed for examining into the existing Canons of the United Church of England and Ireland, and the laws of the United Kingdom applicable thereto; and to report on such Canons as, with or without change, it may be desirable that the Synod should declare to be in full force in this Diocese, and on such laws as appear to be in force at present, or may be desirable to be enacted as rules of order or discipline in this Diocese."

"That in pursuance of the recommendation of the Lord Bishop, whenever a See shall become vacant, the senior Archdeacon, or in the absence of such Archdeacon, the Rural Dean shall, within one week from the occurrence of such vacancy, summon a meeting of the clergy and lay representatives, to be held within twenty days, to elect a successor in the See."

The Synod adjourned on the 18th, after an address from the Bishop, in which he expressed his strong approbation and thankfulness for the manner in which the business had been conducted, and the kindness which had characterized all the proceedings.

The following is the Bishop's circular to the Clergy of the Western Division of the Diocese, which is to form the new Diocese of London:—

"Toronto, 20th June, 1857.

REV. AND DEAR SIR,—The Governor-General has been pleased to express his satisfaction with the state of the Endowment Fund, provided for the support of the future Bishop of the Western Division of the Diocese of Toronto; and has further signified his readiness, after consulting the present Bishop and Church authorities, to recommend the appointment by her Majesty of such Clergyman for their Bishop, as shall be chosen in Synod by the Clergy and Laity of the contemplated See.

Thus encouraged, I have named Wednesday, the 8th July next, for the Clergy and Laity of the Western Division of the Diocese of Toronto, to meet and make choice of a fit person to become their Bishop.

To this meeting you are respectfully invited, accompanied by the Lay Delegates of your Parish or Mission, with certificates of their regular appointment, to enable them to take part in the proceedings.

The Synod will assemble in St. Paul's Church, London, at eleven o'clock A.M.

After Morning Prayer, a Sermon, and the celebration of the Holy Communion, the Synod will proceed to consider the objects of the meeting. I remain, Rev. and dear Sir, your affectionate Diocesan,

JOHN TORONTO."

**NEWFOUNDLAND.**—(From the *Newfoundland Times*.)—On Trinity Sunday, the Lord Bishop held an Ordination in the Cathedral Church; when Mr. Wellman William Le Gallais, a Student in the Theological College of this Diocese, was made Deacon; and the Rev. Josiah Darrell, formerly a Student of the same Institution, and now Missionary at Herring-Neck, in the Deanery of Notre Dame Bay, was ordained Priest.

In the early part of the Service of that morning, the Ven. Henry Martin Lower, M.A., of St. Peter's College, in the University of Cambridge, and lately Archdeacon of Montreal, was presented to the congregation as the newly-appointed Archdeacon of Newfoundland and Labrador. The declarations of his institution were published after the second lesson by the Rev. Martin Blackmore, Rural Dean of Conception Bay. The Venerable Archdeacon's appointment to the Incumbency of the Cathedral Church was notified to the congregation on Sunday the 17th ult.

We would be permitted to congratulate the parishioners of St. John's, and the members of the Church generally in the Diocese, on having obtained the services of a Clergyman of experience in the various important offices to which he has been appointed, and who has earned a high reputation in all.

**ST. HELENA.**—(Extract of a letter from Lady Ross to a lady in England.)—The corner-stone of St. John's Church was laid on the 15th inst. Eight years are just completed since I commenced the collection, which now reaches 950*l*. We shall want, I fear, at least, 1,300*l*. So we must rather redouble, than relax, our efforts. The morning, which was not propitious, cleared about noon, at which hour the procession reached the ground. It was sufficiently imposing, consisting as it did of the body of Freemasons, headed by the regimental band, and followed by the Mechanics' and other societies, with their banners flying. Then came the carriage of the Governor, and other equipages. Across the street at the upper corner of the school-house, an arch was thrown, composed of date and palm leaves and flowers. After the procession passed under this arch, the religious service began, by the school children chanting Psalm viii. Three of the clergy (in surplices), the Rev. R. Kempthorne, C. Bennett, and Frey, then commenced the Bishop's appointed form, after which the Grand Master of the Lodge stepped forward, and in a very impressive speech presented the trowel to Mrs. Drummond Hay, the Governor's Lady, and also a mallet, which were accepted most graciously, and Mrs. Hay proceeded to do her part, after which the service continued to the end of the Bishop's form. The Governor, in behalf of his wife, made a beautiful and impressive speech, indicative of the privilege they felt it, to take part in so holy a work, and to express a hope that the glory of God was the aim of all who had been concerned in it.

We are requested to state that a sister of Lady Ross is now in England, anxiously desirous of contributions towards an Harmonium for the above church.

The Rev. William T. Bullock, 79, Pall Mall, will kindly receive any offerings in behalf of the Church or Harmonium.

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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SEPTEMBER, 1857.

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ELECTIVE BISHOPS—BISHOPRIC OF HURON.

THE thanks of the Church of England—of the whole Anglican Communion—are due to the Canadian Church, the thanks of the Canadian Church are due to Mr. J. H. Cameron; for it is to his energetic and patient efforts, we believe, that we owe it, that a bishop of our Church has been elected by the free suffrages of the clergy and laity of the diocese to which he belongs. The principle of election from below instead of nomination from above, of election by Churchmen, clerical and lay, instead of nomination by an officer of the State, has been established. We regard this as the most important step in the onward progress of the Church, which has been made for years; we regard it as an era in our ecclesiastical history. Our present purpose is to place on record the most important points of this momentous event.

In the spring of 1856 "An Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod,"<sup>1</sup> passed both houses of the Canadian Legislature, without a division.

This bill was, naturally enough, reserved by Governor Sir Edmund Head, for the Queen's assent, and sent accordingly to England, in the month of June, 1856. At the same time he recommended "that it should receive the allowance of her Most Gracious Majesty, as it had been introduced by the persons understood to be the friends of the Church of England, and had been adopted by the Legislative Council and Assembly."

The Governor's recommendation was followed up by a letter of Mr. Cameron, written in London (where, we believe, he came

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<sup>1</sup> Our readers will find this Act at length in the *Colonial Church Chronicle* for July, 1856. (Vol. X. p. 18.)

for the purpose of watching after the interests of the Bill), and addressed to the Colonial Secretary:—

“July 9, 1856.

SIR,—The Canadian Church Bill having been reserved for Her Majesty's assent, after having passed both Houses of the Provincial Legislature by an unanimous vote, at the request of the Bishop of Toronto, and on behalf of the Church people of the Province, I beg leave respectfully but earnestly to call your attention thereto.

You are aware that, by the Bill which converted the Clergy reserve lands in Canada to secular purposes, the Legislature of the Province declared their desire there should be an entire separation between Church and State in the Colony, and that soon afterwards, the Churchmen of the Province obtained from both Houses, from the Upper House unanimously, and from the Lower by a majority of two to one, an Address to Her Majesty, praying for the passage of an Act by the Imperial Parliament, to enable the members of the Church to meet in Synod, and to elect their future Bishops, as vacancies might occur. To that Address you sent an answer during the spring of this year; and soon after your despatch was received, the bill was brought into the Assembly, which the Governor-General has reserved for the signification of Her Majesty's pleasure.

That bill is concurred in by all the Canadian Bishops, and has received the unanimous approval of the Diocesan Assembly of Toronto, composed of nearly all the Clergy and of Representatives from every Church in the Diocese, except three, and its passage through the Legislature was so favoured, that it passed through its second and third readings in the Assembly in the same day.

The Churchmen of the Diocese of Toronto have been long expecting the division of that Diocese into three, and the necessary endowments for the new sees are so nearly provided, that it is hoped they may be erected this summer under this bill, and, therefore, it is the earnest desire of the people of the Church that Her Majesty's assent may be given to the measure at an early day.

I have given you this short statement of the facts connected with the bill, as I thought you might desire to have them before you, and I can state them with authority, as I brought the subject in the Address to Her Majesty before the Canadian Legislature last session, submitted and carried the draft of the bill unanimously through the Diocesan Assembly, and introduced it into the Lower House.

The Churchmen of Canada have no desire to separate from the Church of England, no wish to erect an independent Church, but they require some better system for the management of their temporalities, and the regulation of the preferment and discipline of the Church than they now have; they have demanded no power over matters of doctrine nor forms of prayer; they ask simply that as in all questions of political rights the wishes of the Canadian people, as expressed through their Representatives, are allowed to prevail, so in matters of religion, they shall be allowed that freedom of action which they believe to be essential to the vitality and well-being of their Church,



and which they believe Her Majesty's Government will not refuse to them, now that their Colonial endowments have been withdrawn, and the character of the Church is purely voluntary."<sup>1</sup>

The Colonial Office and the Government in general appear to have received these communications in a sufficiently friendly spirit. "It would be altogether contrary to the principles on which the government of Canada has been for some time conducted," writes Mr. Secretary Labouchere, "if her Majesty's Government were to interpose any obstacle to that course which the Legislature and people of the province deem to be expedient with regard to the regulation of ecclesiastical affairs."<sup>1</sup> These are golden words, which it will be well for other colonies to note. But success was not to be had so easily. The law officers of the Crown put in an objection. They asserted that the Government had not power to give their assent without an appeal to the Imperial Parliament. We can well understand the law officers of the Crown objecting to any measure which would go towards unshackling the Church, either at home or in the colonies. For our readers will recollect that in September, 1856 (the time when this objection is announced), Sir Richard Bethell was, as now, the Attorney-General; and Sir Richard Bethell has lately given us to understand what are his views on the liberty of the Church, and the supremacy of the Crown, in terms which can, at best, be designated as offensive and insulting to the whole body of the English Clergy.<sup>2</sup>

In consequence of the Crown lawyers' objections, the Bill was referred to the Judicial Committee of the Privy Council (December, 1856), and "their lordships having heard counsel on the matter, agreed humbly to report to the Queen, as their opinion, that her Majesty might lawfully assent to the Bill" (March, 1857); and accordingly "her Majesty was pleased, by and with the advice of her Privy Council, to declare her special confirmation of the said Act, and the same was thereby specially confirmed, ratified, and finally enacted"<sup>1</sup> (May, 1857). Thus, all difficulties at home were got over in one year's time from the passing of the Bill in Canada; and we could not reasonably expect that it would have made more rapid progress; or, indeed, such rapid progress, considering that Sir Richard Bethell is Attorney-General.

The way being thus cleared, the Canadian Churchmen, having patiently waited till every legal impediment was withdrawn, began to act without delay. On Wednesday, July 8th, the Bishop, clergy, and lay-delegates of the Diocese of Toronto, met from

<sup>1</sup> Correspondence on Colonial Church Affairs. Presented to both Houses of Parliament by command of Her Majesty. July, 1857.

<sup>2</sup> Debate on the Divorce Bill.

all quarters at the flourishing city of London. Our readers will see it in the map. It is situated on the river Thames, about 120 miles southward of Toronto, and occupies nearly a central position in the peninsular formed by lakes Huron, Erie, and Ontario. On the first day no actual business was done. At eleven o'clock there was divine service in St. Paul's Church—henceforth, we presume, to be called St. Paul's Cathedral—accompanied, we need scarcely say, by a sermon and the Holy Communion. At four o'clock, the roll of the clergy and lay-delegates was called over, and the Bishop delivered an address to them, reminding them of the spirit in which they ought to take part in the momentous work in which they were about to engage. At ten o'clock the following morning the Synod met, and after prayers, public and private, the balloting took place. The result was that Dr. Cronyn, the Rector of London, was elected Bishop by the votes of twenty-two to twenty of the clergy, and of twenty-three to ten of the laity—the minority of both orders voting for Dr. Bethune, Archdeacon of York. The canon passed at the last session of the Synod, under which the votes were taken, was the following:—"The clergy and laity shall vote separately by ballot; the clergy by individuals, and the laity by parishes. A majority of votes in each order shall determine the choice, provided that two-thirds of the clergy entitled to vote be present, and two-thirds of all the parishes entitled to vote be represented. Otherwise, two-thirds of the votes of each order shall be necessary in order to determine the choice." In accordance with the terms of this canon, the election was, in the present case, completed with one ballot. Immediately that the numbers were known, the Rev. Mr. Dewar, a leading supporter of Archdeacon Bethune, proposed, in a graceful speech, a motion, to the effect, that the minority should withdraw their opposition, and that Dr. Cronyn should be declared unanimously elected. This proposal was adopted without a dissenting voice: and after a little formal business the proceedings were brought to a termination, with the following addresses to the noble-hearted Bishop of Toronto and the Archdeacon of York, from the clergy and laity of the new diocese about to be withdrawn from their jurisdiction.

*To the Honourable and Right Reverend the Lord Bishop of Toronto.*

"MAY IT PLEASE YOUR LORDSHIP,—We, the Clergy and laity of the western section of your Lordship's Diocese, desire to approach your lordship on this solemn occasion, and to express those feelings of affection and confidence with which your Lordship's fatherly kindness for so many years has inspired us. We desire to record, in this our parting address, the high sense which we entertain of your Lordship's unwearied zeal and entire devotedness to the high duties of your exalted office.

While we cannot but rejoice that your Lordship's earnest desire for the increase of the Episcopate in this diocese has, at length, been crowned with success, we feel saddened by the thought, that the connexion which has so long and so happily existed between us, should at length be terminated.

We, however, entertain the confident hope, that your Lordship will still continue to regard this portion of your diocese with parental affection; and should we stand in need of counsel or advice, that your Lordship will be ever ready to afford them to us. We separate from your Lordship, not like the prodigal, anxious to throw off your paternal authority, but like the child sent forth from the home of his youth, with a father's blessing on his head; and we shall ever retain the most pleasing recollections of the happy years we have spent under your Lordship's episcopal rule.

In thus formally taking leave of your Lordship, we would give utterance to our affectionate desires concerning you in the appropriate form of an earnest prayer to Almighty God, that His blessing may still rest upon you—that, as He has made you the instrument for effecting so much for His Church, so He may continue to honour you to the end, that He may pour upon you in large measure His heavenly grace; and that when the hour comes—when it is His pleasure to call you home—He may enable you to experience, in full measure, the Christian's triumph, and to adopt the language of the Apostle:—‘Thanks be to God who giveth us the victory, through our Lord Jesus Christ.’

Signed on behalf of the Clergy and Lay Delegates,

BENJAMIN CRONYN, D.D. Rector of London, C. W.”

*The Bishop's Reply.*

“REVEREND BRETHREN AND GENTLEMEN,—I receive, with much satisfaction, the valedictory address which you have just presented to me. Our relationship will now soon come to an end; and it rejoices me that we can part with so much affectionate cordiality. Engaged as we are in one duty—the building up and extension of our beloved Church—our sympathies must be common, and our brotherhood unbroken. In parting from a portion of my charge, I cannot but entertain towards them the feelings of a father whose family, having grown beyond his care, can no longer beneficially experience his control; and when my counsel is required, I shall be free to offer it, in future, with that desire for your best welfare which has animated me during the many years of my oversight of you. Accept my best wishes for your welfare individually, and my hearty prayers to Almighty God for the prosperity of the Church in this diocese under the new head whom you have this day chosen.

JOHN TORONTO.”

*To the Venerable A. N. Bethune, D.D. Archdeacon of York, &c. &c.*

“We, the Clergy and lay delegates of the western section of the Diocese of Toronto, on the occasion of the election of a Clergyman to

fill the office of its future Bishop (an event which will necessarily terminate your official connexion with us), desire to tender you the expression of our respectful and most kindly feeling, for the courteous manner in which you have at all times discharged towards us the duties of your office of Archdeacon.

We beg to assure you of the gratification which it will at all times afford us individually to renew those relations of social intercourse with you which have afforded so much satisfaction in times past, and we earnestly pray the blessing of Almighty God may rest upon all your ministrations, and upon the efforts which you may make for the promotion of the welfare of the Church, and for the extension of its ministrations throughout the Diocese.

Signed on behalf of the Clergy and Lay Delegates,

C. C. BROUGH, M.A."

*The Archdeacon's Reply.*

"REVEREND BRETHREN AND GENTLEMEN,—Separations, whether personal or official, must always be attended with regret, especially between those who have pursued their course together with good-will and cordiality. When I shall have ceased to exercise the office of Archdeacon in this portion of the Diocese, I shall remember, with thankfulness and pleasure, the kind spirit in which my ministrations have been received, and the cordial assistance I have uniformly experienced in the endeavour to carry them out. With these sentiments on my part, I am grateful to receive such an expression of yours, as the Address you have just presented to me contains; and I hope, with you, that many opportunities will still be afforded of consulting for the welfare of our beloved Church, and directly uniting our exertions on her behalf.

Accept my best wishes for your personal welfare, and my humble prayer to Almighty God that He would prosper, with His blessing, our exertions, in whatever portion of His vineyard it may be our privilege to labour, to extend His Church and promote His glory.

A. N. BETHUNE, D.D. D.C.L.

July 9th, 1857."

Archdeacon of York, London, C. W.

What is it that our brother-churchmen of Canada have gained by this transaction? We may answer in one word, they have established the principle of election as the method in which bishops of the Anglican Communion may be appointed in those parts of the British dominions where the Church is not established. That such a method of appointment is both right in itself and highly conducive to the best interests of the Church under its present circumstances, we will point out in a few words.

1. The elective principle is the right principle. A Bishop, over and above the other points of view in which he may be regarded, is the representative of the Diocese over which he

presides. He is, as it were, the Diocese gathered up and inclosed within one man. It is by election that a Diocese can best find the man who will best represent it.

2. The elective principle is the ancient principle. The primitive Bishops were elected to their Sees. We do not say that the same form of election as that adopted in the Canadian Church was used. There was at first evidently no clearly defined form and manner of election. It was not necessary. Bishoprics were then no prizes, except to those who desired martyrdom. There was no such thing as rivalry between the two orders of the Clergy and laity; and any measures taken with a view to guarding the right of the one or the other would have been meaningless. All was then done *ἀγανθητικῶς*. But as time passed away, and love grew cold, the simple process of election, which was sufficient at first, would become too informal and uncertain. We see, in fact, that great evils—even tumults, leading to bloodshed—did arise from want of definite laws, by which elections should take place.

Whether the manner which our Canadian brethren have adopted, of carrying out the rightful and primitive principle of election, is the best that could be chosen, is a further question, on which we have not yet said a word. There are, plainly, more ways than one of doing so. There is the most ancient manner—of which we have just spoken—where the rights and numbers of the electors were left undefined. There is the plan of *bonâ fide* election by chapters, which was, theoretically at least, the system of the mediæval Church. There is the Scottish custom, according to which the Clergy alone elect, the laity being admitted merely as spectators. There is the American practice, which has been adopted in Canada, of vesting the election in the Clergy and parishes. Again, with respect to the confirmation of the election, there was the ancient plan of placing it in the metropolitan and co-provincial Bishops. There is the Scottish plan, almost identical, of vesting it in the whole body of the Bishops of the Church assembled in Synod. There is the modern Papal plan, of giving it to the pope, wherever, as in Ireland, the elective principle is still kept up in the Romish communion. Our brethren in Canada have, we fear, overlooked this point. There ought to have been placed in the hands of the Bishop of Toronto a power of confirming or annulling the election of the Bishop of Huron. Such a power would, of course, not have been used in the present case, and probably would be scarcely ever used; but it ought to exist for the sake of security. With this exception, we think that the Canadian plan of putting the elective principle in practice is the best which could now be adopted.

3. The elective principle is a just principle. The principle which answers to that of election is the principle of nomination. If the one is just, is the other unjust, and *vice versa*? Each

of them is just in its own sphere ; each unjust in the sphere of the other. In the earliest times, as we have said, Bishops were elected from beneath, and a proposal, that any potentate external to the Church should nominate her chief officers, would have been absurd. It could not have been entertained for a moment. But after the time of Constantine, still more after the time of Charlemagne, there was a difference. Bishops were then something more than prelates of the Church ; they were princes of the empire. Since the time of Charlemagne onwards, in Germany and France, and, therefore, throughout the western world, we find the great prelates equalling, sometimes surpassing, the lay nobles in their temporal power and wealth. It was not to be expected that the emperor or king would practically give the appointment of these great nobles into any hands but his own. The Church profited—amidst many drawbacks profited enormously—by the place to which it was advanced by the civil power ; and to the representative of the civil power it had, in return, to give up, under certain restriction, the nomination of its prelates, who were now princes. This concession on the part of the Church was lightened by the king or emperor being a faithful son of the Church. If then, as would once have been the case, the Bishops of Canada were maintained by lavish grants from the Crown—were made the trusted counsellors and ministers of the Crown in things temporal—were placed in authority over their fellow-subjects by the Crown—then it might be just that the Crown should nominate them. The Church's right of electing its Bishops might, by the Church's consent, yield to the Crown's right of nominating its officers. But when funds are not supplied by the Crown for the foundation and maintenance of the Bishop, when the Bishop is not made the Crown's minister—when he has not even, as such, a seat in the legislature, it would manifestly be a mere usurpation on the part of the Crown to put forward a claim to nominate the Bishop. The inherent right of election returns to the Church.

4. The elective principle is the principle to which it is expedient that the Colonial Churches should have recourse. It has its evils. It naturally engenders some party heat and strife. In the present case there was plainly a struggle between High-church and Low-church, and more than half of Dr. Cronyn's supporters being, like himself, Irishmen, shows that some other considerations may have come in to decide men's minds, beyond and beside those highest motives on which we should desire them to act on such an occasion. Again, there is a distinct indication of a difference of feeling between the clergy and laity, which might place the two orders in antagonism, or cause the elected bishop to be regarded as the clergyman's bishop or the layman's bishop. We ought to look these things fully in the

face. But the very example that we have before us, while it shows us that these dangers do exist, shows us, too, that they are not really formidable. There was some heat before the election, but mark the noble bearing of the minority immediately that they find that they are the minority. Mr. Dewar's speech is characterised by true magnanimity, and Dr. Bethune's speech expresses, with simplicity, the feelings of a Christian gentleman on his non-election :—

“He united with them all in their satisfaction at the election to the Episcopate of a gentleman, towards whom he had always entertained a warm friendship. He had not been brought into competition with him of his own accord, but at the earnest desire of his friends who thought more highly of his capabilities than he ventured to do himself; and now that they had failed in their object, he was sure that they would feel with him that their efforts had been overruled for the best.”

This is a very different feeling from the sickness of heart that many a clergyman has suffered under when he has seen latitudinarian ministers place a man over him as his ecclesiastical superior—his bishop—for no other reason than that, being a respectable man, he will *not* sympathise with his clergy, or be the exponent of the principles which animate them as Churchmen.

Again, we feel convinced that, whatever motives may have influenced individuals, the right selection has been made in Huron. Dr. Cronyn was the Low-church candidate; but from all accounts that we have received he appears to be a man of large sympathies, who will not be the bishop of a party rather than of the Church. He gives up an income considerably larger than that which he will receive as bishop. He has been for twenty-five years in Canada, and the well-loved rector of London, which we suppose will be his cathedral city, though he will no longer hold the incumbency of the parish. In addition, we believe it likely that his competitor, Dr. Bethune, will be elected bishop of the see shortly to be formed, in which his archdeaconry is situated.

With regard to the other point, if there is a difference between clergy and laity, the evil is in the fact, not in the proof of the fact; in the causes which lead the clergy and lay representatives to vote differently, not in their so voting when the causes exist. Nor, according to the canons of the Canadian Church, could a bishop be imposed upon one order by the other, should there unhappily be a desire to do so. The utmost that could happen would be, that the bishopric would for a time remain vacant, as was the case in Rhode Island a few years ago. But this would happen very seldom; never, if the recommendation of the Bishop

of Toronto were acted on, to the effect that the laity, after having twice expressed their sentiments, should, if there were occasion, give way to their clerical brethren, as being more closely interested in the election than themselves. If the worst came to the worst, the clergyman's bishop, or the layman's bishop, would at any rate be better than the bishop who represented neither clergy nor laity, but the peculiar sentiments of some adviser of the adviser of the Crown.

We will conclude with two considerations, which will show very clearly the superiority of the elective system over that of nomination, in the present circumstances of our colonies.

Now that legislative difficulties, so far as the Home Government is concerned, have been cleared away, the plan followed by the Canadian Church is far less cumbrous and slow than that which we have hitherto followed. Suppose that a bishop at the Antipodes desires to divide his diocese, and his Clergy and their flocks share his sentiments, upon the Canadian system they would only have to raise a sufficient sum of money for the endowment, and immediately set to work to carry out their design; whereas according to the other course of proceeding, they have first to persuade some person or persons in England that the division is desirable, and for this purpose the voyage of the bishop to England is often necessary; next, the approval of the Colonial and Foreign Offices must be gained; and, thirdly, a selection of a proper prelate has to be made. All this takes a weary length of time. We may, therefore, look for a much more rapid growth of the Colonial Episcopate under the new system than the old.

And, finally, if nominations are to be continued, it is evident that the Colonial Secretary must either designate in England, or transfer his power of nomination to some officer of the Crown in the colony. If the latter took place, it would be fatal to the character of the Colonial Episcopate. A great officer of state in England, whether Prime Minister or Colonial Secretary, is controlled by public opinion in the exercise of his discretion, and holds a position which is in itself something of a guarantee to the Church for fair-dealing. There would be no such security in the case of the colonial governors, and episcopal patronage would be unblushingly used, as indeed it is too much in England itself, as a political engine for giving satisfaction to the public—that public not being the laity of the Church, much less the Clergy, but embracing her conscientious and determined foes. If, on the other hand, the nominations should continue to be made in England, either persons in the colony would have to be nominated, of whom the nominator knew absolutely nothing, or English clergymen would have to be sent out on every vacancy, to super-



intend a diocese of which they were totally ignorant, and to govern a clergy whom they had never seen. That such a state of things would cause the utmost dissatisfaction among the Clergy and laity of the colony, it is impossible to doubt, and it would lead, in the end, to an alienation between the bishop and his presbyters, which would be most disastrous. While the Church of a colony is yet very young, it is indeed highly desirable that it should be guided by a wise and able prelate sent out from the mother-country. But with the infancy of the Church this should cease. Just as the natives of a colony must supply their own clergy, so the native clergy must ere long supply its own bishops. We look forward with hope to the day when we shall see the Churches of India, Africa, British America, Australia, New Zealand, and the rest, supplying their own needs, finding amongst their own people their own bishops, priests, and deacons, settling their affairs in their own synods, subject to their own metropolitans, and bound to the Church of the mother-country only by that bond of affection and gratitude which will, we feel assured, always love to assign to the occupant of the metropolitan see of Canterbury, the actual though not formal position of the Patriarch of the Western World, the Primate of the noblest portion of Christendom.

M.

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#### BISHOP BLOMFIELD.

If the services of Bishop Blomfield demand a record in any journal, they surely have an especial claim on the pages of the *Colonial Church Chronicle*. During a period of great trial and controversy, while the hearts of many were failing them, and some were even tempted to doubt whether the Church of England had any real life in her, thousands were reassured, and sent on their way rejoicing, by those undoubted signs of vitality and vigour which, once or twice every year, were exhibited in the erection and endowment of new Colonial Bishoprics.

It is to Bishop Blomfield, more than to any other man, that the Church owes this striking exhibition of her inherent power.

He saw strongly the evil and the contradiction in terms of an Episcopal Church without a Bishop; and he drew the attention of the whole Church to the subject, in his letter of April 24, 1840, addressed to the late Archbishop of Canterbury. The result has been the establishment of upwards of twenty Bishoprics in the colonies and dependencies of the Crown, from Rupert's Land to Borneo. The Church of England can, therefore, no longer be taunted, as of old, with its insularity and

barrenness. It is now at least spoken of throughout the world. Let it be remembered, then, how much of this blessed result we owe to that able and energetic prelate who has just been taken from us. Not only did he give the first impulse to the movement: he twice addressed pastoral letters to his Clergy, recommending collections in their churches; and he, moreover, set them a noble example of liberality in giving. He was, from the first, a constant attendant on the Colonial Bishops' Council; and we are thankful for the permission to support our remarks as to the value of the late Bishop's services to the Colonial Church by their weighty words. On the occasion of the first meeting of the Council after the death of the late Bishop, the following minute was ordered to be entered upon the Journal:—

“The Council cannot meet for the first time after the removal from the Church on earth of the late Bishop Blomfield, without placing on record their sense of the eminent services which he was enabled to render to their special work on behalf of the Colonial Church. Bishop Blomfield was not only the first to propose a large and comprehensive scheme for the erection and endowment of Bishoprics in the Colonies and Dependencies of the British Crown—a scheme which was throughout sanctioned and supported by the late Primate—but also by his own noble example and liberality in contributing to the needful funds; and by his energy and perseverance, was a principal instrument in carrying out that great work, till he was permitted by God to see the number of Colonial Bishoprics increased four-fold between the date of his letter to the late Archbishop of Canterbury in 1840, and the period of his death in 1857.

Over the grave of such a Prelate, the Council desire to thank God for the work which their deceased brother has been enabled to perform, and to take fresh courage to carry on with quickened faith and renewed vigour their common enterprise.”

### Correspondence, Documents, &c.

## PROGRESS OF CHRISTIANITY IN INDIA.

### No. VI.—THE TINNEVELLY MISSIONS.

(Continued from page 296.)

#### II.—THE WORK.

I HAVE not yet given any details of missionary work in Tinnevelly; I proceed, therefore, to furnish some particulars respecting the interior economy of a Tinnevelly district. As there is little difference, even in details, and no essential difference, between one district and another, and as I am necessarily best acquainted with my own district,

and most interested in it, it is the work of my own district that I am about to describe; but that will serve, I think, more or less to illustrate Tinnevelly missionary work in general.

It was towards the end of the year 1841 that I arrived in Tinnevelly, and took up my abode at Edeyenkoody, which became from that time the nucleus of a new missionary district. Although the Missions of both the Church Societies, particularly those of the *Society for the Propagation of the Gospel*, were then in a much less flourishing condition than they are in now, I was even then delighted with the signs of progress which I witnessed. I had already had nearly four years' missionary experience in connexion with the *London Missionary Society*, during which period I had been labouring in the city of Madras; but before my arrival in Tinnevelly, I had seen few signs of progress. In Madras and the neighbourhood the native Christians connected with the various Missions were isolated individuals, not communities, and all taken together were not equal in number to the Christian inhabitants of a single Tinnevelly district. In the province of Tanjore I saw communities of native Christians, villages entirely inhabited by Christians; but, at that time at least, they exhibited few appearances of religious vitality. In Tinnevelly, however, I found large communities of Christians, districts of country more or less christianized; and not only so, but I found those communities characterised by ever-increasing energy and zeal, and unequalled docility and liberality. I was so much delighted by what I then saw, though many things were still evidently unshapen and rudimentary, that on preaching my first sermon in Tinnevelly, I took for my text these words, "The night is far spent, the day is at hand." My impression that the day was about to dawn has not been realized,—it is not day yet—the darkness is still sorely reluctant to give place to the light; still, on comparing what now exists in Tinnevelly with what I found in it—on looking around on the twenty-one missionary districts, the 627 village congregations, the eleven native Clergymen, the 10,000 children in school, the 45,000 native Christians, the 5,000 communicants, the new or greatly improved educational institutions, the well-supported societies for religious and charitable purposes, which now meet our view, I cannot but perceive reasons both for thankfulness for the progress already made, and for hoping that the dawn, though long deferred, will soon arrive.

When I arrived in Tinnevelly there were but two districts in connexion with the *Society for the Propagation of the Gospel*, viz. Nazareth and Moodaloor, each of which was under the care of a Missionary; but it had been determined that I should endeavour to form a third, which should comprise an outlying portion of the Moodaloor district, together with an extensive, more distant, and hitherto almost unknown tract of country. The field of labour on which I thus entered, lies along the southern shore of Tinnevelly, being about twenty miles in length, and, on an average, five miles in breadth, with a population of about 20,000 souls. It commences about twenty miles from Cape Comorin, the hills above which are distinctly visible from

my house. Christianity had been introduced, in the early period of Satyanádan's labours, into the eastern part of this district, or that part which is included in the great palmyra forest, and chiefly inhabited by Shánárs; but this neighbourhood was afterwards more woefully neglected than any other part of the old Tinnevelly Mission, and the great majority of those who had embraced Christianity, including, in many instances, entire villages, fell away from it during the pestilence which raged so violently all over the southern provinces about thirty years before my arrival.

After our Missions in Tinnevelly had been recommenced, and a Missionary had been located in Moodaloor, the few scattered congregations that remained, were occasionally visited by a Missionary, and Christianity again began to extend towards the western part of the district. For several years before my arrival my district was periodically visited, but no Missionary had statedly and continuously laboured in the district before my arrival, no Missionary had resided in it, and almost everything pertaining to parochial organization had to be built up in it from the foundation by myself.

The district derives the name by which it is known amongst Christians from Edeyenkoody (or properly, Ideiyankudi), the name of the village where I took up my abode, and where there is now the principal Christian congregation in the district. The meaning of the name "Edeyenkoody" is, "the shepherd's habitation." This was the name of the place before I went there, and before Christianity was known there; it was not given to it, therefore, by me, as might have been supposed; still, I always thought it a very appropriate name for the residence of a Missionary-Pastor, and very suggestive of the duties which I had come there to discharge; for I fixed my abode in the place as "a shepherd," as a servant of that "good," that divine "shepherd, who gave his life for the sheep;" and the purpose I had in view in doing so was to endeavour to gather into Christ's fold the sheep for which He died. I wish I could add that the object I aimed at has been accomplished; but I regret to say that whilst some have listened to the good shepherd's voice, the majority have preferred the dangers of the wilderness to the pasture and protection provided for them in the fold of Christ. There, as everywhere else, it has been found that "many are called, but few are chosen." Still there, as elsewhere, "God's word has not returned unto Him void, but accomplished that which He pleased, and prospered in the thing whereto He sent it." In the district committed to me I made it my business to become acquainted with every village and hamlet, and, if possible, with every family; and endeavoured, by myself, and with the help of my native assistants, to make known to "every creature" the message of reconciliation to God through the blood of the Cross. There were two truths which I found by experience every one, however rude, could comprehend, and which every one, however hardened, could appreciate, and those truths I always took care to teach and enforce. The first was, that the burden of guilt which every man feels that he carries about with him,

and which false religions leave untouched, is removed by Christ, "the Lamb of God which taketh away the sin of the world;" the second, that in the conflict with evil which every man must wage, if he would be saved, and in which false religions leave him to his own resources, the religion of Christ supplies him with the help he needs, inasmuch as it brings him into contact with God, and opens to him a channel of sanctifying grace in the supply of the spirit of Jesus. In these truths is the substance of the Gospel, and I have found them everywhere, not only intelligible, but fitted to produce serious thought. Proofs of the folly of idolatry leave the heart and character unchanged, but virtue goes forth from these truths to heal every one that believeth. Whilst I endeavoured, in journeying from village to village, to preach the Gospel to every creature, it was also my endeavour to plant in every village the nucleus of a Christian congregation. As the Gospel is a revelation from God, so the Church is an institution of God, and neither should the Church be substituted for the Gospel, nor should it be supposed that the Gospel ignores the Church. Accordingly, wherever two or three agreed to accept the message of mercy, I formed them into a new congregation, and commenced to "teach them all things whatsoever Christ had commanded." Though it was not my privilege to gather into the Christian fold all for whose conversion I longed and laboured, I have reason to be thankful that I was not called, as some most earnest, most faithful labourers have been, in other parts of the vineyard, to labour in vain, and "spend my strength for nought, and in vain." On leaving my district for a season, about three years ago, on account of failing health, it was my privilege to make over to a younger Missionary, to tend and keep in my absence, a Christian flock of 2,672 souls—persons who were not merely occasional hearers of the Gospel, but who had formally placed themselves under Christian instruction, and under my pastoral care, and whose names were in our church books as baptized persons or catechumens. On my arrival in the district thirteen years before, I found about 1,200 persons placed under my charge, some of whom were made over to my care by the *Church Missionary Society*. The average number of accessions from heathenism during the period of my labours was, therefore, over a hundred a year. There were times in which there was no visible progress, and times of trial when new comers were sifted, and their numbers diminished; but taking the entire period, and in the main, there was a visible ascent and progress; and during the last two years alone, the accessions amounted to 640. When we stand on the sea-shore, and look at the rising and falling waves, we may sometimes be in doubt for a time whether the tide is ebbing or flowing; but if we fix our eye upon a mark, and wait patiently for a while, our doubts will soon be removed; just so, I may have felt doubtful for a particular year or half-year, whether the Christian cause was advancing or receding, but on looking back upon the whole period, and observing how the wave of Christian influences reached and passed over village after village, I cannot now doubt that the tide was rising. All the 2,672 native Christians who were under

my care when I left, did not reside in the same place, or form a single congregation; they were all inhabitants of the same district, but they resided in twenty-four different villages, scattered over a considerable extent of country; and though the greater number of them occasionally assembled in Edeyenkoody, on an average once in three months, as one fold under one shepherd, yet, properly speaking, they formed twenty-four different congregations, under the instruction of nearly as many native teachers. The largest congregation in the district is that of Edeyenkoody, where the mother-church is situated, where we have central, superior schools, where I resided, and from whence I visited the other villages in the district in succession. That congregation numbered upwards of 600, and I endeavoured to make it the model congregation, and the village itself, in all its arrangements, material as well as moral, the model village to the rest of the district. The next congregation, in point of numbers, was that of East Taruvey, which contained upwards of 300 souls. The rest were small, some of them very small, congregations, averaging about eighty souls each, and differing one from another very widely in condition and prospects, some of them centres of Christian light, and exercising an important influence in the neighbourhood, others unsatisfactory, and a cause of anxiety. Wherever there is a congregation, however small, our local Church Building Society, a society which depends for support entirely upon our native Christians, and receives no aid from Missionary Societies or from Europeans, has erected in the village a little place of Christian worship, in some instances a church, more generally a church-school—a little edifice, however plain and primitive, which may be used as a school during the day, and in which, not only on Sundays, but every morning and evening throughout the week, old and young, men, women, and children, may be assembled to hear God's word, and to join in His worship. Most of these little edifices are rude and mean, compared with the churches of Christian England, being generally built of sun-dried bricks, in the old Egyptian or Babylonian style, and thatched with palmyra leaves; I might almost be ashamed to call them "churches," were it not that each of these little edifices is, as its Tamil name, "Kóvil," signifies, "God's house," inasmuch as they who assemble there meet in the name of God their Saviour, and He has promised to be with them: I trust, therefore, it may be said of each of them, as of Zion, that "the Lord will recount, when he writeth up the people, that this man and that was born there." It is also deserving of mention, that the church is invariably the best built, cleanest, airiest building in the village; and if this rule continues to be adhered to hereafter—if as civilization progresses, and the people learn to build better houses for themselves, church architecture continues to keep ahead of domestic architecture, the churches of Christian India may at length rival, as the heathen temples do already, the churches of Europe. Similar hopes may, I trust, be entertained respecting the progress of the spiritual church of India, the church of living stones. In the village of Edeyenkoody itself, the building now used as a church, though spacious, and some-

what church-like, is only of a temporary order, but a permanent stone church, capable of accommodating 1,200 persons, is in progress; I am sorry to say, however, that for want of funds the progress it makes is far from being as rapid as I could wish.

Some persons will, doubtless, wonder how one Missionary could tend and guide twenty-four different congregations. The task is certainly a difficult one, and would have been quite impossible, but for the help of our native Catechists. Any one who knows what is involved in the care of a single congregation, however small, in this old Christian country, where all preliminary difficulties were overcome centuries ago, may form some conjecture, though still but a very inadequate one, of the work and care, the pressure of anxiety, the ceaseless succession of hopes and fears, of successes and disappointments, connected with so large a number of newly-formed congregations, each consisting of converts from idolatry or demonolatry, or of the children of converts, and each surrounded by a darkness which comprehends it not, but is desirous of extinguishing it. For the first five or six years I had few native teachers of any kind to assist me, and such as I had were persons who had had no educational advantages in their youth. By and by, however, I obtained the help of youths whom I selected from the most promising pupils in the village schools, or who had already entered upon the employments of life, and those I instructed and trained, in a sort of local training-school, as well as my other engagements would admit. A training-school was subsequently established at Sawyerpuram for the training up of schoolmasters and Catechists for the benefit of all our districts in common; and before I left Tinnevelly it had begun to supply us with native helpers of a superior class.

During the whole period of my residence in Tinnevelly, as mentioned in a former paper, I was accustomed to devote an entire day every week to the instruction and improvement of my Catechists, on which occasions I communicated to them all I wanted them to communicate to the people. I was thus enabled to multiply myself, as it were, and discharge many of the duties of the pastoral office in some twenty-four different places at once.

The catechetical mode of preaching which is adopted in Tinnevelly is particularly well fitted to the present condition of things in our congregations. Let my reader accompany me for a moment to Edeyenkooddy, and he will see for himself what our plan is, and how it works. It is shortly after sunrise on Sunday morning; the peal of four *gongs* has rung out, and the people are assembled in church; we enter and look around—no white face is visible save those of the Missionary and his family, no English word falls upon the ear; but the order of the service is the same as our own, and the few points of difference that are apparent are such as explain themselves. The people are seated, not in pews or on benches, but cross-legged on the floor, some on mats, some without. The men sit on one side, the women on the other; the “readers,” or educated portion of each sex, in front, the uneducated behind; and there are two transepts, fully

commanded by the preacher's eye, in one of which are seated the boys, in the other the girls. The chief peculiarities we notice in the course of the service are, that the responses are made by the whole mass of the people, and, perhaps, in rather too loud a tone for English ears, and that during prayer the whole congregation, with the exception of a few old people and women with children, kneel on the hard floor, without hassocks, and without support. I read out my text, and before I proceed farther, make sure that every one has heard it, by asking a few of the children, and people who cannot read, to repeat it to me aloud. When I divide the discourse into heads, or mention any particulars which I wish to impress upon the attention, or endeavour to clear up a difficulty, or enforce a truth by some familiar local illustration, I ascertain for myself, by questioning each class of people in succession, whether they understand, and are likely to carry home the lessons they have been taught. Sometimes I question a particular individual by name, more commonly a class; and if the question I ask is not answered by those to whom it is put, I put it to class after class till it is answered, beginning, perhaps, with the school-children, then asking the uneducated adults, and finally questioning the educated young people. Sometimes, if an erroneous answer is given, it leads to a clearer view of the truth itself, for, in that case, I not only tell the people that the answer is wrong, but point out to them in what respect it is wrong, and this is sometimes the most instructive part of the discourse. In addition to all this catechising, and whilst it is going on, you may hear a peculiar scratching sound arising from various parts of the church; this proceeds from persons who are writing out notes of the sermon with the iron style on slips of palmyra leaf. I never knew any male member of our congregations remain silent when asked a question, if he were able to answer it; and sometimes, if the question is a very easy one, the answer will proceed from twenty different persons at once. The women, as is natural, are not so ready to reply as the men; yet I do not think it advisable to let them escape altogether, but ask them a question now and then, to keep their attention alive; and in the smaller congregations, especially at the ordinary morning prayers, where there are few men present, they answer as freely as I could wish. This system would probably be found impracticable in this country. Many English people feel an unconquerable repugnance to allow their voices to be heard in public; and even when they understand a thing, they get so confused and abashed, when questioned about it in a promiscuous assembly, that they would be unable, even if they were willing, to reply. The structure of the Hindú mind is very different. The Hindús are much less excitable, and less apt to get nervous than we are; so that if a Hindú only understands a thing, he is not liable to be put out by being asked to explain it. I fear few English congregations will ever bear to be publicly catechized; and yet, on looking round upon an English congregation, I have often seen and felt deficiencies which nothing but catechization could supply, and have longed to ascertain, in our Indian method, before



passing on to a new subject, whether what was said previously was understood.

Another excellent arrangement for the instruction of our people consists in our adult Sunday-schools. The majority of our Tinnevelly Christians were converted, not merely from idolatry, but from the gloomiest demonolatry; they belonged, with few exceptions, to a poor, rude, and illiterate class of society; and few of them were able even to read before their conversion. In consequence of all this, their mental condition was dark and uncultivated, and they stood in peculiar need of systematic instruction, not only in the principles, but in the details of Christianity and morality. This instruction is supplied by the adult Sunday-schools, which I have established wherever I could. The children are not forgotten on Sundays; but as they are carefully instructed every day in the week, our chief attention on Sundays is claimed by, and given to, the adults.

In Edeyenkoody our Sunday morning service is held shortly after sunrise, the afternoon service closes a little before sunset, and the middle of the day, which is too hot and uncomfortable for Divine service, being left unoccupied, it is appropriated to the adult Sunday-school. It is noon, and the gong has rung for school; we re-enter the large temporary church, where the school is held, and again look around. We find as large an attendance both of men and of women as at Divine service in the morning; say from 100 to 120 adults, out of a population of 600 souls. They are all seated, as before, on the floor of the church, not in rows, however, as at service, but in ten or twelve separate semicircles, each of which forms a class. The "readers" formed only one class at first, but they have now increased to four, viz. two of men, and two of women; and the members of these classes read and are questioned upon some book of Scripture, chapter by chapter, besides repeating some portion from memory. Those who are unable to read—once the great majority, now a minority—are arranged into classes according to the amount of their knowledge, and are taught portions of the Catechism, or Scripture texts arranged in a series, or a summary of important facts and doctrines. In this country Sunday-school pupils are almost invariably children, and their teachers almost invariably grown persons. In Edeyenkoody we see exactly the reverse; the pupils are the adult inhabitants of the village—farmers, traders, and labourers, including the "head men" themselves, and the teachers are their children or grand-children, in some instances boys and girls who have not yet left school. After setting all the classes to work, my wife and I go from class to class, guiding the teachers, or examining the pupils, as circumstances may require, or sit down with one of the classes of readers, explaining to them the word of God more perfectly.

It is wonderful to see how patiently and good-humouredly the older people submit to be taught by their juvenile teachers. However, though they look to the teacher for the *words* of the lesson, and repeat them patiently again and again, until they know them by heart, it sometimes happens that they have a clearer insight than their teacher

into the *meaning* of the lesson. The teacher depends, perhaps exclusively, upon his lesson-notes, whilst perhaps the pupil has had the meaning written in his heart by the Great Teacher himself. We endeavour to teach words as well as things; for there are many "forms of sound words," in Scripture and out of it, which every person ought to know; nevertheless, it often happens that the older people find it difficult to retain words in their memory, whilst they have succeeded in grasping the idea, in which the substance of truth resides. I was once examining a very old man, who wished to be baptized, and, according to custom, I asked him, amongst other things, if he could repeat the Belief, which I knew he had been taught. He made the attempt; but after a few incoherent sentences, gave it up in despair. At length he raised his hand, and said, "I'll tell you, sir, the meaning of it. We are all sinners, and the Lord Christ undertook for us all, and if we believe in Him we shall be saved; I know that, and that is all I know." In this instance the poor man had really learned much in learning a little; for the substance of saving truth, the kernel of the Gospel, was contained in his reply. Such of the members of the congregation as are able to read are expected to attend also a Bible class, which is held on a week-day. On Wednesday at noon, about the time when all work ceases in Hindú villages, on account of the extreme heat, and when every one seeks the shade for a couple of hours, we are accustomed to assemble the people in church for the Litany and a short sermon, when the attendance averages about half that of the Sunday. After the service is over, the readers remain for about half-an-hour, and I then give them a general idea of the meaning and connexion of the chapter which they are to prepare for next Sunday's class; so that if I am to be out "in the villages" on Sunday, my absence may not be felt.

We have another service, with a sermon, every Friday; but as Friday is the market-day in the neighbourhood, the village is nearly deserted the greater part of the day, and a noon-tide service is impracticable. The service is therefore held in the evening, between sunset and the native hour of dinner; and, on this occasion, though I invariably preside during the service, and take some part in it myself, the prayers are read, and a sermon is delivered, by one of the native Catechists. Friday, as I have mentioned already, is the day I spend with the Catechists, and the sermon to be preached on Friday evening by each Catechist in succession, on a subject given him by myself, is a part, and not, I think, the least important part, of the course of training by which our native teachers are fitted for their duties. There are, of course, great differences in the character of the sermons that are then delivered—some flimsy and weak, some high-flown, some solid and instructive; but in this, as in everything else, I have noticed a great improvement; and I have rarely heard better sermons anywhere than those which were delivered in his turn by Nyána-moottoo, a Catechist who has just been ordained.

It may be regarded as a matter of surprise, and looking at things from this distance, I feel surprised myself, that people who are not in

any way dependent on the Missionary should submit, as our people out there do, to all the teaching and training, the church-going and school-going that I have here described; and yet it is a fact, that they not only submit to it, but generally enter into the spirit of it, and co-operate in carrying it on with more or less heartiness and zeal.

The feeling of the community is so strongly in its favour, when it has not been prematurely forced upon them, when it is administered in a kindly, considerate spirit, and when their honour as a community or as a caste has not been infringed, that even the most indolent and irregular members of the congregation feel themselves obliged to yield to rules. One of our rules is, that if any person remains away from church or from Sunday-school so long as to attract attention, it is my duty to send for him, that I may have the opportunity of giving him the reproof or warning that he needs. In this country I might send for an absentee, but would he come when he was called? possibly he would regard my sending for him as a sufficient reason for never coming to church again. In Tinnevelly, however, when we send for a man, he comes; and as a few cases of negligence or irregularity will always occur in a large village, I had a particular hour every week appropriated to this department of discipline; and on that occasion it was the duty of the "head men" of the village to be present, that their influence and authority might strengthen mine. Occasionally some person who was more obstinate than usual, would refuse to come when he was sent for, but this was considered by all his neighbours as so highly improper a procedure, that he generally yielded before long to the current of public opinion, without rendering it necessary for the village authorities to "sit upon him" under the council-tree.

Wherever this system of catechetical instruction and congregational discipline has been acted upon for any length of time, the best effects have been apparent. I feel confident that most of our Shánár and Pariar Christians in Tinnevelly, notwithstanding their natural dulness, will be found to have a better knowledge of God's word, and of divine things generally, than the majority of persons belonging to classes and conditions considerably superior to theirs, in connexion with English congregations. As respects knowledge and order, docility, and liberality, "the preparation of the heart, and the answer of the tongue," they undoubtedly occupy a high position amongst Christians. I am far, however, from undervaluing the indirect results of transmitted Christianity—results, of which the value is apparent, even in the rural districts, and amongst the labouring classes, of a Christian country; for when divine grace takes possession of an English peasant, and his heart is touched by the constraining love of Christ, he rises at once, and almost without an effort, to a higher, more manly, more conscientious, more enlightened style of piety than even Hindú converts of a superior order generally reach.

Whilst we have devoted much attention and effort to the instruction of the adult members of our Tinnevelly congregations, we have not been forgetful of the still greater importance of the Christian educa-

tion of the young. The rising generation is everywhere the hope of the Church, but especially so in a heathen country, in a recently-formed Christian community. I do not regard any portion of God's creatures as hopelessly degraded, but in a country where every moral principle has been contaminated and warped by a hundred generations of heathenism, where the very atmosphere seems to be tainted with impurity and deceit, there is certainly more hope of the young, whose minds are still tender and impressible, than of those who have grown old in sin, and who have been converted from the evil of their ways late in life.

With this conviction in their minds, the Missionaries have laboured hard for the benefit of the rising generation, and undoubtedly Christian education has made much progress in Tinnevelly—progress very much greater than might have been expected amongst a class of people who had been content, in most instances, from the beginning of their history, to be grossly ignorant, and who, when we became acquainted with them, neither desired nor appreciated any sort of education. Though, however, they were scarcely in a condition to appreciate the advantages of education, they were willing to believe that the Missionaries knew better than they what was good for themselves and their children; and the result has been, not only that the children of Christian parents have grown up an educated generation, but that education is now appreciated by the parents themselves. In many of the more important Christian villages in Tinnevelly, the proportion of the population in school amounts to one in four, or twenty-five per cent., a proportion which has not been, and indeed cannot be, exceeded in any country in the world. This proportion has not, indeed, generally been reached, and the educational condition of our smaller, poorer, outlying villages, is necessarily inferior to that of villages that are more populous and more prosperous; yet the general average, in all our districts taken together, reaches seventeen per cent., and the number of children, male and female, Christian and heathen, in the school-lists in the various Christian schools in the province, amounts to 10,000. In my own village, Edeyenkoody, the proportion of the population in school was fully one in four; and even when I took all the villages in the district, promising and unpromising, into the average, the proportion fell very little short of that. When I left the district, the number of native Christians of all ages under my care was 2,672; at the same period the number of children of Christian parents in the various schools that had been established throughout the district, was 575 (300 boys and 275 girls); and in addition to this band of Christian children, 295 children of heathen parents were receiving as many of the advantages of a Christian education as they were willing to receive. It is evident that in the education of this goodly band of children, a most important door of usefulness has been opened to the Missionary. Whatever opinion may be entertained of the older converts, and how unpromising soever the condition of some of them may be, we have their children, at all events, in school, to bring up from the first in "the nurture and admonition of the Lord;" and as the parents are under Christian instruction and pastoral oversight no

less than the children, we have reason for hoping that the lessons of truth which are taught in the schoolroom during the day, will not be obliterated at night, when the children return home, as too often happens when the parents are heathen.

All the schools established in the district of Edeyenkoody, with the exception of a superior girl's school, of which I shall mention some particulars presently, are vernacular day-schools. There is much demand for an English education in the great towns of India ; and since the Government grant-in-aid system was introduced, the demand has begun to spread even in the rural districts ; but, up to the time I left, a solid education in the vernacular language was all that seemed to be required by the people of my district, and all that I endeavoured to provide for. I do not expect, indeed, that English will ever be much studied by that class of children that chiefly attended my schools. It is difficult in every country to induce the children of small farmers and farm-labourers to remain in school long enough to learn even their own tongue thoroughly ; and as English is in Tinnevely a foreign tongue, and the study of it rather a scholarly accomplishment than a necessity, it will always be found, not only difficult, but impossible for the great majority of Shánár children to learn it. It is a consolation, however, that they are provided with a good supply of intellectual food in their own language. We had the Bible in Tamil—three translations of the greater portion of it—the Prayer-book, a printing press in every province, and an increasing and improving Christian literature. Our people are able to read in their own tongue God's "wonderful works," and His wonderful mercy ; and we find no difficulty in getting access, by means of that tongue, to their minds and hearts. The education we give in our village schools, though in the vernacular language, is tolerably substantial : it comprises reading, writing, mental arithmetic, catechisms of Scripture history and doctrine, a little geography, and a little High-Tamil poetry ; and if the children could only remain long enough in school to receive all the advantages which we are prepared to give them, we should not have much left to regret.

Many things connected with the interior economy of our schools are of so primitive a character, that a stranger might be led to bestow upon us more pity than is necessary. When you enter any of our schools, you see most of the children very scantily clothed—many of the little boys, indeed, with the smallest apology for clothing that an ingenious economy can invent. You find them also seated, not on forms, but cross-legged on the floor, learning to write, not with pen, ink, and paper, but on fine sand spread out before them on the ground, and afterwards with the iron pen or graver on the palmyra leaf. The first books they use also are *óleis*, or written leaves ; and their arithmetical exercises are worked out, not on slates, but either on the *ólei*, or in their heads. Notwithstanding these peculiarities, the children have the means of acquiring as solid and useful an education as the majority of children belonging to the same class of society in more highly favoured countries. I have always endeavoured, not merely to teach

the mechanical art of reading, but to teach them to think, to supply them with right principles of action, and teach the children to act from right motives—to pour the light of truth into their minds—to win them to Christ—to train them up for usefulness on earth, and for happiness in heaven ; and though, doubtless, it has sometimes happened that I have not been duly seconded in such endeavours by the native schoolmasters, and that even when all favouring circumstances concurred to inspire us with hope, the result has been sorrow, not joy, and I have appeared to have been labouring in vain ; yet, on the other hand, the good seed has not, in every instance, fallen upon a bad soil ; some who have been taught the way they should go, have not departed from it when they grew up ; the second generation of native Christians is, on the whole, superior to the first ; and the whole of our school-children—the promising and the unpromising alike—have derived this advantage, at least, from the education they have received, that they have become more intelligent hearers of the Word of God, and more capable of receiving religious impressions, than they would otherwise have been.

I was accustomed to devote four days in succession every month to the examination of the schools. The children belonging to a particular class in each school were all assembled at once in Edeyenkoody ; a day was devoted to the examination of each class ; and as a portion of every school was present, and the comparative efficiency of each school was brought out in the course of the examination, not only the children, but also the schoolmasters themselves were examined, and stimulated to exertion.

My own special contribution to the education of the youth of the district was the instruction of a particular class every morning. This class comprised all the children that could read with ease in the boys' and girls' day-schools and the boarding-schools in Edeyenkoody. Morning prayers were over about half-past six ; and at seven o'clock my class, generally numbering about thirty, assembled. The children then read before me a chapter, or a portion of a chapter of Scripture in order, and were questioned and instructed in its meaning. Sometimes one day was devoted to a chapter, sometimes four or five days, according to the amount of difficulty contained in it, or the desirableness of a thorough comprehension of it ; and in this manner, slowly and carefully, with successive generations of pupils, I went four times through the Gospels and Acts of the Apostles, twice through the historical portions of the Old Testament, and twice through the Epistle to the Romans. Once a month a day was devoted to the examination of the children by written questions and answers ; and whenever I was absent—as when it was my duty to visit the out-villages—I appointed the most intelligent catechist or schoolmaster to take my place. Some heathen children who attended our Edeyenkoody day-schools became members of this class for several years ; and two of them, of their own accord, and through the force of real conviction of the truth, abandoned the heathenism of their families, and boldly put on Christ.

It would be needless to point out the advantages which all our Christian children must have obtained from this opportunity of being instructed so systematically in the Word of Life. For the advantages of the system to myself, also, I have no less reason to be thankful. I have often felt and said, that I learned far more Divinity in teaching my class of Tamil children every morning in Edeyenkoody, than ever I did in College when studying expressly for the Ministry.

The class was over at about half-past eight or nine ; and then, after taking a swim, and breakfasting, I was ready for the ordinary work of the day. My day's work varied very much in character with the varying circumstances of the time. It is the popular notion that Europeans in India and the tropics go to sleep for a couple of hours in the heat of the day : this may have been the practice formerly, but the *siesta* is now unknown. The old East has woke up, and the handful of Europeans that are in India, and on whom all hope for the improvement of India depends, have too much to do to sleep in the day-time. We cannot safely walk about in the day-time in the open sun, but we can, and do apply ourselves as closely to in-door work, and even, in certain emergencies and with certain precautions, to out-door work, as we should do in England.

Correspondence, or the examination of candidates for the sacraments, the settlement of disputes, or inquiry into cases of discipline, brick-and-mortar work, or accounts, visiting the sick, or the administration of medicine, a service, or study, used to occupy my time every day till the afternoon, when I was accustomed to set out to visit some village in the neighbourhood. In visiting the more distant villages I was generally out several days at a time, including two Sundays a month ; and when thus out on a tour, I always visited two villages a day. The nearer villages I visited in the evenings from Edeyenkoody ; and in thus visiting a village it was my custom not only to assemble the Christians in church for a service and sermon, with catechization, and afterwards to enter into conversation with them, and advise and encourage them, as might be required, but also to endeavour to see and converse with the heathen of the neighbourhood, especially such of them as were supposed to have "ears to hear."

(To be continued.)

## THE DELHI MISSION.

At the July Meeting of the Committee of the *Society for the Propagation of the Gospel in Foreign Parts*, the following Resolutions were unanimously adopted :—

1. That the Society has heard with the profoundest sorrow of the massacre of the Rev. M. J. JENNINGS, the Secretary and chief promoter of the Delhi Mission ; of the Rev. A. R. HUBBARD, one of the first Missionaries ; and of Mr. DANIEL CORRIE SANDYS, a zealous and active Catechist, preparing for ordination in the Mission ; and desires to offer to their surviving relatives and friends the expression of its hearty sympathy with them in their affliction and bereavement.
2. That although the Delhi Mission, so blessed of God in its commencement,

seems to be annihilated for the present, by the death or dispersion of its Missionaries and Lay-teachers, the Society is resolved—God being its helper—to plant again the Cross of Christ in that city, and to look in faith for more abundant fruits of the Gospel from the ground which has been watered by the blood of those devoted soldiers of Christ.

3. That the special prayers and offerings of the whole Christian community, and the personal services of clergymen who may be moved to take the place of those who have fallen, be hereby invited, to enable the Society to re-establish with increased strength, and on a broader foundation, the Mission which has been for the moment quenched in blood.

TO THE EDITOR OF THE COLONIAL CHURCH CHRONICLE.

“DEAR SIR,—It is with sincere diffidence that I sit down to answer the appeal made to me from various quarters, to furnish some account of the Delhi Mission up to the time of the late catastrophe, which has put an end, for the present, to its work, by the death (we have too good reason to fear) of its Missionaries and converts. For it is a responsible and not very easy task to be, as it were, a messenger between the Eastern and Western worlds—and still more, between the living and the dead ; for there is, perhaps, no one who knew all those who have been killed in Delhi so lately and so well as I did, being resident among them, and, through their kindness, one of them for three years ; and, therefore, there is perhaps no one who can so well speak of them and their faithful works, ‘whereby, being dead, they yet speak.’ I will confine myself, in the first instance, to a few remarks on the foundation and growth of the Delhi Mission, as illustrating the zeal, and earnestness, and wisdom of its early friends, who have been called away from earth, to, we trust, a higher sphere of service of the same Master.

It had long been the desire of our late much-lamented Secretary,<sup>1</sup> to found a Christian Mission in some large heathen city ; when, having been appointed to minister to the Europeans stationed at Delhi, he saw the importance of that great city (population 180,000) as a centre of Missionary operations ; and, chiefly in connexion with a zealous lady who is still spared to desire and labour for the spiritual welfare of India, determined that no effort should be wanting on his part to get together a sufficient sum of money to encourage the hope that, with the aid of the *Society for the Propagation of the Gospel*, a Mission might be permanently maintained in Delhi. The first printed proposal of a Delhi Mission appeared in the *Missionary*, an able periodical, then published monthly at Bishop’s College, Calcutta : this was in November, 1850 ; and in May, 1852, a circular was issued, suggesting the desirableness of raising in India the sum of 3,000*l.* preparatory to the commencement of the projected Mission on a suitable scale ; and in the first Report of the Mission published at Delhi in 1855, in which the arrival of two Missionaries and the commencement of their work was announced, Mr. Jennings was able to state that a sum somewhat in excess of the 3,000*l.* had been

<sup>1</sup> Rev. M. J. Jennings, late Fellow of Christ’s College, Cambridge, and Chaplain to the H. E. I. C. S.



invested in Government securities. This determination to make war upon the heathenism by which he was surrounded, is well worthy of the observation of all Christians, and especially of the imitation of all Chaplains and laymen who live among the heathen ; to hold back from such efforts is as good as to say, that our holy religion is either not more strongly supported by evidence than Mahommedan or heathen superstitions, and will not make its way, though published among them, or that it is not more beneficial when believed ; and, surely, both of these assertions would be highly repugnant to the sense of every believer in the redemption that is in Christ Jesus. And not less admirable were the steady perseverance and forethought with which our departed friend held to his determination, and endeavoured to give a permanence and increasing efficiency to his plans for the planting of the native Church. He would not have a Mission commenced which might break down for want of funds in a few years, but laboured to put it upon a permanent and satisfactory footing. He was richly rewarded when his efforts were seconded by a grant of 8,000*l.* out of the Jubilee Fund of the *Society for the Propagation of the Gospel*, two Missionaries sent out, and the income still in advance of the expenditure. I well remember how he used afterwards to recall the time when he could scarcely reckon upon the permanent establishment of one Missionary in Delhi, and to compare it with the progress the Mission had made, in having three European labourers, and the prospect of many more in due time. And great was his happiness when called, before the arrival of the Missionaries, to baptize two excellent converts, one at least of whom has been called away from the Church militant, and admitted, we devoutly hope, into the heavenly kingdom of our Lord ; and later, he rejoiced in the baptism of the whole household of the same man, and the satisfactory prospects of the Mission, though he regarded it, as it truly was, the day of small things, and was always devising enlarged plans of operation. And his personal liberality, and that of Captain Douglas, his friend, and a constant supporter and able adviser of the Mission, is sufficiently attested by their large annual subscriptions, in addition to much labour and attention bestowed on the affairs of the Mission.

It was also a principle with our lamented Secretary, that the Church, as it exists, whether European, half-caste, or purely native, (all one in Christ,) was to be the first object of attention, in order that it might be, according to the Gospel rule, a light in the world of surrounding darkness : he was, therefore, especially bent upon establishing good schools for the Christian children of resident European and Eurasian clerks, conductors, sergeants, &c. ; he had already written home for a schoolmaster and schoolmistress for Delhi, and was making arrangements for establishing an ordained schoolmaster in the district of Bhuteeanah, a part of the Delhi district, who might minister to the Christian population, and at the same time preach the Gospel in the city where he lived, and the surrounding villages. I am afraid these wise intentions must be deferred for a while, though only for a little while, I trust. Some of the little ones whom he had collected have fallen, despite their tender age ; they have

been gathered in the arms of the Good Shepherd. I think, sir, we shall all desire to make some special effort to overcome this evil with good, and to do it in a way that shall be a memorial of our dear brethren. I do not think we could unite our alms and prayers in any undertaking that would have been more acceptable to our Secretary, than the permanent establishment of a school in Delhi, such as he proposed commencing himself. It is particularly difficult to set on foot, at so great a distance from home, an institution involving considerable pecuniary responsibility, such as a school, for which efficient teachers must be brought out from England, but in which the number of children will vary from time to time, local supporters be removed, and other causes of uncertainty prevail. How necessary such a school is, may be judged from the fact, that, as far as I know, there is no Church of England school north of Cawnpore, except regimental schools, and those in the Himalayas, between 200 or 300 miles from Delhi, 400 from Agra, and so on, to which the classes I refer to cannot afford to send their children. I hope this suggestion may commend itself to all our friends. It is but a suggestion.

Our accounts of the death of those to whom I have referred are, I fear, too certain to admit of any question. Our grief at the loss of such personal friends, and friends of the Church in India, as Mr. Jennings, Captain Douglas, and Mr. Simon Fraser, is great, though 'we sorrow not as those who have no hope.' But as respects Miss Jennings, our sorrow at her early loss, our horror at her violent death, is almost rebuked, and turned into admiration by her fearless bearing in the presence of her ruffianly murderers. Her friends might almost consent to part with her for the sake of giving to the world so great an instance of filial affection triumphing over the fear of death.<sup>1</sup> The sudden but fearless death of one so young, bids us all be as the wise virgins, with lamps not only just alight, but well filled with oil. Oh that we might all have Christ so near to us every hour, and in all the thoughts and deeds of every day, that His gracious presence might raise us above every fear, however great or sudden! I trust your younger readers will approve the proposal of the Memorial School I have ventured to make above. Miss Jennings was constant in her attendance at the small school which was to prepare the way for the larger one. Let father and daughter be remembered together in this solid and useful manner, for 'they were lovely and pleasant in their lives, and in their deaths they were not divided.'

I will not, at present, make any but a passing remark upon our Missionary brethren, who, we have every cause to fear, have been cut off almost at the outset of their career. 'Their work is with their God;' He has them in His safe keeping; 'living or dying they are the Lord's;' 'they shall rest, and shall stand in their lot, in the end of the days.' We have, as yet, no account of their death which we can perfectly rely upon, though there is but too little doubt

<sup>1</sup> See letter from the Vicar of Weybread, Suffolk, in the *Times* of Aug. 12th.

that they, with the members of the Church, some fifteen men and women, have been numbered to the sword. 'Right dear in the sight of the Lord is the death of His saints.' Their death cannot fail to conduce to some end of great value in God's sight. May the Lord hasten it in His time. I cannot but recal with joy the uniform sobriety, the consistency and disinterestedness of character that marked poor Hubbard, my constant friend and brother in the Mission, and how well it was maintained under the deadening influence of the Indian climate. He had, indeed, many valuable qualities for a Missionary life, though circumstances had not permitted us to see more than glimpses of them in the infancy of the Mission. May God send the poor city an equal successor to take up his fallen mantle, and to inherit a double portion of his meek, but bold spirit. Nor could we desire a man of a more ardent and devoted spirit than our dear friend and excellent schoolmaster, Sandys: he waited for the souls of his scholars as one that must give account, and looked forward to no end, as a satisfactory reward of his labours, but the conversion of some of them to the true faith of Christ.

May I be allowed to remind your readers that the Bishop of Madras visited the Delhi Mission at the end of last year, and spoke of it as a peculiarly hopeful mission-field? To my mind there was no more hopeful circumstance connected with the Native Church and the prospects of the Mission, than that it numbered among the converts a man of such zeal, and wisdom, and intellectual power as Râm Chunder, and a household whose head was the gentle and amiable Chimmun Lâll, and which, though nominally outcast, was still on terms of friendship with the yet unconverted branches of the family. It has unhappily been too seldom that the Indian converts have been men calculated by moral and intellectual power to exert a wide influence on their countrymen, or that we have had households whom we could trust to live among their heathen relatives, and to exercise a beneficial influence upon them: both these desirable objects seemed to have been granted to the Delhi Mission; but again we are warned not to trust too much to any human agency, though most obviously furnished us by God himself, and apparently of a nature calculated, according to the genuine law of Gospel extension, to attract many to Christ by the influence of a truly Christian character.

We very much fear that both Râm Chunder and Chimmun Lâll have fallen a prey to the fanatical cruelty of the soldiery. Let us praise God that they were (as we trust) born for eternity, though at the expense of a few years of life on earth, and pray that their deaths may prove fruitful of many conversions to the name of His Anointed.

And here, sir, I cannot but say with how anxious a desire I, for one, look forward to the re-establishment of the Mission, as soon as the field is once more open. God forbid that any feelings of indignation at the cruelties which have been perpetrated should diminish our desire for the conversion of India: they may rather convince us of the deep necessity there is for the Gospel of peace to do its work there; they may convince us of the insufficiency of civilization alone

to root out the cruelty of those who have lost the knowledge of the God of mercy and love : I trust we shall all feel it due to the honour of the Christian name and the memory of our brethren, to begin again with the least possible delay, the work in which their lives were sacrificed.

The first thing to be thought of will be young men for the work ; and surely a general consideration of the obligations to the Mission work, and the importance of the present seed-time in India, or more particular thoughts of the importance of Delhi as a sphere of labour, and one that has been begun to be wrought, and which the memory of our fallen brethren seems to bid us work till harvest-time, when he that soweth and he that reapeth may rejoice together : these considerations seem forcible and urgent enough. Would it not be a special happiness and honour to be ' baptized for the dead ?'

But it also appears to me that we shall not work to good purpose until our Missions are under the direction of a competent authority on the spot, to take a large view of their operations, and give them unity and efficiency. The unusual degree of management intrusted to the Delhi Committee was certainly an advantage, inasmuch as it gave an opportunity of extending our operations, in answer to calls made to us from various places ; but this was a far less efficient means of regulating our proceedings than the control of one episcopal head, with authority over, and a knowledge of, the whole of the North-West Provinces would have been ; and of this our whole committee was conscious, and our secretary not least so.

I am glad that our funds were invested in Government Securities in Calcutta, and have, therefore, not been materially injured by the plundering of the Delhi Bank ; but the call now made by the Committee of the *Society for the Propagation of the Gospel* for a new subscription to the Mission Funds, will be gladly responded to by all those who would show that the vitality of the Christian religion is not less than that of the British Empire, who would do honour to the memories of our dear brethren departed, and who would have the Christian Evangelist follow after those that bear the sword, and say, ' Is there no balm in Gilead ? Why then is not the health of the daughter of my people recovered ?'

I fear the Missionary will find it harder than heretofore to approach the people ; if so, increased difficulties will demand increased efforts.

I wish this great judgment upon us might induce the Indian Government to consider whether they have not been guilty in refusing the character of a Christian government ; or whatever their past obligations may have been, whether they are not now at liberty, nay most imperatively called, to declare, that they do desire the conversion from conviction of the nation at large, and to favour and second all endeavours to bring about this result, by which it may be humanized and rendered governable. God grant that we may all lay this divine judgment to heart, and that our countrymen in India more especially, may consider whether the late terrible events have not a voice of warning for them, to see that they be worthy representatives of our

holy religion among the Heathen, and determine that if ever the name of God is blasphemed among the Heathen through them, as it assuredly is, that it is only the effect of malicious misrepresentation.

Fearing to trespass more on your valuable space,

I remain, dear Sir, yours faithfully,

J. STUART JACKSON,

Cromer, Aug. 20th, 1857."

Late of the Delhi Mission, S. P. G.

## MISSIONARY OPERATIONS IN INDIA.

"SIR,—I beg to thank you for your article on the above subject in the number of the *Colonial Church Chronicle* for the present month. I believe it to be full of truth, and I sincerely trust that the truth which it contains may soon be felt, acknowledged, and acted on, by the Government of India. If we have in past time allowed ourselves to fail to do our duty towards India, as a Christian people entrusted with the government of that vast heathen country,—may those scenes of bloodshed which have lately been, and I fear are now being enacted there, warn us no longer to delay to do what we must feel, as Christians, that God requires us to do. I wish, with your permission, to call attention to two points dwelt on in that article in the following words:—‘The men who have been engaged in the present outbreak have no idea of a difference between the Government actually trying itself to convert them, and its permitting others to do so.’ And again, ‘We quite believe that the Sepoys are sufficiently attached to their superstition to resist any forcible attempts at their conversion. But these attempts must be *forcible*. All depends upon this. If they know that no force is used, and believe that none is intended, they will make no resistance. But if, on the other hand, they do suspect violence, they will recognise no distinction between the Government and private individuals.’

I believe most firmly that the sentiments expressed in the above passages are strictly true; and I consider it to be highly important that their truth be fully admitted and acted on—*essential*, if England is to continue to hold India without incurring great guilt. If Missionaries come into a country with the permission of the Government of that country, which could exclude them if it thought fit; assuredly there is as much insult, or as little, offered to the native heathen by the *permission* given to those Missionaries to teach and try to make converts, as would be offered if the Government itself employed and paid the Missionaries. To lose sight for a time of the very important question of *sincerity* of the Government in its belief of Christianity,—to say nothing of the impression on this point, which must be produced in the mind of a clever Hindoo, who knows that the Government never sends a Missionary to labour; and who must infer that the Government either cares nothing for Christianity, or else wishes to do surreptitiously what it fears to do openly;—not to dwell on these points, what can it matter to the Hindoo whether Government sends Missionaries, or allows others to send them? No doubt he may expect that *more* will come, if the Government sends

them; but what then? Does he fear their numbers? Is he unwilling to argue with all who may appear? Has he ever yet plainly shown hostility to Missionaries, as such? Is it possible, then, that any man sincerely desirous to see Christianity propagated through the world, truly impressed with the belief that God has given to His Son the heathen for His inheritance, really convinced that our Saviour's will is that the Gospel be preached to every creature,—is it possible that any such man can think that the Government of India has discharged its duty to the millions of heathens committed to its charge by simply *not obstructing* private Missionary efforts? If it should please God that we are now seeing 'the beginning of the end' of British rule in India, is there one religious man in England who could feel satisfied with the manner in which we have ruled India? If the present revolt were successful, and if every European were swept out of that country, where would remain proof that Christian England had for a hundred years held India? I do not desire to depreciate the work that England has done there. She has, on the whole, I believe, administered justice. She has often succoured the oppressed, she has given the natives much useful knowledge; but what has she done towards making them Christians? What has she done,—I mean as a Government,—towards showing them that she is a Christian country, and that she believes it to be her duty to teach to the Hindoo and the Mahometan the 'more excellent way,' in which she herself professes to walk? I leave those who know more than myself to answer this question. I confess that I know not how it can so be answered as to produce in the mind of any religious man any other feeling than one of exceeding sorrow, shame, and humiliation.

And I believe most firmly, that the Government of India must support and pay Missionaries, if we, as a nation, are to be guiltless in this matter. Such men plainly and openly sent by the Government, acting without the slightest disguise or attempt at concealment, known well wherever they go to be Government Missionaries—known as well to be so as Government Chaplains are known to be what they are, will, I believe, not excite one whit more opposition than those of the *Society for the Propagation of the Gospel*, or those of the *Church Missionary Society*, or those of any sect of dissenters. There will be nothing in their mode of proceeding, nothing in their teaching, to show that they are not sent out by some Society. They will abstain from the slightest appearance of a desire *forcibly* to convert the native. They will argue with him, persuade him, preach to him, as other Missionaries do. They will have no right to expect more success than their brethren, but they will have, as long as they labour sincerely, that measure of success which God is pleased to give *them*.

And there is one point to which, in connexion with this subject, attention ought to be drawn. Ask any one who knows Indian society, how Europeans in India have usually behaved to the Missionaries of our Church Societies. Ask whether they have been in the habit of treating them as equals and as friends, or whether they have rather slighted them, and treated them as persons of lower 'caste'

than themselves. Perhaps, one reason for that which I believe to be the fact is this, that the Missionaries are poorer than most other Englishmen. But surely this is a very insufficient reason. Surely a Missionary—sometimes a Member of an English University—almost always one who has associated with gentlemen at home, is not unworthy of kind and courteous treatment, even if he were not (as in most cases he is) worthy of regard for his work's sake. And the respect with which the native Indian may have been disposed to receive the Missionary can scarcely have been increased by his observing that his own countrymen have not generally appeared willing to receive him on the same grounds of equality on which they have received the servants of 'Company Sahib.' Yet, is not the Missionary fairly entitled to at least as much respect as the civil or military servant of the Government? Is he not entitled to such 'status' as he may acquire by being their servant? Is the work which he labours to do at all less important than that which too many of those who have looked down on him have done, often without much labour? Ought the religion of Jesus Christ, which he is employed zealously in propagating, to be in the opinion of Englishmen an instrument of less value in promoting good government, than the edict of the magistrate or the sword of the soldier? Ought the man, who has bidden adieu to home in order that he may, with but smallworldly recompence, preach the Gospel, to be at all less respected than another, whose calling is worldly, and whose earthly reward is higher? Depend upon it, these things are seen and noticed by the native. Depend upon it, he has no great respect for the *religious sincerity* of a Government which allows other men to do what they can to convert him to Christianity, but takes no steps itself to bring about this end. 'To do any thing *forcibly*, or *deceitfully*,' wrote a friend in Bengal to me, since this mutiny broke out, 'as they think we have now attempted to do (in the matter of the cartridges), in order to destroy a Hindoo's caste or a Mussulman's prejudices, is to fire a train of gunpowder.' Therefore, I say, let the Government do nothing *forcibly*, and do nothing *deceitfully*. But let it act openly and honestly, and on principle. Let it tell the native, 'We respect your prejudices, as long as they are not injurious to the cause of good government: but we owe a duty to our God; and that requires us to endeavour to convert you to Christianity, and therefore we send Missionaries among you, to argue with you, and to instruct you, and to persuade you to become Christians.' And then let us see the result of this course.

It is sufficiently clear that the other course has not answered. It must, I should think, be impossible that it has satisfied the *consciences* of those who have adopted it. Then let them seriously consider, as men who must give a solemn account of the great trust committed to them, whether they have not been proceeding on very false principles. I can truly say,—and I firmly believe that in saying so I express a very general opinion among seriously disposed persons,—that I had far rather see our Indian Empire come utterly to an end than I would see our English Government continue to administer it with as little

desire to promote the conversion of its native population as they have hitherto shown. For whether we are, or are not, now witnessing the result of their refusal to endeavour to Christianize India, I am strongly convinced that we cannot continue to enjoy the favour of Almighty God, unless we do, as a nation, strive to promote the religion which we profess to believe, among the unconverted millions of that vast country.

I am, Sir, yours faithfully,

F. P."

[There can be but one opinion as to the earnestness and the deeply religious tone of our esteemed Correspondent's letter. But we are sure he will pardon us for saying that we cannot agree with his conclusions. The passages he refers to in the article on Indian Missions were merely intended to deprecate the idea that the present mode of conducting Missionary operations is in any way calculated to endanger our Indian Empire. That is the sole object of the passages quoted by our Correspondent. But, though there is no danger to the Government arising from the present labours of the Missionaries, and though there might be none even if the Government itself were to become an acknowledged Missionary body, we are strongly of opinion that there would be very great danger to the Faith if the Government were to show itself desirous to make converts. We are sure that the country would speedily be overrun with insincere and hypocritical Christians. This consideration alone—and we cannot refer to more in a short editorial notice—is enough to convince us that any active interference on the part of the Government in the cause of Missions is strongly to be deprecated. "A fair field and no favour" is all we should ask for. There are many points in the attitude of the Government towards Christianity which ought to be changed, but we cannot think with our Correspondent that the cause of true and sincere religion which he has so strongly at heart would really be advanced by the proposed plan.—Ed. C. C. C.]

## ASSOCIATION FOR MAKING KNOWN ON THE CONTINENT THE PRINCIPLES OF THE ANGLICAN CHURCH.

(Letters to the Secretary.)

NO. VIII.—FROM A FRENCH ABBÉ.

"May 23, 1857.

I HAVE already acknowledged the reception of your kind letter. I hope that the long details into which I was obliged to enter in my reply will not have diminished the kind interest that you have taken in me. I will occupy your time as little as possible this time, earnestly entreating you, in our Lord Jesus, to reflect on all that I have written myself, and all that Mr. — has told you concerning me.

Believing that the important affair which I had been considering since July, 1856, was drawing towards a conclusion, I informed Mr. — that I should cease to occupy myself as I have hitherto done, and I am now awaiting a definite answer from you. I beg you to send it as soon as possible. . . .

All my papers are as perfectly in order as the most scrupulous ecclesiastical superior could require. . . .

Serious obstacles to the very important conclusion which interests me can come only from two sources,—from the English Church, or from myself. They would come from the English Church if she



lacked the will or the means to receive into her bosom those who sincerely desire to work in her for the progress of the holy Gospel; but this I cannot for an instant believe, seeing the zeal and the generosity with which her most distinguished, most enlightened, and most fervent members apply themselves to spread the light of faith, and to gain souls to Christ in all parts of the earth. As regards this, therefore, I am tranquil.

And cannot you and your pious friends be tranquil also with regard to the obstacles that might arise from me? These obstacles would, indeed, be insurmountable, if I wanted sincerity and capacity in the resolution that I have declared, and for the work in which I offer my help. . . . But is it so? I repeat it in honour and in conscience, No! I offer you the only proofs that are at present in my power: First, the inward inspirations by which God has been pleased to suggest to you and to Mr. — a degree of confidence and sympathy for me, which I had done nothing to deserve. Secondly, the following proposal, which I have the honour of making,—Let me come and pay you a visit in England, that you and your pious friends may have an opportunity of knowing and judging me; this will not bind you to anything, or in any way embarrass you. If I succeed in convincing you of my sincerity and of my capacity (I will not allow false modesty to hinder necessary plainness of speech), you will assuredly acknowledge that God calls me to do some service to his Church, and you will be glad to receive me among yourselves. If, on the contrary, I am not happy enough to persuade you, I shall see the will of God in your decision, and will submit to it, not only without complaint or murmur, but with a continuance of gratitude for your kindness. My journey to England, if its issue should be unfavourable, would not have in any way changed or compromised my position in the Roman Church. I tell you this, that you may not feel any uneasiness concerning me. In this case all that I should venture to ask of you would be, that your charitable Christian friends would have the generosity to promise to defray the expense of my journey, and my return, if the results proved unfavourable to my hopes. I ask this as alms; and I ask it without shame as a favour, because I know you are aware that I ask it for a worthy object, and that I would not ask it, if I could by any means do without it. I need not say that this expense would be very moderate, for I spend with much care and economy.

I will add nothing, except to say once more that you would not hesitate an instant to contribute to the satisfaction of my desires, if you could read in my heart, and in my mind, and see how sincerely I desire, and how actively, by the grace of God, I could labour for the salvation of souls in Jesus Christ. The will of the Heavenly Father be done, however, and not mine; however bitter the cup may be to me, if I am forced at last to renounce my dearest and holiest hopes, and to resign myself to live, in spite of my convictions, in the Roman Church, without a reasonable hope of ever leaving it."

### Reviews and Notices.

*Mending of the Nets: being the Oxford Ramsden Sermon for 1857, upon "Church Extension in the Colonies and Dependencies of the British Empire,"* preached before the University on Trinity Sunday. By CHARLES WORDSWORTH, D.C.L., Bishop of St. Andrew's, Dunkeld, and Dunblane. London: Bell and Daldy, 186, Fleet Street. 1857.

WE wish we could transfer to our pages the whole of this discourse; but we must be content with a few extracts. The Right Reverend Author thus speaks of the foundation of the Ramsden Sermon:—

"It is to be presumed, then, that the Christian lady, who founded this Lecture, entertained a strong conviction that the duty of maintaining and propagating our holy religion ought not only to be recognised in general terms, but, as matter of instruction, to occupy a distinct place in the education of a Christian; that, in her opinion, this idea was less acted on than she thought right or desirable: accordingly she hoped it would be doing a good work if she could devise some means, whereby the attention of our Universities in particular might be drawn periodically to the subject; and with this view she proposed and secured the delivery of an Annual Sermon, here and at Cambridge, upon 'Church Extension over the Colonies and Dependencies of the British Empire.'—P. 4.

The importance of interesting the young in Missionary work is well stated.

"We are told of the Moravians, whose missionary spirit has been most remarkable, that 'the instruction of their youth is saturated with an interest for the heathen.' Why should not this be so among ourselves? This single annual discourse can be but as a stone thrown into the water, which sinks presently to the bottom and is lost; but the ripple which it sets in motion may extend over the whole surface of the pool. It may find its way into the College Chapel; the public or the private Lecture-room; the social circle both of old and young; quarters where all that must be here omitted may be well supplied—heroical feats of self-devotion, ventures of faith, answers to prayer, the daily death and the unearthly life—tales of endurance and of enterprise which surpass all others in interest for a Christian ear, and which the narratives furnished from our Mission fields so abundantly supply. By such a course, with the Spirit of grace co-operating, and speeding the combined action of so many minds, eager to help on the fulfilment of Christ's great command, who can say how great and how blessed might be the results? Who can foretell but that hence might spring the preaching of a crusade, under better auspices, a crusade of peace, to rescue the Holy Sepulchre—and is not the whole world where infidelity and heathenism still reign, as the Sepulchre of Christ, still dead and buried?—to effect its rescue, and to proclaim, with angelic voice, 'He is not here, He is risen, as He said.'—Pp. 5, 6.

The Bishop speaks of the importance of the rite of Confirmation in promoting the unity of the Body of Christ. Our Colonies were, till the end of the American war, debarred from this ordinance, and "the fairest portion of our American possessions must be lost to England, that it may be won to Christ."

"And now mark, my brethren, how for the accomplishment of this work—the outpouring of the Spirit of Christ upon that vast continent—it pleased God, as at the first, to choose the weak things of the world, and things that were despised, yes, and things which in the eye of man had ceased to be. To our Scottish Church, with its hierarchy, which had formerly consisted of two Archbishops and twelve Bishops, then reduced to four,—with its pastoral charge, which had once comprehended the care of every parish in the land, then shrunk to little more than a score of scattered congregations—yes, and at the very time when an act of the civil legislature had declared all ecclesiastical orders conferred by her to be

null and void ;—at such a time, to the poor persecuted remnant of the Church in Scotland was this grace given, that she should impart to the United States, now no longer dependent upon England, the first seed of the episcopate which England had withheld. Yes, the first Bishop who set foot on the continent of North America,—nay more, the first Bishop who went forth to communicate to a foreign land the full blessings of our Reformed Church—was consecrated to his apostolic office, not amid the solemn pomp and august ceremonial of an English minister, no, nor in the privacy of an episcopal palace, but in the obscurity of an upper chamber of a mean dwelling-house in Aberdeen. Well might the late Venerable President of St. Mary Magdalene College, in dedicating his ‘*Reliquiæ Sacræ*’ to the Scottish Bishops, address them, with reference to that auspicious event, in these words :—‘*Faustum omen accipite. Communionem potissimum vestram voluit esse Ecclesiæ Novo-Anglicæ matricem summus Ille ecclesiarum pastor et dominus Dominus et Deus noster Jesus Christus. Magnum certè clarumque Divinæ benevolentiæ indicium !*’”—Pp. 16, 17.

The Bishop then traces the progress of American and Colonial Episcopacy, which he justly associates with the name of the late Bishop of London.

“And here I must remark, as a striking corroboration of the principle I have been endeavouring to illustrate, that it is mainly to the exertions of your Right Reverend Fathers we owe, under God’s blessing, the marvellous progress that has been made. In the year 1841, at the instance of the Prelate who has lately retired from the Metropolitan See, and whose name must ever be held in honour as for other eminent services, so especially on this account, the Archbishops and Bishops of the United Church formed themselves into a committee of their whole body expressly for the purpose of promoting the advancement of the Gospel in foreign parts. They placed themselves at the head of the movement. They took upon themselves the responsibility of stimulating, controlling, guiding, superintending all that was to be done; and the present result is that, within the sixteen years that have since elapsed, no less than 21 new sees have been erected. And upon this rapid up-growth of the Colonial Episcopate there has followed a no less surprising increase of the inferior Clergy. In Melbourne, within ten years, they have risen from 3 to 51. In Adelaide, within the same period, from 4 to 28. In the three new Dioceses of South Africa, from 9 to 80. In Toronto, or West Canada, within nine years, from 71 to 168; and in the same Diocese the number of persons confirmed, which in 1840 was 1,791, in 1849 amounted to 5,213. But the success of this policy, if I may so call it, has shown itself also in other ways. There has arisen in the respective communities over which the several Bishops have been placed, a feeling and an interest unknown before in all that relates to the principles, the constitution, and the well-being of the Church. There has arisen between the Bishop and his Presbyters that combined action and consultation in the government of the Church, which is equally essential for the satisfactory performance of their respective duties, and for the benefit of their flocks.”—Pp. 21, 22.

We must extract the following paragraph :—

“It appears, then, that we have reason to thank God for the great improvement which has taken place of late years in the organization and progress of our Colonial Church. And further, it appears that this improvement has occurred as the immediate result of adopting, *at the eleventh hour*, no other measures than those which it was our duty to have employed *in the first instance*. Thus we seem to have reached that period in the modern history of Christian missions in which God is setting His seal to His own ordinances in a manner most remarkable. The system of influence based upon the energy of individual character—the system of indiscriminate distribution of the Word of God—these have been tried and found wanting, if not in temporary success, in permanence, in stability. They may have blazed up for a time, like fire among the thorns, but they have become extinct no less rapidly. Whereas, we have now received ample proof that the system which we know to be divine, is productive not only of more lasting fruit, but also of a more abundant harvest in proportion to the labourers and means employed. With this experience, therefore, of the past, our guilt will be the

greater if we do not act upon it faithfully for the time to come. And though much has been done, a fearful amount of responsibility still attaches to us, more especially as regards our vast empire in the East. Our Indian Dioceses are all of such enormous extent as to render their episcopal superintendence little better than a mockery. What, for example, can we think of a see like that of Calcutta, which is now very nearly as large as the whole of Europe, with a population of more than 90,000,000 souls? What can we expect of the healing of schism and disorder, or of the ministering of Confirmation—not to speak of the *great work of all*—to be done by a single Bishop over such a space?—Pp. 22—24.

The April Number of the *Natal Journal* (Longmans) is very interesting. It contains a continuation of the account of the (German) Hanoverian Mission, a notice of Andersson's Travels in South Africa, a report of a speech of the Bishop of Capetown, giving an account of his visit to the Diocese of Grahamstown, a report of the proceedings of the Synod at Capetown, and a long and very interesting account of the Mission at Ekukanyeni, with a great deal of information on a variety of topics.

In the *Charge* (Douglas, Backwell) lately delivered to his Clergy by the Bishop of SODOR AND MAN, it is sad to mark the sorrowful tone in which he speaks of the little weight which episcopal suggestions, and even earnest requests, seem to carry with them. The Bishop's object seems to be to promote quietness, love, and peace among all men; and we trust that his perseverance and fidelity will be crowned with success. The Charge contains some very sound and seasonable remarks on the subject of Education.

The Association for making known upon the Continent the Principles of the Anglican Church have lately added two publications to their list, which may be obtained of Messrs. J. H. and J. Parker.

1. The Life of the Blessed Virgin Mary, in Italian, in the very words of the New Testament; with a sensible Introduction by the Rev. H. W. Tibbs, of Oxtou. This little book may be very useful at this time.

2. A German Translation of Bishop Cosin's work on the Religion, &c. of the Church of England. We should be glad if this book were circulated extensively in Germany, where, in consequence of the approaching meeting of the Evangelical Alliance in Berlin, very erroneous notions are likely to prevail concerning the English Church. If any of our readers are about to travel in Germany, we hope they will provide themselves with copies.

The Tithe Redemption Trust, which is doing a good work in England, have lately published their Report for the current year, and also a Sermon preached at their Annual Meeting by the Bishop of GLASGOW, on 1 Cor. ix. 11, with the title, *The Law written for our sakes* (Rivingtons). The Trust recommends a pamphlet on *Appropriated Tithes that will revert to the Ecclesiastical Commissioners*. (Batty.)

Messrs. Rivington have lately published in one pamphlet two good Tracts; 1. *On Infant Baptism*, 2. *On the Athanasian Creed*, by

LORD LYTTTELTON; and also a *History of England* to the Peace of Paris, 1857, by C. D. YONGE, M.A., which appears a comprehensive and useful work.

Messrs. J. H. and J. Parker have published a pamphlet which we have read with pleasure; *Anomalies in the English Church no Just Ground for Seceding*; by the Rev. H. A. WOODGATE.

Messrs. Bell and Daldy have published,—1, a small volume of six Sermons, *The True Nature of the Church*, by the Rev. F. GILBERT WHITE, the late valued Principal of the Diocesan Training School at the Cape; 2, a volume of seventeen *Plain Parochial Sermons* by C. F. C. P., which appears to deserve its title.

The *Messenger Evangelique* (Masters) for July is equal to its predecessors.

*Worship in Solitude* (Whittaker), is the title of a small book of private devotion by the Rev. C. P. WILBRAHAM, of Audley.

## Colonial, Foreign, and Home News.

### SUMMARY.

THE Bishop of RUPERT'S LAND sailed for his Diocese on Wednesday, August 12, from Liverpool, in the *Anglo-Saxon*.

The Bishop of NOVA SCOTIA and his family left Halifax in the steamer *Niagara*, on Thursday, July 16, and have arrived in England. We understand that he intends to remain several months.

On Sunday, March 8, Mr. James Walton, many years a Wesleyan Missionary, was ordained Deacon by the Bishop of NATAL, at Pieter Maritzburg. Mr. Walton is stationed for the present at Pinetown.

The churchwardens and parishioners of Clairmont, Natal, have requested the Bishop to allow them to cancel the Subscription-list for paying the debt on their church, and to discharge it by means of the Offertory, which they engage to support heartily; with which request the Bishop has complied.

The native servant of the Bishop has been baptized, and this has led to an anxious desire on the part of the boys in the Kafir school, that they may be admitted to the same privilege. One of the sons of Panda, the Zulu king, and heir to his father's throne, has been sent for education to the Bishop's school.

On the Feast of the Annunciation, March 25, the Cathedral church of St. Peter, Pieter Maritzburg, was opened by the Bishop of NATAL, and the Chapter was founded. The Bishop announced that he should be ready, with divine permission, to consecrate the church on St. Peter's day, June 29. The Rev. James Green, M.A., was appointed Dean of the cathedral, and the Venerable Archdeacon Mackenzie, M.A., the Rev. John David Jenkins, M.A., and the Rev. Henry Callaway, M.D., were appointed Canons. The Bishop then delivered a very striking Charge. The east window of the Cathedral is filled with ancient stained glass, the gift of the Rev. W. Sewell, and of Radley College. The building of the church has been assisted by grants to the amount of 650*l.* from the *Society for Promoting Christian Knowledge*. The whole cost has been about 4,500*l.*

**ELECTION OF THE BISHOP OF HURON.**—We have referred more at length in another part of this number to the election of a Bishop for Huron. The Bishop of TORONTO with the Clergy and Lay Delegates met in Synod on July 8th, at London, C. W. There was Divine Service at 11 o'clock, when the Rev. W. Holland preached from Acts i. 24, 25. Forty-three Clergymen and 71 Lay Delegates were present. The vote was taken on the second day. Twenty-two Clergymen and 23 Laymen voted for Dr. Cronyn, and 20 Clergymen and 10 Laymen for Archdeacon Bethune. A resolution was then carried unanimously—"That the Lord Bishop (of TORONTO) be requested to submit to Her Majesty, for her approval, the name of the Rev. B. Cronyn, D.D., as the unanimous desire of the Synod of this new Diocese, for the Office of Bishop." Her Majesty has signified her approval, and the Archbishop of Canterbury has issued a commission to the Bishops of TORONTO, QUEBEC, and MONTREAL, for the Consecration.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—Tuesday, July 7th. The Rev. W. Short in the Chair.

A letter was read from the Bishop of COLOMBO, in which he mentioned the consecration of the church at Badulla, and a native Deacon has charge of it. Three adult natives were baptized during the afternoon service on the day of the consecration. It is well situated for Missionary purposes, being in the midst of a Buddhist district, with many Hindoo and Mahometan settlers around.

A letter was read from the Bishop of ADELAIDE, in which he says:—"The German Prayer-books are leading the Germans towards our Church; and I have been asked whether I would ordain a pastor for a German congregation. The negotiation is not yet in a state to be laid for advice and direction before the Ecclesiastical authorities at home. But this circumstance shows how the Prayer-book in German is working."

The Rev. H. Bailey, Warden of St. Augustine's College, Canterbury, in a letter dated June 18, 1857, informed the Society that the period of residence of two of the Society's Exhibitioners, Messrs. Fothergill and Lightfoot, was about to expire, the former being appointed to the office of travelling Missionary in the diocese of Quebec, and the latter to the next vacancy in Cape Town. "This," said the Warden, "will make it necessary to look out at once for two persons to occupy the Exhibitions thus vacated; and I shall be thankful if two of equal promise be found with those who now for three years past have enjoyed the bounty of the Society. Will you have the goodness to notify these vacancies in such way as you deem best? and I will endeavour, on my part, to co-operate in the search for suitable candidates. Our outgoing students thankfully receive the promise of the grants of books."

Books of the value of 10*l*. were granted to Archdeacon Hale (now Bishop of PERTH), who was present at the meeting. The Board expressed its willingness to entertain favourably any application which he might make for assistance.

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

OCTOBER, 1857.

PROPOSED ESTABLISHMENT OF COLLEGES OR HOMES  
FOR FOREIGNERS IN LONDON.

DURING the last few months we have published several letters from a continental priest, dissatisfied with the communion in which he has been ministering for the greater part of his life, which deserve the attention of English Churchmen.<sup>1</sup> There is an earnestness and sincerity about them which cannot be doubted, and we ought gravely to ask ourselves what is our duty towards a brother, who thus calls to us out of the deep, in the midst of his distress and anguish of spirit.

It is the case of a man who has been educated in the bosom of the Roman Catholic Church, trained up in her system, and instructed in her seminaries, ordained to minister at her altars, and setting forth at first upon his way rejoicing, with a firm confidence in the security of the position which he occupied, and which he believed that he was to occupy throughout his life. He shows us in his letters the progress of his mind. It was no external impulse that pushed him onwards and cast him adrift from his first faith. It was the books which Rome put into his hands in his character of Roman priest, that taught him to distrust Rome. He found objections to Romish doctrines which the answers supplied by Rome could not satisfy—appeals made by Rome to Scripture which Scripture would not bear out—to Fathers and Councils when those very Fathers and Councils were evidently opposed to what Rome was supporting by their authority. He was perplexed, and he determined to study the documents of primitive Christianity for himself, in place of the manuals in which he had been drilled. The result was a stronger conviction of the unsound position of modern Rome. He pro-

<sup>1</sup> See *Colonial Church Chronicle* for April, May, June, and September last (Vol. xi. pp. 143, 187, 230, 354).

ceeded a step further. He examined the writings of some of the leading divines of the Reformation—among others, those of Bishop Jewel. And now his mind was made up. He could no longer minister at Rome's altars.

But what was he to do? At this period in his mental progress he met with some of the books published by the Association for making known on the Continent the Principles of the Anglican Church. These publications—more especially Bishop Cosin's work on the "Doctrine, Discipline, and Rites of the English Church,"—drew him to the conclusion that it was the English Church, Apostolic and Evangelic, Catholic yet not Romanist, which would alone satisfy the yearnings of his spirit. Accordingly he has written, and knocked at the door of the English Church for admission. What reply have we to give?

We have no desire to recommend the guerilla warfare with which Rome vexes and sometimes distresses us in England. We wish England's Church, by her exhortations and by her example, to be the means of effecting the withdrawal of whole National Churches from submission to the Bishop of Rome into a liberty similar to that with which Christ has set her free; but individual proselytism, as such, is, we think, neither the wise nor the right course. Here, however, is the case of a man who has not been drawn out of the Church of his birth by our agency, but being compelled in conscience to leave it, begs us for Christ's sake to shelter him, and give him a place where he may worship God in peace of soul. We have no hesitation in saying that we ought to listen to that man's cry.

But how can we help him? It is plainly impossible to transfer a man immediately from the ministry of the Church of Rome, to the ministry of the Church of England, even if his knowledge of our language would permit it, which is always unlikely. He must spend some time in lay communion, during which his mind may become settled and established. But to tell a French priest that he is to live a certain number of years without any thing with which to support himself, is in effect telling him that he must starve. The English clergy are the only body of clergy in the world who have private means of their own on which they can live, when they have given up the emoluments belonging to their office. What we at present offer, therefore, to a foreign priest, who addresses us like the writer of these letters, is, on the one hand, nothing at all beyond words, on the other, a very slight prospect of relief, after a preliminary course of starvation. This is not a very encouraging, and perhaps, not a very charitable offer. It reminds us too much of those who say, "Depart in peace, be ye warmed and filled;" and nevertheless give not those things which are needful to the body.



The Church of England has a duty, and that duty is not hard to be defined. There ought to be provided a College, or Home, in London. A French College to begin with, to be afterwards followed by an Italian College, where a foreigner who appealed to us might be received for awhile for the purpose both of confirming his own mind by study, and by experience of what he has hitherto only looked upon from a distance, and also of giving opportunity to the authorities of the English Church to learn the real character and motives of the man who has asked their aid.

The difficulties attending the institution of such a College would be comparatively slight. We have already in London a French Church and School, and an Italian Church, (though the latter is not supported so liberally as it ought to be,) where our Liturgy is used in the French and Italian languages, and French and Italian clergymen minister, under the sanction of the Bishop of London. These Churches would naturally form centres to which the Colleges which we recommend would be attached, and the clergymen in question would have some sort of superintendence over their respective countrymen. In them we should find the heads of our Colleges. Nor would it be necessary for these Colleges to be large and new edifices laid out upon the plan of Colleges in Oxford and Cambridge. A house would be all that would be needed, and a house sufficiently large could be had for no very high rent. The inmates might earn their own bread by giving lessons in their native languages, and would be most useful in assisting their superiors in the overwhelming work of visiting their poor countrymen congregated in London. This latter work is one in which we have been hitherto sadly neglectful. Our readers may not be aware that there are in London no less than 15,000 Frenchmen, and some 5,000 Italians. Of these scarcely any remain members of the Church of Rome, to which they are for the most part bitterly opposed. A few make part of the Swiss and other foreign Protestant congregations. Still fewer attend the Anglo-French Church in Bloomsbury Street, and the afternoon Italian service in Burleigh Street. For the rest, the men are infidels; and what the women are may be seen by any one walking near Leicester Square in the evening. One French clergyman, living at St. John's Wood, and one Italian clergyman, living in Pimlico, is all the staff that the Church of England provides for the care of these neglected thousands, who, under the name of strangers, have a special claim upon her; and so inadequate is the salary of the Italian clergyman, that he is unable to devote the whole of his time to the superintendence of his flock.

Thus we have two needs: one, to supply clergy to look after

the foreigners in London ; the other, to provide means of receiving foreign clergy who desire to join our communion. Both needs may be met at once. A College or Home, such as we have described, would be all that was required for one need and the other. And we have shown that it would be almost self-supporting. Little more is wanted towards its establishment than a sum sufficient to pay for the rent of a house.

It is a difficult thing to say who are especially called upon to exert themselves in this matter. The Foreign Mission Societies may excuse themselves on the plea that the work lies at home : the Home Mission Societies on the plea of its being for foreigners. Of existing Societies, we think that the Association for making known upon the Continent the Principles of the Anglican Church (now beginning to be called the Anglo-Continental Association) seems most called on to step forward. It was to the Secretary of this Association that the letters which have led us to these considerations were addressed. And the extent to which care of the stranger in England might re-act upon the Continental mind when the stranger had returned to his home cannot be overrated. But as a matter of this importance is scarcely a thing to be taken up as a *πάρεργον* by any Society constituted for some other purpose, we think that the better way would be for those who feel an interest in the subject to form themselves into a body, under the sanction of the Bishop of London with a view towards providing the foreign residents in London, with a due amount of Church accommodation, with Colleges, with Schools, and all other necessities for their religious well-being. This is our first duty. With it we may well combine the charitable work of giving shelter to the foreign priest, who cries to us in those accents of distress to which the Christian ear ought not to be deaf. By one act we may fulfil three duties. We may provide for the stranger, we may comfort the distressed, we may take a most efficient means for affecting the mind of Continental Europe. We commend the subject to the thoughtful consideration of English Churchmen. M.

\* \* Communications on this subject are invited by the Secretaries of the Anglo-Continental Association, at Messrs. Parkers', Oxford.

#### PRAYER FOR INDIA.

WE have seen with thankfulness the addresses of many of our Bishops to the Clergy, and Laity of their dioceses, requesting them to offer up their prayers to the Almighty God on behalf of our countrymen in India, and of their friends at home. We are glad also to announce that the *Society for the Promotion of Christian Knowledge* has just issued "A Prayer suggested for

use in Private and Family Devotion.” We trust that fervent, effectual prayers are continually going up to the Throne of Grace from thousands of families. But we regret much that no day of public humiliation has been appointed, and no form of prayer has been put forth to be used in public worship.

If ever there was a call for national prayer, there is one now. But, *as a nation*, we go on as if prayer, instead of availing much, were of no avail. We hear and read of private meetings for prayer for India. We are told of a “Humiliation Meeting” at Cambridge, at which the Mayor presided, and of a Prayer meeting of all denominations at the Guildhall, in Devonport.<sup>1</sup> and we have no right to complain of irregularity in this matter when the nation and Church are silent.

The Church has often been reproached with the want of elasticity. But we can see from the proceedings of the Bishops who have issued forms of private prayer, what would be done if the Church were allowed to move in such a matter. We should not then be limited to the use of the prayer “In the time of war and tumults,” and to some insufficient addition to the Litany. We should feel grateful if we were to know that the Archbishops and Bishops had applied to Her Majesty the Queen for the appointment of a day of Public Prayer and Humiliation, and for such authority as could be given for a form of prayer to be used during the present visitation. It surely would not be disrespectful or premature if the clergy and the people were to send up their own petitions to the Queen.

Some years since, when the cholera was raging in London, and no day of prayer and humiliation was appointed by authority, almost every parish appointed its own day. No days have ever been better observed than they were—the churches were never more thronged; and if our rulers do not set apart a day, the same course might be again followed.

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### Correspondence, Documents, &c.

#### PROGRESS OF CHRISTIANITY IN INDIA.

##### No. VII.—THE TINNEVELLY MISSIONS.

(Continued from page 345.)

#### II.—THE WORK.

THE Female Boarding School at Edeyenkooddy seems to call for special notice, inasmuch as there was no department of missionary work carried on in the district which was more interesting or useful.

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<sup>1</sup> *Times*, September 14th and 19th.

This school, which was under Mrs. Caldwell's care, was partly intended as a training school for native schoolmistresses, and there are several young women usefully employed as schoolmistresses in various districts in Tinnevely who were trained up in this school; but the principal object we had in view was that of training up a certain number of the more promising daughters of our native Christians to be specimens and patterns to the rest of the people of what Christian women ought to be, and, thus, of raising the character of the female portion of the community. The pupils are admitted into the school at a very early age, before their habits are fully formed; they are isolated to a great extent from native society, brought up under our own eye, under our own influence, and not only instructed in useful knowledge, but trained up in the habits and proprieties of the Christian life. We have had, at various times, in the school from thirty-five to fifty pupils, all of whom have been boarded, lodged, and clothed, as well as educated; and they have been supported partly by the contributions of Christian friends, partly by grants from the Society, and partly by the sale of lace made by the pupils themselves. We have endeavoured to give the school, as far as possible, the character of an "Industrial School," not only as a help towards making it support itself, but as a benefit to the pupils themselves in after life; but, notwithstanding this, its support is chiefly derived from charitable sources, and though living is peculiarly cheap in Tinnevely, and a school of this kind may be maintained there at less expense, perhaps, than in any other part of the world, yet it must be admitted that, at the cheapest, it is an expensive species of education, and we should certainly not have established and carried on a school on so expensive a plan, had it not been for our conviction of its absolute necessity. It had been found by other Missionaries before us, and we also found, on putting it to the test, that day-schools for girls did not fully meet the peculiar circumstances of India, and that if we wished female education to make any real progress, for one or two generations at least we must rely chiefly on female boarding schools.

This necessity arises out of the peculiar position of women in India, and they who have not been in India themselves will be enabled in some degree to realize this necessity, when I explain to them familiarly what the position of Hindú women is.

A fair estimate may be formed of the civilization of a people from the treatment which their women receive. Amongst savages the women do all the hard work, and the men, when they are not fighting or hunting, are smoking, drinking, or sleeping; on the other hand, amongst the christianised, civilized nations of Europe, the highest social honours are conceded to women. The position of women in India, like the position of India in the scale of civilization, lies midway between those extreme points.

It is a mistake to suppose that Hindú women are treated like slaves, if hard work is regarded as an essential feature of slavery; for in no country in the world have women less work to do than in India.

They live an easy, shady life, with little to do and less to think about; they are well fed, better clothed than the men, well hung out with jewels, rarely beaten when they don't deserve it, and generally treated like household pets. In their own opinion, they have nothing to lament as a class, but are as well treated as women could wish to be, and are perfectly content. On the other hand, if slavery means social degradation, Hindú women must be regarded as slaves; for not only are they denied equal rights with the men, but they are regarded as without any rights or feelings at all.

The Hindú wife is not allowed to eat with her own husband; her duty is to wait upon her husband whilst he is eating, and to eat what he has left. If they have any children, the boys eat with their father, and, after they have done, the girls follow with their mother. Nor is this the custom among the lower classes only; it is the custom amongst every class of Hindús, in every part of India where I have been. When they are assembled together on any festive occasion, you never see the women seated on the same level with the men: if there is a dais or any elevated place, the men occupy the elevation, which is the place of honour, and the women squat cross-legged on the ground, or stand. If a party are going anywhere on a visit, the men always walk first, the women humbly follow; the wife never so far forgets her place as to walk side by side with her husband, much less arm in arm. The husband, it is true, is not forgetful of his wife's comfort; if they can afford it, a conveyance is provided for the female portion of the party, and the men are content to walk. Still, they take care to preserve their dignity by walking on in front, and the conveyance must keep behind. In the Telugu language, the language of fourteen millions of people in southern India, the relative position of the women is illustrated by the pronouns of the third person. There is no feminine pronoun—no word signifying “she” in the ordinary spoken dialect! The only pronouns of the third person commonly used are *vádu*, “he,” and *adi*, “it;” “he” of course denotes “the lords of the creation,” and to whom or what does “it” apply?—to women and cattle and irrational things in general. Worse than all this is the circumstance that Hindú women are unable to read, and are not allowed to learn. The dancing girls connected with the greater temples, a small and very disreputable class, are taught to read, and within the last few years, through the influence of European Christianity, female education has become more or less fashionable in such places as Calcutta and Madras; but with these exceptions, if exceptions they are, the heathen women of India are totally uneducated. I never myself met with a heathen woman who could read, and in that district in the South where I laboured, and where I was well acquainted with the condition of the people, no woman, I suppose, had learned to read from the beginning of the world, till Christianity was introduced, and our christian schools established. The consequence of this ignorance is, that Hindú women are exceedingly superstitious and exceedingly silly; but instead of the men being ashamed of this silliness, they think it the normal condition of the female mind.

For instance, one of their poets, in describing the excellences of various classes of people, says—

“To be a simpleton is the ornament of a woman.”

Nor did the poet, in uttering this sentiment, mean to be sarcastic or to excite a laugh. He uttered it in all seriousness, and thought he was saying something to which every one would assent. What is more extraordinary still is, that though the arts of civilized life have made much progress in India, I never met with, and never heard of, a heathen woman in India who could sew. Excellent sewing is done in India; muslins and silks are beautifully embroidered; but everything of that sort is done by men. Men are the dressmakers and milliners, men are the washerwomen, men milk the cows; in short, nearly all the work that is done by women in this country is done by men in India. What then, it may be asked, do the women do? They have to attend to their household affairs, they have to attend to the comfort of their families, they have to go through a good deal of religious and social ceremonial; and this, with few exceptions, is regarded as the sum total of their duty. The women belonging to the very lowest class in society, the class of agricultural slaves, work nearly as hard as their husbands in the fields and in the open sun; the women belonging to the classes immediately above add a few pence a month to the family income by spinning cotton; a few women also are bazaar keepers, or hawkers of cakes; but the women belonging to the more comfortable classes and the higher classes have no occupation whatever for their spare time. The whole of their time is not occupied by the preparation of the family meal and their simple household duties; after all this is over, much time remains at their own disposal, and as they cannot read, and cannot sew, and cannot do any sort of “work,” their time hangs very heavily on their hands, and they are driven to spend a large portion of it in ceremonies or in sleep, in gossip or in scandal. We may be sure that the devil will find plenty of occupation for those idle hands and those idle tongues.

After this description of Hindú manners, the women of England will scarcely be inclined to envy the women of India. But, it may be asked, Why do women occupy in this country so different a position? It is wholly owing to the Christian religion. It is Christianity which has taught the husband to love his wife, “as Christ also loved the Church,” and to give her “honour, as the weaker vessel.” It is to Christianity that the Christian wife is indebted for her social position; and therefore all who value that position should be thankful to God for their Christianity, and anxious to diffuse its purifying influences throughout the earth.

The condition of Hindú women generally being such as I have described, every one must at once see the necessity of special and earnest endeavours for the promotion of female education; and at the same time, when it is borne in mind that the more ignorant any class of people are, they are the more contented with their ignorance, and that in every department of life custom is the supreme rule by which Hindú society is governed, we shall be able to form some estimate of

the difficulties with which female education was found to be beset. Even when the people had become Christians, the difficulty of inducing parents to allow their daughters to learn to read seemed for a time insuperable. "Of what use can reading be to women?—it is contrary to the custom of the country,—it is disreputable; surely you don't want our daughters to resemble dancing-girls?—It is necessary, of course, that they should become Christians and learn by heart various texts and prayers, but that is all the learning our women require. Do the women of your country learn all the sciences that men do?" Such was the line of opposition generally taken; and hence we found it necessary, if we wanted female education to make any real progress, to make it popular—to sweeten it to the taste of the ignorant by linking to it advantages which they could appreciate—to board and clothe a number of pupils, in addition to instructing them; and fortunately this very arrangement enabled us to give the pupils a thoroughly good education—such an education of mind and character, together with instruction in useful knowledge and useful employments, as should enable them to commend to their neighbours the education they had received, and dissipate prejudice by the influence of their example. This is a result which the female boarding-school certainly has accomplished; so much so indeed, that it is retained now only on account of its intrinsic usefulness, for the prejudice of our native Christians against female education has disappeared, and even in our day-schools the number of the girls bears now the natural proportion to the number of the boys.

We found it all the more necessary to labour for the promotion of female education, when we found that Hindú women, notwithstanding their ignorance, are very influential in their families. It is commonly supposed, even by Europeans who have some acquaintance with India, that Hindú women are destitute of influence; but I am convinced that this is a mistake. After residing amongst them for some years, and acquiring an intimate acquaintance with their social and domestic life, we found that the majority of the married women of India are quite as influential in their families as women any where are. Indeed, it is inevitable that this should be the case, for whatever be their education or their intelligence, mothers have necessarily more influence than any other persons in the bringing up of their children—and an influence at least equal to that of other relations in all moral and social matters affecting the interests of the family. Children are brought up in the atmosphere of their mother's influence, and though they may surpass their mother in intelligence, they are seldom able to rise above her in manners, morals, and tone of mind. Hindú women have much more influence with their husbands also than is commonly supposed. Looking at the studied way in which they are assigned the lowest place in society, one would not have expected to find this to be the case; but the fact is so, and I can only account for it on the supposition that nature is too strong for artificial rules. I have frequently met with Hindús who have openly alleged as a reason for their not becoming Christians the refusal of their wives to give their consent.

In one instance a respectable farmer, who had been kept back by his wife, at length determined to become a Christian without her; accordingly one day he came to church; but his Christianity lasted one day only, for "his wife cried all night," as the native teacher of the village told me, and the poor man came to church no more. Even after people became Christians, and promised to submit to our pastoral care, we have often found that no progress could be made in moral reforms, and little progress of any kind, if the women were not heartily on our side. Hence it will be seen how desirable it was that we should have a female boarding-school, in addition to our day-schools, and that some at least of the future wives and mothers of the district should be so taught and brought up that there might be a reasonable hope of their using their influence in their families for good.

The result has not only justified, but exceeded our expectations. It cannot be said, indeed, that every girl brought up in the school has turned out exactly what we could have wished, but the result has proved satisfactory in so large a number of instances—the boarding-school has evidently been the centre and focus of so many of the reforming, purifying influences which have been at work in the district—of so many of the pupils it can be said that they are the best behaved, and most Christian-minded, most European-like women in the villages in which they live—consistent communicants and useful members of society—that there is no department of Missionary labour pursued in the district which has more amply justified the expenditure incurred in its behalf.

The expense of conducting the school has been much smaller, indeed, than might have been supposed. A school of this kind would be very expensive in England; but money goes so far in Tinnevelly, owing to the extreme cheapness of the necessaries of life, that we have found ourselves able to educate and maintain a pupil for the small sum of 2*l.* 10*s.* per annum. Out of this sum, which amounts to a little less than a shilling a week, we can board and lodge, and clothe, and educate a pupil, from her childhood till her fifteenth or sixteenth year, by which time her friends get her settled in life, and we are generally able to lay by a little, even out of this small sum, to meet contingencies. One sees from this how far a shilling will go, and how much good a shilling may do, in the Mission field of Tinnevelly.

Whilst the school has chiefly been supported by contributions from Christian friends, and grants from Societies, it has always been our endeavour to give it the character of an industrial school, partly in order to enable it as far as practicable to support itself, and partly to meet the want of some means of employment suitable for women, which appeared to be one of the most crying wants of the neighbourhood. Accordingly Mrs. Caldwell set about teaching the first pupils of our Edeyenkoody boarding-school to make lace; and the experiment has succeeded so well that lace-making has already become in Edeyenkoody a flourishing branch of manufacture, and a source of considerable and increasing profit to the school. The lace has an excellent sale—the demand far exceeds the supply—and, although lace-making is far



from being a profitable employment in this country, our native Christian women find it very profitable—ten times more remunerative indeed, than any sort of employment which was open to them before, besides being a clean, becoming employment, peculiarly suited to the habits and capabilities of Hindú women. The quality of the lace may be judged of from this, that specimens of it were sent by the East India Company, to the Paris Exhibition of the Industry of All Nations, and subsequently to the Art Treasures Exhibition in Manchester, and that a medal was awarded for it to the Edeyenkooddy School, as well as another to that of Nagercoil, by the Council of the Madras Exhibition. One important result of all this is, that the condition of the educated Christian young women of the neighbourhood has been very much improved. Formerly the women were totally ignorant, and generally as helpless as they were ignorant—entirely dependant for their support upon their relations; now, it not unfrequently happens that a young woman is not only better educated, but actually able to earn more than her husband, or her brother; and although this is not likely to be the case universally or always, nor is it our object to bring it about, yet undoubtedly it has had a good effect in the neighbourhood, in proving to the men, that women really can learn when they are taught, that they really can turn their learning at times to some profitable account, and that female education is far from being either the chimerical or the dangerous thing they had supposed it to be. When we first began to teach girls to read and sew, and do similar unheard-of exploits, some of the men would ask us sarcastically, “Are you going to teach the cows next?” but the tables have now been turned upon those who said so, and they confess that women are so like men, after all, that we were right in teaching them as we did.

Another excellent result of the success of this portion of our work is, that it has proved to the people of the neighbourhood, that Christianity has “the promise of the life that now is, as well as of that which is to come;” it has proved that if Christianity finds any class of the community degraded, it does not leave them as it found them, but sets about rescuing them from their degraded condition; and this is a very important lesson for heathens and newly converted Christians to learn.

There are many other details of our Tinnevelly work which my limits will not allow me to describe. I have accomplished that which I intended if I have given a tolerably distinct idea of the general features of the interesting and important work which is being carried on. Our work in Tinnevelly is indeed a very interesting as well as a very important one, but it would be an error to suppose every portion of it to be of as cheering and encouraging a description as some of the particulars that have been mentioned. The whole picture will not bear to be painted in rose-coloured hues. Much of our work is of a very up-hill character, requiring in those who are engaged in it, much patience and love, as well as much energy. It is no easy task to induce hereditary idolaters and demonolaters to abandon their national superstitions, and embrace a religion which is generally regarded by their fellow-countrymen with jealousy as a foreign religion,

and with dislike as a holy religion ; and even after they have been induced to embrace it—after the entire inhabitants of a village, for example, have abandoned their idols and placed themselves under Christian instruction, instead of all difficulty being at an end, as some persons might too hastily suppose, the greatest difficulty of all is that which then meets our view—the difficulty of training up the new Christian community in accordance with “the mind that was in Christ,” so as to render it really worthy of the Christian name. That is a difficulty indeed ! The whole community has to be moulded into a new shape ; not only has much to be learnt, but much also has to be unlearned. The people must be taught new habits, manners, associations, ideas, feelings—the whole frame-work of society must be modelled anew, and in this process of remodelling, many disappointments occur, many a vessel is “marred upon the wheel,” and must be thrown aside as “unfit for the master’s use,” and it is well if the bulk of the community does not draw back to its former position. Few people but Missionaries know what the remodelling of a community means, or how many difficulties are involved in the process. Still, every Missionary who has been engaged in it has found all difficulties overcome in time by gentle firmness and resolute patience, by “prayer and pains.” If he can but convince the people that he loves them, and that the God who sent him loves them, success is certain in the end ; and in the meantime, whilst “the care of all the churches” in his district fills his mind, whilst he is struggling with difficulties at twenty points at once, he finds in this holy war a noble, delightful excitement, a joy in battle, which is his present reward.

### III.—THE RESULTS.

Having described *the field* and *the work*, I now proceed to give a brief estimate of *the results* of our labours in Tinnevelly. The work being one in which I have taken part myself, it may be supposed to be difficult for me to give an impartial estimate of its results. It is my wish, however, and shall be my endeavour, to be impartial—to tell, not how things ought to be, but how things are ; and there are so many undoubted proofs of progress apparent in the South Indian Missions, but especially in those of Tinnevelly, that the difficulty of being impartial, and putting in the shadows where they are required, is really not so great as might be supposed.

It used to be said, that it was impossible to convert the Hindús, and they who said so—the Anglo-Indians of a former generation—did their best to fulfil their own prophecy by preventing Missionaries from labouring in India. Now that the possibility of the conversion of the Hindús has been proved by the conversion of a considerable number of them of every caste, the point of attack has been changed, and it is asserted that there are no sincere Christians amongst the Hindús, or that the conversions that take place from time to time are of no value. Some of the persons who make this assertion have been in India themselves ; but there are many Englishmen in India who know no more of our native Christian congregations, or of the social

and inner life of either heathens or Christians, than if they had never been out of England. They adopt the language which passes current in "society," and English society in India is thoroughly pervaded with the notion that every race should keep to its own creed, and that it is an ungentlemanly thing for a man to change his religion. This is a notion which high-caste heathens take much care to encourage. Their own religion makes no proselytes, and accepts none; consequently, they regard those who have adopted a foreign religion, especially if they are guilty of the additional crime of being of lower caste than themselves, as "the filth of the world and the off-scouring of all things;" and hence, Europeans who occupy official positions in India, who surround themselves with high-caste subordinates and breathe every day of their lives an atmosphere of high-caste blandishments, too often mistake the prejudices instilled into their minds by Brahmans for results of their own observation. It is also a significant fact, a fact which, so far as I know, admits of no exceptions, that when English gentlemen of this class are awakened to spiritual life, they make the discovery that there is a reality in Missionary results, and a sincerity amongst native Christians, notwithstanding their defects, which they had not expected to find. They may find, it is true, a dark side to the picture, as well a bright one; but they invariably admit it to have been a gross mistake to suppose, as they did, that the picture had no bright side at all. In this country Missionary labours and successes are sometimes exposed to the opposite danger of being over-estimated. It sometimes seems to be supposed that all our converts have been converted not only from idolatry to Christianity, but from sin to God; that they have all been renewed in the spirit of their minds, and have become real, spiritual Christians. A Missionary station is not depicted in colours taken from daily life, but is fancied to be a sort of Garden of Eden—a chosen spot of consecrated ground, in which there is no ignorance, no superstition, no strife, no immorality—I had almost said, no human nature. This view of the case is equally erroneous with the former, though originating in a more friendly feeling, and it is hard to say which species of exaggeration does the cause of Missions most harm. The fact is, that the work of God in heathen lands does not differ essentially from the same work at home. In Tinnevelly as in England good has to struggle with evil, truth with error, light with darkness; nowhere on earth shall we find the characteristics of heaven. They are in error who dwell upon the dark side of the picture, and ignore the bright side; and they are equally, though more amiably, in error, who fix their eyes exclusively upon the bright side, and ignore the dark.

The work of Missions in Tinnevelly is a real work, with real difficulties and real encouragements, and it only claims to be judged on the principles in which every similar work is estimated in Christian countries.

In endeavouring to form a fair estimate of the results which have really been accomplished, we are sometimes met at the outset by the sweeping statement that all our native Christians belong to low and

degraded castes. The great majority of Hindû converts belong undoubtedly to the lower classes of society : in the country they are small farmers and farm labourers, not unfrequently slaves ; in the cities they are mostly domestic servants of Europeans. But though this is the case of the majority, it is not the case with all ; and even if it were, what then ? It would only follow that in India, as in ancient Greece, not many wise, not many noble, not many mighty are called, but that God had chosen the poor of this world to be rich in faith.

Few of the English resident in India ever have the opportunity of seeing any native Christians but those who belong to the class of domestic servants, and they sometimes complain of members of that class in unmeasured terms. It is a common saying amongst the English in India, that Christian servants are worse than heathen ones ; and though I regard this assertion as false and calumnious, yet I admit that the character of persons of that class is often unfavourably affected by their position. Tried by any standard whatever, the character of the Christian members of any caste will more than bear a comparison with heathens belonging to the same caste, but if persons belonging to different castes or classes are compared, the comparison is unfair. The domestic servants of Europeans in the Madras Presidency generally belong to the caste of Pariars—a caste which has been degraded by long-continued oppression, and which is one of the few castes that are accustomed to the use of intoxicating liquors. Pariars sometimes boast that they belong to “Master’s caste,” and many European masters have discovered to their cost that their Paria servants entertain no superstitious scruples respecting meats and drinks. Unquestionably, therefore, this caste appears in some particulars at a disadvantage in comparison with some of the more temperate, more polished castes, and those of this caste who have become Christians have peculiarly strong temptations and many evil customs to contend with. It is an aggravation of the difficulty that the majority of European masters measure their servants by a stricter rule than they apply to persons who are not in their employment, and rarely take any interest in their moral and spiritual welfare, beyond maligning all native Christians when any of their domestics commits an offence. It should be remembered, on the other hand, that the nineteen-twentieths of the native Christians in the Madras Presidency belong to classes considerably higher than the Pariars in the social scale ; they reside in the rural districts, and never come in contact with Europeans at all, either as domestic servants, or in any other capacity. In Tinnevely in particular, there are thousands of native Christians who have never yet seen any European layman. In the course of my fourteen years’ connexion with Tinnevely, my own district was visited only thrice by Europeans who were not Missionaries ; and in such circumstances it is obvious that none but the Missionaries are in a position to express any opinion respecting the character of our native Christians, or even respecting their condition in life and social influences.

If it is to be regretted that the majority of our native Christians belong to the lower circle of castes, it is for a reason that lies deeper than anything yet mentioned.

If a man gives up anything for Christ, he receives from Christ sevenfold more in spiritual gifts and graces; he rises rapidly to the stature of a perfect man in Christ: on the contrary, if he is so situated that he is called upon to give up little, either because he has little to give up, or because he meets with little opposition, and more especially, if he gains, on the whole, in a temporal point of view, by becoming a Christian—not indeed in a pecuniary sense, for that can rarely happen, but as regards protection from oppression, or any similar advantage—the probability is that he will acquire little elevation of spirit, or enlargement of heart, and little experience of the benefits of reliance on the power of faith. Individuals may indeed be met with, even under such circumstances, who will rise to Christian eminence; but if there be a community in this position, like the bulk of our native Christian community in Tinnevelly, in the first ages at least of its Christianity, that community may be expected to exemplify the truth of this statement. On the other hand, there is nothing new in this in the history of the Christian Church, for it has ever been a characteristic of Christianity that it has delighted to preach the Gospel to the poor; and it has ever been another of its characteristics that it has elevated the temporal as well as the spiritual condition of those who have embraced it.

It is also necessary to bear in mind, that though the majority of our native Christians belong to the poorer classes, all do not. There is a small, but steadily increasing portion of the native Christian community in India, consisting chiefly of the high caste youth converted to Christianity in connexion with the educational department of Missions, who may be regarded as Hindú Christian gentlemen. The social rank of the members of this class is as respectable as their attainments in English scholarship; and as they have invariably renounced caste and kindred for Christ's sake, they have attained thereby to "great boldness in the faith" and "a good degree" in Christ's school. Such persons bear the same relation to the less educated, less distinguished majority, that the capital of a column does to the shaft; and not only do they furnish a reply to the objection that our native Christians belong to the lower castes alone, but they tend to raise the tone of character and feeling throughout the entire body. They are "the first-fruits unto Christ" from the higher classes of the Hindús, and they lead us to expect in due time, a rich harvest of accessions from those classes to the Christian community.

In proceeding to furnish an estimate of the results of Missionary labours in Tinnevelly, I begin with temporal results, such results being the first that strike the eye of persons visiting our stations. The whole of the civilization of northern Europe being due to Christianity, we cannot doubt the power of the Gospel to civilize a community; it is evident too, on comparing Protestant communities

with Roman Catholic, that the civilizing power of the Gospel is in proportion to its freedom from corruption. On turning to Tinnevely, and comparing the temporal condition of the native Christians with that of the heathens, we cannot but be struck with the visible improvement which the Gospel has effected there also. In passing from village to village you can tell, without asking a question, which village is Christian, and which is heathen. You can generally distinguish the Christian village by such signs as these—the straightness and regularity of the streets, the superior construction and neatness and cleanness of the cottages, the double row of tulip-trees, or cocoa-nut palms, planted along each street, for ornament as well as for shade, and the air of humble respectability which everywhere meets your view—all so different from the filth, and disorder, and neglect which assure the visitor that a village is heathen. You notice also, as you pass through, a marked difference in the people themselves, especially in the women: the Christian women are more decently attired, and more intelligent-looking than their heathen sisters; and instead of hiding themselves on the approach of an European stranger, they come out and give him, as he passes, the Christian salutation. In every case with which I am acquainted, villages which have held fast and valued the Christianity they received, have risen, sometimes in the first generation, always in the second, to the enjoyment of greater prosperity and comfort, and to a higher position in the social scale, than any heathen village of the same caste. My own village of Edeyenkoody furnishes proofs of this. When I arrived in Edeyenkoody I could hire in the village itself any number of coolies, or day-labourers, for any purpose for which I required their services; at present, though the village has considerably increased in population, the circumstances of the people have so improved, that I am obliged to seek for coolies in the heathen villages in the neighbourhood. For some years after my arrival the houses of the people continued to be, as all Shánár houses had always been, unfit for civilized human beings to live in; in the course of time, however, one of the villagers resolved to build a better house for himself, and gradually the movement extended and became fashionable, until at length almost every person in the village, from the richest to the poorest, has built for himself a new house; and the new houses the people have thus built for themselves are twice or thrice as large as the houses they were content to live in before, besides being loftier, airier, and more respectable-looking, with little verandahs in front, and various other arrangements which used to be seen only in the houses of high-caste people in the towns. There is still undoubtedly room both for architectural improvement and for sanitary improvement; nevertheless, the changes that have already taken place are a good omen for the future, especially seeing that they have been carried into effect by the people themselves, of their own accord, and at their own expense, and are directly the results of Christian influences. Christianity has given the people higher ideas of their capabilities and duties, even with respect to the present life; it has

taught them self-respect, and some degree of self-reliance ; it has not made them perhaps more industrious, for in their own quiet, apathetic way, almost all Hindús are industrious enough already; but it has made them more enterprising, more energetic; it has knocked off the fetters wherewith their intellects were bound, and bid them go forth free; and thus it has opened before them an unlimited prospect of progress and improvement.

It may seem a low view of matters to say that it is a characteristic of Christianity that it teaches people to be cleanly ; and yet, if it be true, as some one said, that "cleanliness is next to godliness," it is a circumstance worth mentioning, that an increased attention to cleanliness has invariably accompanied the reception of the Gospel in Tinnevely. The higher classes of the Hindús have always been very cleanly, for daily ablutions are a part of their religion ; but the lower classes are very filthy in their habits, and Shánárs of the poorer sort are, perhaps, filthier even than castes that are lower than themselves in the social scale, which is owing to the nature of their employment, the men being climbers of the palmyra, and the women and children boilers of palmyra sugar. When dealing with people of this and similar classes, who had agreed to place themselves under Christian instruction, I have often thought of the appropriateness of Jacob's address (Gen. xxxv. 2), "Now, therefore, put away the strange gods that are among you, and be ye clean (or bathe), and wash your garments." In the history of our Christian communities in Tinnevely this putting away of idols and washing of the garments have always gone hand in hand, so that, though there may be room for improvement still, the external appearance of our people, especially when assembled in church, is so much more respectable than that of their heathen neighbours, they are so much cleaner and brighter-looking, that they would inevitably be supposed by a stranger to be of higher caste than they are.

This improvement, like every improvement of an outward and visible character, is especially apparent in our young people. I wish I could take you, my dear reader, to Edeyenkoodu on a Sunday, and enable you to see for yourself the degree in which our young people are improved. Though you cannot speak a word of the native language, and are unable to ask any person a question, yet, if you only use your eyes, you cannot but be convinced that Christianity has proved a remarkable blessing to the rising generation. They are evidently, as a class, in advance of the older people. You see them better dressed and cleaner-looking, to begin with; then, also, they are evidently more intelligent, generally they have softer and more amiable looks; they have books in their hands, and when a question is put by the preacher, it is from them that the answer generally proceeds. They have the praises of God in their lips, and there is an air about them which bespeaks them to be the Church's children, "born in her house." They owe these signs of superiority to the education they have received, for they have been brought up from the beginning in Christian knowledge, and Christian habits, whereas

most of the older people were converted from heathenism late in life, and have rarely lost the stains and rust of their original condition. The progress of the Christian community will be very satisfactory, if each generation gets as far ahead of the previous one as the rising generation has already outstript the past. We cannot expect in a single generation all the results, whether temporal or spiritual, which we aim at. We have learnt that God "visits the iniquities of the fathers upon the children unto the third and fourth generation." Now, neither the fourth nor even the third generation of native Christians, worthy of the name, has, as yet, come and gone; at most we are dealing now only with the second generation of Tinnevely Christians. It is to be expected, therefore, that some of the results of the poison of a hundred previous generations of heathenism should still remain, and that the Christianity of India, how far soever superior to heathenism, should appear more or less marred or vitiated when compared with European Christianity; but if each generation rises superior to the one that went before, we shall have every reason not only to be content, but to thank God, and take courage.

#### MASSACRE OF MISSIONARIES AT CAWNPORE.

In our number for August we printed a letter from the Rev. Dr. Kay of Calcutta to the Secretary of the *Society for the Propagation of the Gospel*. It is now our sad duty to lay before our readers another letter from Dr. Kay of the like mournful import.

"Bishop's College, Calcutta, July 20.

It is once more my painful office to have to inform the Society of the loss of two of their Missionaries. Up to yesterday I continued to hope (though it was the barest possibility) that Messrs. Haycock and Cockey might have escaped or been made prisoners. General Havelock, who has retaken Cawnpore, has reported that none of those who capitulated—men, women, or children—have been spared.

My last letter from Mr. Haycock was dated May 31. He had then taken refuge in cantonments. He mentioned to me that his maulvie had told him six months previously that they would 'soon feel the sharpness of the Mussulman's sword.'

The native Christians had dispersed in various directions previously to the last outbreak.

Thus it has pleased God to allow his heavy judgments to fall on those two cities (Delhi and Cawnpore) in especial where the Society had maintained Missions. What should be done hereafter will be a matter for earnest thought, under the guidance of Him who has bid us 'sow beside all waters.'

Our departed (may I not say martyred?) brethren were both men of patient, laborious, unostentatious habits—not marked by any great intellectual endowments, but well acquainted with the language of the country, with revealed truth, and, I trust, with the power of religion.

May their death be 'precious in God's sight!'



I enclose copies of the proceedings of Bishop's College Council for the last two months. There is nothing of note in them. All our thoughts are for the present absorbed in the wonderful events which are passing around us.

"I will not add anything about the possible influence this may all have on the position of the College. But for myself it makes me more indisposed, if possible, than ever to relinquish a post so long occupied by the Society's faithful servants—although so little of overt, recordable fruit seems to have been borne by it. 'Thou canst not tell which shall prosper—this or that, or whether they both shall be alike good.'

Commending the College and the Missions to your prayers,

I am, my dear Mr. Secretary, yours most truly,

W. KAY."

### AN INCIDENT IN THE INDIAN MASSACRES.

THE following pathetic incident is related in a letter in the *Times* of September 5:—

"When the wretched 6th Regiment mutinied at Allahabad and murdered their officers, an ensign, only 16 years of age, who was left for dead among the rest, escaped in darkness to a neighbouring ravine. Here he found a stream, the waters of which sustained his life for four days and nights. Although desperately wounded, he contrived to raise himself into a tree during the night for protection from wild beasts. Poor boy! he had a high commission to fulfil before death released him from his sufferings.

On the fifth day he was discovered, and dragged by the brutal sepoy before one of their leaders to have the little life in him extinguished. There he found another prisoner, a Christian catechist, formerly a Mahomedan, whom the sepoy were endeavouring to torment and terrify into a recantation.

The firmness of the native was giving way as he knelt amid his persecutors, with no human sympathy to support him. The boy officer, after anxiously watching him for a short time, cried out, 'Oh, my friend, come what may, do not deny the Lord Jesus!'

Just at this moment the alarm of a sudden attack by the gallant Colonel Neile with his Madras Fusileers caused the instant flight of the murderous fanatics. The catechist's life was saved. He turned to bless the boy whose faith had strengthened his faltering spirit. But the young martyr had passed beyond all reach of human cruelty. He had entered into rest."

The following letter appeared in a subsequent paper:—

"Sir,—In your publication of this day you have, under the head 'Allahabad,' been pleased to notice the sufferings and death of my gallant boy. Now if you think such noble conduct worthy of being handed down to posterity in your paper—second to none in the world—with the name of the young martyr, you would alleviate the suffer-

ings of an almost broken-hearted parent in notifying that his names were 'Arthur Manning Hill Cheek,' and had he lived to the day when the first intimation of his untimely fate appeared in your publication,—viz. on the 31st July last, he would have been 17. He only left England on the 20th March last, and soon after his arrival was appointed to the 6th Bengal Native Infantry, stationed at Allahabad, which station he reached on the 19th May. He was my second son, my eldest having been in China for nearly the last five years, in Her Majesty's ship *Comus*; and I am,

Your faithful servant,

OSWALD CHEEK,

Town Clerk.

Evesham, September 5.

## NEW ZEALAND CHURCH CONSTITUTION.

(From the *Guardian*.)

The Bishop of New Zealand has issued to the Clergy and Laity of the Archdeaconry of Waitemata a Pastoral Letter relating to the Church constitution, in which he says :—

"MY DEAR BRETHREN,—Since I last addressed you on the subject of the Church constitution, several important steps have been taken towards the attainment of the object which we all have in view.

1. The first is that the General Assembly, at its last session, passed an Act giving a corporate character to all bodies of persons associated together for religious, charitable, and educational purposes.

2. In order to enable the members of the Church of England in this colony to avail themselves of the provisions of this Act, a trust deed will be necessary to define the conditions on which our Church property will be held, and the terms and principles of our organization. A draft deed has been prepared for this purpose, under the advice of eminent counsel in England, and has been carefully revised by Sir John Patteson and Chief Justice Martin. Their opinion is thus expressed in a letter which I have just received from Sir John Patteson :—'Judge Martin and I looked over the drafts of the trust deed and the bill, which the Archdeacon sent me, and thought they would answer the intended purpose very well.'

3. The draft deed, which was printed and published in Auckland in May last, has been carefully considered by public meetings at Wellington, Nelson, and Christchurch, and many valuable suggestions have been made with a view to render the model deed as perfect as possible.

4. In order to collect and compare these suggestions, and to revise the draft deed, I have invited the members of the Church in the other provinces to elect assessors to meet at Auckland on the 1st of May, or as soon after as the return of the *Zingari* will allow."

The following Resolutions were passed at the preliminary conference, which was presided over by the Bishops of New Zealand and Christchurch. The assessors were Archdeacons Abraham, Hadfield,

Paul, H. Williams, and W. Williams; the Revs. G. A. Kipling, and J. Wilson; Captain Haultam, Dr. Prendergast, Messrs. Hirst, Stafford, Swainson, and Tancred :—

“1. That the Bishops, Clergy, and Laity vote in this Conference as three distinct orders, an actual majority in each order being necessary to carry any question.

2. That any system of Church government in this colony should emanate from the Church itself, and be founded on the principle of a voluntary compact; and in the case of its being found necessary, then that application be made to the Colonial Legislature for legal powers enabling the body to hold property.

3. That the governing body should consist of three orders, viz. Bishops, Clergy, and Laity, and that the consent of an actual majority of each order should be necessary to the validity of its rules.

4. That the name of this governing body be ‘the General Synod of the United Branch of the Church of England and Ireland in New Zealand.’

5. That the constitution of Diocesan Synods should be similar to that of the General Synod, but that the question of an appeal to the General Synod, from the veto of any one order, should rest with each Diocese to decide for itself.

6. That it shall rest with the General Synod to determine on what principle all patronage shall be exercised in the several dioceses.

7. That, saving the rights of the Church and the Crown, the nomination of a Bishop shall lie with the Synod of the Diocese, to be sanctioned by the General Synod, and by it to be submitted to the authorities of Church and State in England for their favourable consideration.

[This was framed in accordance with the suggestion of her Majesty's Secretary of State for the Colonies, Mr. Labouchere, in his letter to the Governor-General of Canada.]

8. That the mode of administering discipline towards all persons in holy orders in this branch of the Church shall be decided by the General Synod.

9. That the branch of the Church in this colony doth hold the Christian doctrine and sacraments as the United Church of England and Ireland doth explain the same.”

#### DIOCESAN COUNCIL AT MELBOURNE.

THE following measure was carried at the late Meeting of the Church Assembly at Melbourne:—

##### *An Act for the Constitution of a Council of the Diocese.*

Whereas it is expedient to provide for the Management of the temporal affairs of the United Church of England and Ireland in Victoria; Be it enacted by the Bishop, Clergy, and Laity thereof, duly met in Assembly according to Law, as follows :—

1. In matters pertaining to the Temporal Affairs of the Church, the Bishop shall be assisted by a Council, and in all such matters he shall act with the consent of the said Council.

2. The Bishop shall choose not less than Seven persons to be the said Council, and the persons so chosen shall hold office for a period of Two Years from the date of their appointment; unless they shall have previously resigned or been removed by the Bishop.

3. No business shall at any meeting be transacted by the Council, unless three members at least shall be present.

4. The Bishop shall fill up such vacancies as may from time to time occur in the Council, and shall, within one week after any alteration in the Council from whatever cause, if the Assembly be then sitting, or within one week after the next meeting of Assembly, announce the same to the Assembly.

5. The Bishop, whenever requested by the Assembly so to do, shall forthwith remove any or all of the members of the Council, and shall appoint others in their place.

6. The Bishop shall, every year, lay before the Assembly in the first session of that year, within one week after it has met, a Statement for the past Year of all monies appropriated or expended, and of all monies recommended to be appropriated or expended, and of all acts done during that year by him in Council.

#### LETTERS FROM CAPE COAST CASTLE.

THE Editor has lately received letters from a friend at Cape Coast Castle, Western Africa, some extracts of which he lays before the readers of the *Colonial Church Chronicle*.

"May 19, 1857.

NOT having received the *Colonial Church Chronicle* for several months, I was beginning to fear either that you were ill, or that the editorship had passed into other hands. But by the last mail the back numbers all arrived correctly, containing a notice to correspondents which explains the delay. Let me again thank you for the kind proof of remembrance—and rest assured that if it is welcome any where, it is most especially so in a position such as mine, so far away from clerical brethren—many hundred miles in one direction, and a thousand in another. In truth, with the exception of a few hours' visit from our first excellent Bishop Vidal, when he came on shore to consecrate our cemetery (and this within a week of his death), I have not had the comfort of welcoming a single Clergyman landing on the coast. You may readily believe that not many could feel more sensibly than I do the force of the Bishop of Calcutta's touching paragraph (in the first page of your March number), where he alludes to the 'consolation' needed 'by the solitary and depressed Chaplain or Missionary.' It is true that I have not the peculiar duties and anxieties of the latter in the common acceptance of the term; but they are fully counterbalanced by other responsibilities and trying

discouragements. And after all, whether at home or abroad, if we are really in our appointed work, there will necessarily be these accompaniments, not to cast us down, be we where we may, but to throw us more directly on the true Source of wisdom to guide, and of strength from above, to uphold us in our course.

Our late Acting-Governor (who held the office upwards of two years), Mr. Henry Connor, now Chief Justice, *always took much interest* in the establishment of schools, in the interior as well as on the coast, and principally at stations not pre-occupied by the Wesleyans; and although somewhat crippled in the revenue by extensive opposition to the poll-tax, from which additional magistrates, medical officers, and school-teachers were to be paid, I am thankful to say that while the judicial and medical departments were strengthened, five or six new schools have also been put in favourable operation. In a country like this, where the *worst* features of barbarism are gradually disappearing, such as human sacrifices (nowhere tolerated within the range of British jurisdiction), it is an important point to make a *beginning* in any direction of civilization—to open a school, so valuable and indispensable an instrument for that object, even if we, at first, can assemble no more than half-a-dozen boys and girls who will learn. The chiefs of Crooms (or villages), who have not the slightest idea of the ulterior blessings of Christian education, are yet sufficiently alive to the advantages of being able to read and write letters, connected with *traffic*, or with *palavers* and *litigation*, as to sanction the introduction of a teacher. We must not, therefore, despise the day of small things, in this or in any other good undertaking; on the contrary, under God's favour, '*inest sua gratia parvis.*' I am deeply concerned at the loss of our second Bishop, Doctor Weeks. . . . In November he went to visit the leeward stations of the *Church Missionary Society*, and returned in March, kindly promising me a visit during the 'twelve hours' daylight' in which the steamer remains here for cargo and her mail. While on his tour, the Rev. Mr. Beale, who accompanied him (and who has been a teetotaler since 1845), fell a victim to the climate; and you probably knew, before I did, the lamentable results in regard to the Bishop himself, who was too ill to come on shore here, and *who died a few days after his return home.*"

"July 11, 1857.

In my last letter I alluded to the determination of our government to do all in their power to prevent human sacrifices within the territories under our protection. It was no sooner despatched than a case occurred. . . . The victim was the chief's *grandson*. His daughter had previously borne two *girls*, and the third child being a *male*, was deemed an unlucky omen to the family; and to counteract this evil, the infant was sacrificed in the manner described. The aged culprit was astonished at all this commotion about what he considered as not being worth a thought. He had not the slightest idea of the value of life in any degree, and told me that being at the head of his

tribe, he believed in his perfect right to dispose of the people as he chose; and had no more compunction in killing any of them, than he had in destroying a beast. He was amazed when he began to hear of a divine law forbidding the practices to which he was habituated, and often demanded *why* it had never been made known to him before—Who was God? what kind of man was He? where He lived? how we knew anything of Him? and such like questions, which are no easy matters to deal with in answering a *wild savage*. However, he mourns over all now; and after knowing somewhat, I trust, of Christianity, says, ‘he would never allow murders amongst his people were he restored to them;’ and begs for prayer in his behalf that God would forgive him. There are one or two educated debtors in the gaol, and I have gladly made use of their services in instructing him, both by interpretation, and when alone with him in the cell. But you may well imagine it is a *difficult* and *painful* work; and I know not how far my own remarks are correctly communicated.

I think I told you of the death of a young athletic captain, my next-door neighbour: his rooms were immediately occupied by a lieutenant with wife and child, lately arrived. For their intended benefit they were ordered to an out-station, three miles to leeward; but no sooner had they landed than the infant died. The parents, grief-stricken, became dangerously ill; a medical board insisted on their return home by the last steamer; in a wretched state of suffering from dysentery they were hoisted on board; in two days he sunk under the attack, and was buried at sea; and the poor widow (again preparing for an accouchement,) died before reaching Sierra Leone. Within the last ten months the proportion of deaths amongst the white people has been great—probably *one-half*. We can but leave ourselves in the hands of God, seeking His help to work while it is called to-day, and to profit by all these solemn monitions. There is a prospect of good crops of corn and yams in a few weeks, but food is now very *scarce* and dear; a *cat* (to eat) sells for eighteen-pence.”

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## ASSOCIATION FOR MAKING KNOWN ON THE CONTINENT THE PRINCIPLES OF THE ANGLICAN CHURCH.<sup>1</sup>

(*Letters to the Secretary.*)

NO. IX.—FROM A FRENCH ABBÉ.

“Sept. 11, 1857.

.... “I consider it a very wise, as well as a Christian idea to publish, as you have done, in the ‘Life of the Blessed Virgin,’ all that the Holy Gospels teach us of her. Certainly there is there all that Christians require, who wish to know the Mother of their Saviour according to the lessons of the Holy Spirit, and not according to the reveries of some superstitious or fanatical men.

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<sup>1</sup> The name of the Association has been changed, and it will for the future be called the “Anglo-Continental Association.”

'*Rome, son nouveau Dogme et nos devoirs*,' contains nothing but what I have often said myself, both as to the Immaculate Conception, and many other inventions of the Roman Church. For some years I have been seriously engaged in studying the course followed by this Church in creating Articles of Faith, and I have been struck with the fact that the principal proof—*est de fide*—which she offers for them in her Theologies, is precisely that which shows their falsity, and at the same time their novelty, since it points out the precise date, long after the primitive Councils, of the year in which each Article has been sacrilegiously added to the body of Catholic doctrine delivered to us by the early Church. Looking back from this date to previous times, it is very often easy to find the epoch and moment in which a very doubtful opinion was first timidly, and, as it were, in secret, formed into shape, which afterwards advanced by help of books of devotions, and religious practices, and was at last erected into an Article of Faith. What an excellent treatise might be written on the 'Course followed by the Church of Rome in inventing those of her doctrines which are not founded upon Scripture, but rather are contrary to it, from the beginning to the present day.' All the proofs might be taken from books approved by Rome. . . . In page 11 of this pamphlet there is quite sufficient to prove that the Pope could not have spoken of 'this original innocence,' &c., without knowing and consciously acknowledging '*mentior impudentissime*.' May Christ have mercy on us all, and especially on those who do so much harm to His Church, and that with such full knowledge, and such malice!

Lastly, for the pamphlet '*De la validité des Ordinations de l'Eglise Anglicane*,' I will confine myself to assuring you that it is not now for the first time that I have learnt to believe that God has done a special grace to His Universal Church in allowing the sacred hierarchy of the Church to be preserved in all its integrity and legitimacy, at the stormy time of the Reformation, in the bosom of that noble nation which has now become the first nation of Europe and of the globe, and appears destined by Providence one day to re-unite all the peoples of the earth in the purity of the Faith, and in the sanctity of the morality of the Gospel."

#### MEETING OF THE EVANGELICAL ALLIANCE.

THE following extracts from the *Times* refer to the late meeting of the Evangelical Alliance at Berlin. We think there must have been considerable misapprehension on the part of the reporter. The statements call for some explanation on the part of the English clergymen whose names are mentioned.

"But this scene of our chapel filled to overflowing, even in its vestibules, gratifying as it was, was of feeble interest compared with the administration of the Lord's supper to more than two hundred English-speaking communicants of various nations at a public room which had been taken for devotional purposes. It may have been as much a matter of practical necessity with so large a

number of communicants, and in the absence of a communion-table and rails, as an intentional concession to the differences of practice with different denominations, that on this occasion the sacred elements were administered to the recipients sitting, but certainly no deficiency of the usual appurtenances and furniture of the altar will have been felt by those participating to have in any degree weakened the interest attached to the reception of the Lord's Supper under these peculiar circumstances. The foreign style and decoration of the saloon reminding every one present of their absence from home, and of their present sojourn in the centre of a country whose language and customs are unknown to them, and where their venturing to meet together for this holy purpose, equally with the assembling of the entire body of Protestants in Berlin, has been made possible solely by the warm encouragement and firm support of the Sovereign of the land, but otherwise opposed by many in power and obnoxious to police regulations—the fact of this Sacrament being administered by clergymen of all denominations that composed the entire Protestant Church in England—all combined to impart to the whole a deep and unusual interest. The Dean of Canterbury and the Rev. Messrs. Brook and Carr Glynn of the Church of England ; Dr. Steane and the Rev. Baptist Noel, of the Baptist denomination ; the Rev. Mr. Scott, a Wesleyan ; and the Rev. Mr. Sherman, an Independent Minister, divided with each other the labours of celebrating this Sacramental rite."

"The Dean of Canterbury bewailed his unacquaintance with the German language, and offered the best he had in its stead—good Saxon English. He expressed his warm recognition of the kindly welcome extended here to himself and his countrymen, and regretted their inability duly to express this to their Saxon friends. He pointed out, that England, which had already obtained a political consentaneity with Germany, was now desirous of obtaining a union with her in matters of religion. None had contributed more to these two results than Chevalier Bunsen, who had lived so long among us, and whom it had been a great source of pleasure to us all to see again in Berlin, the honoured guest of the King. Reverting to the approaching union of the two royal families, *the Dean stated the desire felt in England for a union also of English and German theology. People in England had for a long time been horrified at the idea of German theology being introduced there, but now they were as desirous of learning divinity from German theologians as of receiving instruction in science at the hands of German investigators.*" . . .

"The last concluding act of all was the administration of the Lord's Supper, at the Church of the Moravian Brothers, to above four hundred persons of all denominations, even including numerous Lutherans, although the manner of celebrating the rite was not according to their ritual. For the purpose of avoiding all discussions on the points in dispute between the Lutherans and Calvinists, the narrative of the Institution of the Sacrament and the Consecration of the Elements, was read from the 11th chapter of St. Paul's First



Epistle to the Corinthians, after the communicants assembled had been addressed in German, English, and French, by Prediger Schroeder, Rev. Mr. Jenkinson, and Professor Chapuis. The holy Elements, after consecration, were administered sitting by the above, Prediger Knutz, Rev. Mr. Birrell, a Baptist, and M. Monod. And with this joint communion of various nations and all denominations, the Evangelical Conferences at Berlin closed."

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## THE MUTINIES AND THE MISSIONARIES.

THE following account of a speech delivered before the "British-India Association," (an association of Hindú Zemindars,) by a native (not a Christian), is taken from the Calcutta *Hurkaru* of August 8th.

"Baboo Duckinarunjan Mookerjee, adverting to the debate in the House of Lords on the 9th of June last, drew the attention of the meeting to the misconceptions which seemed to prevail on the subject of the Sepoy Mutinies in that august assembly. He said, 'Lord Ellenborough, on the 9th of June last, was, in the House of Lords, pleased to observe that the recent mutinies here are attributable to an apprehension on the part of the natives that the Government would interfere with their religion; that the fact of Lord Canning's rendering pecuniary aid to Societies which have for their object the conversion of the natives, operates detrimentally to the security of the British Indian Government, which must be maintained on the principles of Ackbar, but could never be maintained on those of Aurungzebe; and if it be a fact that the Governor-General has subscribed to such Societies, his removal from office would obviate the danger arising from the error. If the premises laid down by Lord Ellenborough be correct, there could not be two opinions as to the unfitness of Lord Canning to fill the vice-regal chair, and the urgent necessity of his Lordship's immediate dismissal from office; but in considering so momentous a question, it is requisite that the facts upon which Lord Ellenborough grounds his premises should be fairly inquired into, and no place is more appropriate to institute that inquiry than Hindoostan, nor any assembly more competent to decide upon that subject, than the one I have the honour to address.

First, Let us then inquire whether the present rebellion has arisen from any attacks made, or intended, against the religious feelings of the people by the administration of Lord Canning.

Secondly, What are the real circumstances that have caused this rebellion?

Speaking as I am from the place which is the centre of the scenes of those mutinies that have drawn forth the remarks of Lord Ellenborough, and possessing as we do the advantages of being identified in race, language, manners, customs, and religion with the majority of those misguided wretches who have taken a part in this rebellion, and thereby disgraced their manhood by drawing their arms against

the very dynasty whose salt they have eaten, to whose paternal rule they and their ancestors have for the last hundred years owed the security of their lives and properties, and which is the best ruling power that we had the good fortune to have within the last ten centuries; and addressing, as I am, a society, the individual members of which are fully familiar with the thoughts and sentiments of their countrymen, and who represent the feelings and interests of the great bulk of Her Majesty's native subjects, I but give utterance to a fact patent to us all, that the Government have done nothing to interfere with our religion, and thereby to afford argument to its enemies to weaken their allegiance.

The abolition of the diabolical practice of infanticide by drowning children in the Gunga, by the Marquis of Hastings, of the criminal rite of Suttee suicide by Lord Bentinck, and the passing of other laws for the discontinuance of similar cruel and barbarous usages equally called for by justice and humanity, by Governors-General (though they existed among us for ages), never for a moment led us to suspect that our British rulers would interfere with our religion, or weaken the allegiance of any class of subjects in India. And is it to be supposed that Lord Canning's subscription to the Missionary Societies has ignited and fanned the awful fire, the flame of which now surrounds the fair provinces of Hindostan, and has changed the obedient and faithful native soldiers of the State into fiends who delight in plunder, massacre, and destruction? No, certainly not; our countrymen are perfectly able to make a distinction between the acts of Lord Canning as a private individual, and his lordship's doings as the Viceroy of her gracious Majesty Queen Victoria.

Chiefs of all denominations, both Hindú and Mahomedan, as well as the merchants and soldiers of both these races, possess enough of intelligence to know that what a person does in his *Zaut khaas* is quite a different thing to what he does in his *wohdaw*, and Lord Ellenborough must have been misinformed as to the impression the Governor-General's subscription to the Missionary Societies has produced in this country, when he surmised that that has occasioned the rebellion. Lord Ellenborough is one of the few British statesmen who take an interest in the welfare of this country; and one must be devoid of all feelings of patriotism who could forget the ex-Governor-General's services to our country.

Aware of the weight that would be attached by the British public to the views expressed by that personage, I feel it incumbent on me to point out his Lordship's mistake. Then, as to the Missionaries, a man must be a total stranger to the thoughts, habits, and character of the Hindú population, who could fancy that because the Missionaries are the apostles of another religion, the Hindús entertain an inveterate hatred towards them. Ackbar of blessed memory, whose policy Lord Ellenborough pronounces as peculiarly adapted to the government of these dominions, (and which no doubt is so,) gave encouragements to the followers of all sects, religions, and modes of worship. *Jaugeers* and *Altumghas* bearing his imperial seal are yet

extant, to show that he endowed lands and buildings for the Mahomedan Muajids, Christian Churches, and Hindú Devalays. The Hindús are essentially a tolerant people, a fact which that sagacious prince did fully comprehend, appreciate, and act upon; and the remarks of Lord Ellenborough that Ackbar's policy should be the invariable rule of guidance for British Indian Governors, is most correct, but in the sense I have just explained, and should be recorded in golden characters on the walls of the Council Chamber. When discussing an Indian subject, it should always be remembered that this country is not inhabited by savages and barbarians, but by those whose language and literature are the oldest in the world, and whose progenitors were engaged in the contemplation of the sublimest doctrines of religion and philosophy at a time when their Anglo-Saxon and Gallic contemporaries were deeply immersed in darkness and ignorance; and if, owing to 900 years of Mahomedan tyranny and misrule, this great nation has sunk in sloth and lethargy, it has, thank God, not lost its reason, and is able to make a difference between the followers of a religion which inculcates the doctrine that should be propagated at the point of the sword, and that which offers compulsion to none, but simply invites enquiry. However we may differ with the Christian Missionaries in religion, I speak the minds of this Society, and generally of those of the people, when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land; nay, they are held by us in the highest esteem. European history does not bear on its record the mention of a class of men who suffered so many sacrifices in the cause of humanity and education as the Christian Missionaries in India; and though the native community differ with them in the opinion that Hindoostan will one day be included in Christendom, for the worship of Almighty God in His Unity as laid down in the Holy Veda, is, and has been our religion for thousands of years and is enough to satisfy all our spiritual wants; yet *we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly asseverate, in piety and righteousness, alone are fit to be classed with those Rishies and Mohatmas of antiquity who derived their support and those of their charitable boarding school from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge.*

It is not therefore likely that any little monetary aid that may have been rendered by the Governor General, in his private capacity, to Missionary Societies, should have sown the germ of that recent disaffection in the native army, which has introduced so much anarchy and confusion in these dominions.

Government now-a-days have made additional provisions for the education of the middling and upper classes of their subjects, but there has, I regret to say, been a sad omission as regards the education of its native army, ever since the days of its first formation. By education I do not mean a course of scholastic training; but some sort of training at least should be imparted to sepoys, whom of all others it is most absolutely requisite to humanize and to bring under the fear of

God. For the soldier's occupation is with arms; his daily business lies in tactics and physical force; so, unless he is taught in some shape the duties he owes to his God, his Sovereign, and to his immediate employers, he becomes, when infuriated, worse than a cannibal, as has been to our shame demonstrated in the recent rebellion. If no recruit would be admitted into the native army unless he knew to read and write his own language, candidates desirous of entering into the service would soon qualify themselves on that head; and after they have been admitted, if libraries of books containing easy and entertaining lessons in History, Morality, Geography, and Natural Philosophy, in that language, be at the disposal of every regiment, the native soldiers would occupy their time in the pursuit of useful knowledge, while now their leisure hours are spent in gossip, ennui, and listlessness. A sepoy's life is that of idleness, except when on actual duty, and this plan would suit them best. And then their officers could hold out encouragement to them and excite their emulation by awarding prizes for proficiency to such as would make advancement in their studies.

Besides this, the barrack system, with due regard to the prejudices of caste, could be introduced into the native regiments; the grievances above adverted to, of which the sepoys complain, could be properly redressed by the wisdom of our rulers; and the enemies of government and of India, who had the wickedness to foment this rebellion by misleading the sepoys from the honourable path of duty, would in future be baffled in their hellish designs against the security and well-being of our country. The Hindús, as all know who know our ancient laws and history, are essentially a loyal race. Our venerable forefather and Lawgiver Menu, after whom we all are called Menushaws, strictly enjoined us to be loyal and obedient to the prince to whom we owe allegiance. In the ceremony of *Sradhaw*, which every Hindú is bound to perform, after making offerings to Almighty God, we are required to offer first a Pinduk to the *Bhooshamee*, and that *Bhooshamee* is now the occupant of the British throne. Precepts of obedience to the Sovereign authority pervade the whole Hindú literature and religion, and they are instilled into us from our very infancy. I believe that if steps were taken on that behalf, all the sepoy rebels could, agreeably to Hindú law, be outcasted and excommunicated from society, and an indelible disgrace be attached to their names. Let government punish the offenders as they richly deserve for their offence, which nothing could expiate: they have set at defiance both the laws of God and man, and must no longer be reckoned among Menushaws. Among us, to all right-minded men who are conversant with the past history of our country, and who devote thoughts to the contemplation of her future destinies, the idea that the British nation is intended by God to resuscitate the moral and intellectual energies of our race, and to lead us gradually to appreciate and to deserve the social and political rights which they possess in their native land, is no stranger; and I denounce them as the worst enemies of Hindoostan who would interrupt government in this their sacred mission. I beg

to propose, 'That though this Society perfectly coincides with the ex-Governor-General, Lord Ellenborough, as to the propriety of government exercising no interference with the religion of this country, yet in justice to the present Governor-General, it deems it necessary to record that it has not failed to pay due attention to the acts of Lord Canning's administration, but there has been none of that nature which could be probably reckoned as an interference with our religion, or could give rise to rebellion; and the Society cannot but record its humble approbation of the present Governor-General's measures for the preservation of the peace of this realm under the peculiar circumstances in which it has been placed by the recent unforeseen and unfortunate mutinies.' "

### Reviews and Notices.

*A Memoir of JOHN ARMSTRONG, D.D., late Lord Bishop of Grahamstown.*  
By the Rev. T. T. CARTER, M.A., Rector of Clewer; with an  
*Introduction* by SAMUEL, Lord Bishop of Oxford. Oxford and  
London: J. H. and J. Parker. M.DCCCLVIII.

WE have never read a Biography which placed its subject more vividly before us than this volume does. We seem to know the good and saintly Bishop as if we had lived with him in his parishes at home, or had accompanied him as he did the work of an Evangelist in his remote African Diocese. If we were to print all the passages which we have marked for extract, we should far exceed the limits we are bound to observe. But this is scarcely needful, for there will be few among our readers who will not be desirous to possess this beautiful book.

The subject of this Memoir was born at Bishop-Wearmouth, August 22, 1813. At the age of fourteen he was sent to the Charterhouse, where Archdeacon Churton was his tutor, and Bishop Tyrrel of Newcastle his school-fellow. There is an interesting letter from the Archdeacon to Mrs. Armstrong, written after her husband's death, which, "while it gives us a very graphic picture of the schoolboy, tells as much for the pastoral heart of the tutor, as for the amiable, thoughtful character of the pupil." (P. 9). In 1832 he went to a private tutor in Essex, and soon after obtained a scholarship at Lincoln College, Oxford, and went there to reside. He took his degree in Michaelmas term, 1836. In the following spring he lost his mother. His father died before he went to Oxford.

He was ordained Deacon in 1837; in 1841 he went to Exeter, having been appointed one of the priest-vicars of the Cathedral; and in 1843 he was instituted to the Rectory of St. Paul's in that city. While he was still there, the disgraceful riots took place on the subject of preaching in the surplice. Mr. Armstrong had commenced the practice before the other clergymen adopted it, and the change pro-

duced no excitement, and was apparently well received. In the account of his life at Exeter are some valuable extracts from sermons preached there. We call special attention to a passage from a sermon preached on St. Mark's Day, on "The Personality of Satan," which contains some very seasonable warnings against the indulgence of religious curiosity.

In 1845 he removed to Tidenham, where he remained till he was appointed to the Bishopric of Grahamstown. The circumstances which led to his removal are very honourable to his predecessor :—

"Mr. Burr, the Vicar of Tidenham, in seeking advice about a monumental memorial which he wished to raise over his child lately deceased, was directed to a Paper on the subject published by Mr. Armstrong, and found in the author an old College friend. It happened at the time, that Mr. Burr's parish was in a very disturbed state, in consequence of the changes he had introduced in the Church services. Thinking that a stranger might succeed, where he had failed, in reconciling the parishioners to the more correct, though, as being unwonted, the unpopular practices he had commenced, he proposed the exchange to his friend. The offer came at a time when Mr. Armstrong's health had suffered from the close confinement of the town, and country air and a more bracing climate were much needed. An increase of income, moreover, was involved,—a matter justly of important consideration to one whose means of livelihood depended chiefly on his office, and with an increasing family to support."—P. 109, 110.

While at Tidenham, he was a Missionary as well as a Pastor :—

"Mr. Armstrong's life at Tidenham was like that of any hard-working priest in an extensive and scattered parish. The day was begun with eight o'clock prayer in the parish church; the rest of the morning was occupied with teaching in the school, writing, and seeing his parishioners at home; and in the afternoon he started on his rounds, not returning till after dark in winter, or about half-past seven in summer; liking to be out thus late, as he then had the chance of catching the men after their working hours."—P. 115.

There are two letters written by him to a person who was tempted to leave the Church of England (pp. 127—132, and 138), to which we direct attention. He was in everything a true and loyal servant of the Church of England. He writes to a correspondent :—

"Do you know Bishop Cosin's "Devotions," and Bishop Ken's "Manual?" They are most valuable, and I always incline to English devotional writers, as being more expressive of our peculiar English character, and more natural to us. National character is, after all, a gift; and there is something so very sterling in ours, with all its faults and reserves, that I am always disposed to encourage the retention of it. Foreigners *feel* differently about the same things, and express feelings differently, and we run risks of lashing ourselves into an unnatural state in endeavouring to reach that peculiar development of devotion which is natural to them. There is something very sober, very deep, in genuine English piety."—Pp. 144, 145.

It was while at Tidenham that he set on foot the great work of mercy which is one of the most promising signs of the present day. We trust that many who a few years since would have been left to perish in their sins, will enter into the kingdom of heaven, through the efforts which he established. We are glad to learn that his articles on this subject in different Reviews, and his appeal for a Church Penitentiary, will soon be published in a separate volume.

In September, 1853, the bishopric of Grahamstown was proposed to him. Conscious of his inability to judge of his own fitness, he wrote to six of those whom he considered his most thoughtful and religious friends for their counsel. The answers all told him that he ought to go ; and the appointment came in a kind and graceful letter from the Duke of Newcastle ; and on St. Andrew's Day, November 30, 1853, he was consecrated, together with the Bishop of Natal, at the parish Church at Lambeth. After his consecration, he worked hard in attending meetings, &c., in order to obtain help for his Diocese. His bodily strength was scarcely sufficient for the tasks he imposed on himself.

"He attended a meeting at Gloucester, at which he spoke with the warmth and earnestness which so characterized him. A clergyman who was present said at the time to a friend, observing how ill the Bishop looked, 'There is a fire burning in that frail body which must before long consume the vessel which contains it.'"—P. 261.

He embarked at Gravesend, July 22, 1854, and landed at Capetown on the feast of St. Michael. He gives, in a letter, an interesting account of his arrival in his Diocese, pp. 271—280. Large extracts are made from the Journal of the Bishop, "Notes in South Africa," published by the *Society for the Propagation of the Gospel*.

We must hasten to a conclusion of our very imperfect notice. The Bishop's health, which was never strong, broke down under the heavy work of his Diocese. The following letter "betrays the conscious burden of physical infirmity under the pressure of unceasing toil," and shows how real was the progress he made :—

"Jan. 15, 1856.

"MY DEAR —, I feel that I have treated you infamously, or, at any rate, have appeared to have done so. But the truth is, that an attack of influenza, a pressure of business, many worries, absence at Port Elizabeth, absence again on a visitation along the sea-coast, extreme heat, have combined to make me appear most forgetful and most unfriendly. Since the influenza, all my work has been a strain upon me, and I have had a great amount of varied cares and business. However, thank God, I am now somewhat rallying after this weakening and depressing malady, and a projected tour into Kafirland, among my friends the Kafirs, will, I trust, set me up. . . .

The college is rising rapidly near our own house. It looks well so far, and as I am surveyor of the works and architect, it affords me constant interest. The progress of the Church in this place has unhappily raised the opposition of the Wesleyans. . . . However, there is no progress without antagonism, and as they were once dominant in Grahamstown, some allowance must be made for their feelings under changed and changing circumstances.

Our Missions are all, as far as I can judge, prospering, and the natives show great friendliness to the Missionaries. At this season there is usually a dread of war, but not a rumour is heard at present, which looks well. . . . I am full of hope about our Church Missions, if we are but well backed up from home. It is remarkable, too, that though last in the field, we are almost exclusively dealing with the Kafir race, the noblest of all. The Wesleyans have narrowed themselves chiefly to the Fingos, so that a field is open to us that we hardly could have expected. . . . To keep the English towns all supplied with clergy is difficult, and just when I am wanting more clergy for Missionaries, I have about four vacancies among the English. In some places a good layman is found to volunteer as a kind of catechist during vacancies, but this is not always the case. Then money-matters are trying. . . . I think our accounts, so multifarious and so

large, would drive you wild in a week. All payments of all sorts come through my hands, and with Missionaries, and buildings, and clergy for the English, and transport of clergy, and help for church building, &c., the work is great and harassing. . . .

With every good wish for your welfare in all things, believe me, dear —, most sincerely yours,

JOHN GRAHAMSTOWN."

—Pp. 380—382.

He had one very painful source of anxiety, which distressed him greatly, in the conduct of a clergyman, whom he rightly suspended from his office. His declining strength rapidly gave way. On Whit Sunday, May'11, notice for an ordination was to have been given, but it was thought necessary to defer it, and the Bishop desired that prayers might be offered for him in Church.

"On Monday a consultation was held, and the physician who was called in was of opinion that there was extreme danger, though not so much from actual disease as from general exhaustion. He continued apparently much in the same state till Thursday morning, when he suffered greatly from faintness and extreme debility. About one o'clock on Friday morning he appeared to be dying. Mr. Hardie, his dear friend and counsellor, who had arrived on the Wednesday, prayed by his side. Afterwards he said to him, 'Thank you from my heart.' Mr. Hardie then offered to administer to him the blessed Sacrament. While the necessary preparations were being made, the Bishop said to Mrs. Armstrong, that he supposed they considered his case hopeless; and turning to the medical man, he held up his finger, and said very solemnly, 'The truth.' He was quite calm, and seemed engaged in deep thought and inward prayer. He made them understand that he heard and comprehended everything, though unable to articulate distinctly. During the celebration of the Holy Communion, once or twice he said 'yes,' and when it was over he kept murmuring 'yes' to himself. Mr. Hardie proposed that the children should be called up to receive his blessing; they came, and his wife and children knelt by the side of the sofa on which he lay. Mr. Hardie was obliged to say the words of the blessing, while the Bishop laid his hand on their heads. Suddenly, at that instant, his countenance brightened, and he exclaimed—'Better.—I have read in books.—Try, try.' He meant that he had read of sudden recoveries from the verge of the grave. Restoratives were given, and nourishment in very small quantities every quarter of an hour. The disease appeared to have taken a favourable turn, and the hæmorrhage almost ceased.

The improvement continued throughout the night and the following day. He dozed frequently, but when awake an expression of unusual and unearthly brightness was on his countenance. There was no care, no anxiety,—it was the look as of one who had committed himself, and all he had, with an entire trust into the hands of God. Mr. Hardie frequently prayed with him during the day, and said that his whole soul seemed to be wrapt in prayer.

An important paper required his signature. He had expressed a wish to put it off till the evening, as he said he generally felt stronger at that time, and it was resolved not to speak to him again on the subject, but suddenly he showed a great desire to sign it immediately. When dissuaded from it, he persisted in the desire. The paper was given to him, so placed that, as far as possible, he might be spared any exertion. The first pen did not suit him, and Mr. Hardie was in the act of procuring another when he uttered a loud cry. He had been seized with a violent spasm, and was evidently dying. Mr. Hardie commended his departing spirit to God. He gave one sigh, and sank to rest.

Thus fell 'asleep' a man endowed with great gifts, large and true of heart, pure and high in purpose, fervent and single-minded in devotedness to God; 'in labours abundant,' one who in a short time had fulfilled a long course, unceasingly spending a life fed by the Spirit of God, for the good of others, and, as each fresh call came, rising with ever-renewed energy and love to its fulfilment."—Pp. 402—405.



If we had space we would extract the letters with which the Memoir concludes, from the Rev. John Hardie and the Rev. Edwin Giles. The Bishop had gathered to himself the love of all good men. They were not only the Churchmen of Grahamstown who bewailed his loss. They felt that a man of God had been among them,—one who had diligently laboured in the vineyard committed to him, and who had risen to all the parts he had to fill. (P. 422.) In the words of the warm and eloquent preface of the Bishop of Oxford,—

“Such an example should not be lost upon us. Such tracks of light should draw our eyes upward to the living fountain of light and glory; they should lead us more earnestly to thank God who has cast our lot in a Church which is still the mother of such sons, and which can so train her children for service, for rest, and for glory; they should lead us more earnestly to seek for and to cherish in ourselves the gifts which were vouchsafed to him, and to make, in the strength of Christ, full proof, like him, of our ministry of love.”—Pp. xv. xvi.

*The Cruise of the Beacon: a Narrative of a Visit to the Islands in Bass's Straits. With Illustrations. By the Right Rev. Francis R. Nixon, D.D., Bishop of TASMANIA. London: Bell & Daldy. 1857.*

THE Bishop of Tasmania has here given us an interesting journal of his visit to Bass's Straits. The reason for the expedition is thus stated:—

“It had long been my desire to visit the islands in Bass's Straits, not so much on account of the extent of population by which they are inhabited, as because I was painfully aware that the few families settled therein were entirely deprived of the means of grace and the ministrations of the Church. David's troubled cry, ‘No man cared for my soul,’ must have found an echo in the heart of each one amongst them who had been but partially awakened to a knowledge of that soul's value in the sight of Him who bought it.”—P. 1.

The small cutter which the Bishop keeps in partnership with his friend, the Chief Justice, not being adapted to encounter the heavy seas and sudden storms of Bass's Straits, he obtained a passage in the *Beacon*, a Government schooner, which was sent to inspect the lighthouses, and to visit the harbours on the northern side of the island. The vessel sailed—we suppose from Hobart Town—September 23, 1854, and returned November 24.

The following is the account of a Sunday (October 8) on Gun-carriage Island. The island is not marked in the Colonial Church Atlas.

“At ten o'clock we had divine service at Tucker's house, the bedroom being opened so as to increase the accommodation. Every inhabitant and every visitor on the island was present. Our congregation numbered twenty-eight, and a more quiet, orderly, and attentive gathering I never witnessed. It was with a solemn sense of the privilege conferred upon me, that there, in that little storm-girt hut, the winds and the sea roaring around us, I, as the first minister of God that had set foot upon the island, from the dawn of creation until then, commenced the humble offering of prayer and praise to that creation's Lord. There was a deep earnestness, too, with which my half-caste congregation joined in the several parts of the service, that I should be glad to witness in more educated and polished gatherings of Christian worshippers. There was a heartiness in their responses, a

fervour in their repetition of the creeds, which gave good evidence that their hearts were in their holy work. They required no bidding, no hint even, that it is an unseemly thing for the 'miserable sinner' to sit leisurely down, whilst professing to pour out his very soul in penitent confession to his God. These simple half-castes, the last relics of the union of aboriginal women with the sealers, had taken the Prayer-book as their guide, and did not set up their own private fancies, or their own rebellious will, against its plain injunctions; they were not too proud to kneel.

Their psalmody, too, was correct, and touching in its expressiveness; timid at first, the women soon recovered courage, and, led by Tucker's manly voice, sang two hymns with an accuracy and fervour that would have done credit to a well-trained village choir. The second lesson for the day suggested the text, and, as I preached to them from Mark xi. 17, I felt that this was, for the time being, 'the House of Prayer' indeed.

After the service I had some conversation with Tucker upon the manners and habits of the people. I was pleased to find, from his account, that there was so much simplicity of character and correctness of demeanour amongst them. I could see for myself that there was an air of quiet domestic union amongst them all, that told well for their ordinary way of life. The men appeared sober, active, and intelligent; the women were unmistakeably modest and retiring in their manner. Tucker told me that drunkenness was, if not unknown amongst them, held in severe reprobation; whilst other crimes which, in more polished communities, are regarded as venial trespasses, are looked upon with abhorrence by these simple islanders. It was with tears in his eyes that Tucker told me of the comfort and consolation that he had derived from his Bible, and, in its interpretation, from the Prayer-book, which he had taken as the guide to his devotions with a child's simple trust.

The truths which he so appreciated himself he had endeavoured to teach to others. No Sunday passed without his assembling his friends and neighbours, for the purpose of prayer and reading of the Scriptures; again the Prayer-book was the guide, both of himself and others; and, in conducting the details of his humble Sabbath worship, he spoke of the blessedness of having so safe a monitor.

After dinner I again visited each family in turn, and then was glad to wander forth alone, to think and thank—to bless God for the opportunity vouchsafed to me of delivering his message to those who hitherto had never heard it from the lips of one of His appointed messengers; and yet the thankfulness was tinged with sorrow, too, for I felt how long it might, and probably would be, ere I could hope to set foot upon this place again, even if life and health were spared."—Pp. 45—48.

We have often read in the English journals of Frost, Williams, and Jones, and we have here a pleasing notice of one of these persons, who is now, perhaps, with his family in England. The Bishop passed a Sunday at the Denison Mines, and as the state of the weather prevented the assembling of the people in the open air, the superintendent of the mines, Mr. Zephaniah Williams, placed the largest room in his house at the Bishop's disposal:—

I was much interested in my conversation with Zephaniah Williams. In an evil hour he joined the Chartist disturbances that took place, years ago, in South Wales, and was sent over to the colony in company with Frost and Jones; since his residence in Tasmania, he has conducted himself with great propriety and industry. It is to him that we are indebted for the discovery of coal at Newtown, and it is to his skill and enterprise that the proprietors of the Denison Mines must look to conduct their speculation to a successful issue. The coal is of an excellent quality, and, if found in sufficient abundance, and at no great distance from the surface, must amply remunerate all who are concerned. He himself, as part proprietor, has a deep interest in the success of his endeavours. His wife and daughters, after a separation of many years, rejoined him by the *Merrington*; they do not

appear to be enamoured of a bush life, for the rough details of which they were manifestly not prepared ; in their estimation, the wild liberty does not compensate for the isolation and privations."—P. 70.

There is in this book a summary of the history of the aborigines, the survivors of whom were removed, in 1847, to Oyster Cove in D'Entrecasteaux Channel, and there are also some painfully interesting accounts of shipwrecks. The illustrations are good, but they have the effect of making the volume too expensive for general circulation. We fear that five shillings will be considered too much for a book of 114 pages ; the price of which, if it had been published in the *Church in the Colonies*, would not have been more than a shilling.

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*Credenda, Agenda, et Postulanda : or, the Faith, Duty, and Prayers of a Christian Missionary.* Second Edition, enlarged. Rivingtons. 1857.

WE are glad to see a second edition of this admirable manual. The additions are considerable, and their tendency is to render the work far more extensively useful to clergymen generally, without at all interfering with the compiler's primary intention of a manual for the students of St. Augustine's College, by whom the book has been printed. We would particularly direct attention to the "Student's Office," a production in every way creditable to the young men with whom it originates : and to the Litany and Office for Family use, and the Calendar of Meditations on the Christian Ministry.

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*Six Years in India. DELHI, the City of the Great Mogul, &c. &c. A New Edition of "The Missions, the Camp, and the Zenana."* By Mrs. COLIN MACKENZIE. London : Bentley. 1857.

THIS showy-looking volume, with the word DELHI in large capitals, has no doubt had many purchasers. Our reason for noticing it is, to say that it gives very little information about Delhi. The authoress, who belongs to the Free Kirk of Scotland, kept a diary for her friends in England, and it appears to be published entire. A great deal of information is scattered through the volume, for she was a quick and diligent observer. We do not think that English Church Missions stand high in her estimation ; and as to Chaplains, she says (p. 113), "hitherto I have only seen two Chaplains who can be considered as truly Christian men ; undoubtedly there are others, but they are rari nantes," &c.

The following passage is worthy of consideration :—

"He said that if plain English meant anything, the Baptismal service plainly taught baptismal regeneration, i. e. conversion by means of baptism ; and when I told him Mr. Drummond's opinion, that we might give thanks in faith for that which we believed would be granted, he said, 'Why, you might as well now give thanks for your safe arrival at Elichpur : you have prayed for a prosperous journey, and you believe it will be granted you, but you cannot give thanks for the performance of it yet.' We may give thanks for promises, but not for the performance of them beforehand."—Pp. 220, 221.

*What can We do for our Fellow-Subjects in India* (Mozleys), is the title of a good and plain Tract by the Rev. W. H. RIDLEY, of Hambleton. The question proposed is thus answered: "We can help our fellow-subjects in India, first, by sending gifts to relieve the necessities of our suffering countrymen; and, secondly, by contributing prayers and money to the Special Fund (of S. P. G.) which has been opened with a view of teaching these blinded savages the blessed truths of the Gospel of Love." The profits of this publication will be given to the "Special Delhi Fund."

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*The Church Missionary Intelligencer* for September, contains a very interesting account of the Niger Mission. There is also intelligence from the Missionaries of the Society in India.

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Messrs. J. H. and J. Parker have completed the *Plain Commentary on the Prayer-Book Version of the Psalms*. It forms two very neat volumes.

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*The Monthly Packet*, (Vol. XIII. Jan.—June, 1857,) has just been published by Messrs. Mozley. It is an excellent book for a school library.

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## Colonial, Foreign, and Home News.

### SUMMARY.

THE nineteenth Report of the *Diocesan Church Society* of NOVA SCOTIA has just been published. There is a steady increase in its funds. There is, however, still a great deal of religious destitution, which the Society has been unable to relieve. We trust that the Churchmen of Nova Scotia will not grudge the funds requisite for the support and extension of the Church.

The Chapel of Bishop's College, Lennoxville, in the Diocese of QUEBEC, was consecrated by the Bishop of the Diocese, July 1. His lordship was assisted by the Bishop of Montreal, and the Bishop of Maine, U. S. The Prayers were read by Professor Thompson, Archdeacon Gilson reading the first Lesson, the Rev. Charles Reid the second, and Principal Nicholls the Litany. The Communion Office was read by the three Bishops present. Bishop Burgess of Maine preached a very good and eloquent sermon on Psalm xcii. 13: "They that are planted in the house of the Lord shall flourish in the courts of our God." The sermon has been printed.

The Convocation of the College took place in the afternoon of the same day. The Bishop of QUEBEC addressed the audience. He had laid the foundation stone of the College in 1844. The chief benefactors were the Rev. Mr. Doolittle and Mr. Churchill Harold. The College had already been of great service to the country,—several very efficient clergymen had been educated in it.

We regret to learn that the Bishop of QUEBEC's health remains in a very unsatisfactory state. We trust that it will please God soon to restore him to strength.

Bishop BOONE, with his family, arrived at New York, August 29, from China, in the *Golden West*, after a voyage of 104 days from Shanghai.

The Bishop of MONTREAL has arrived in England.

The Bishop of KENTUCKY has returned home from England, and arrived at Boston in the *Canada*, August 12.

The Rev. John Bowen, LL.D. was consecrated Bishop of SIERRA LEONE, on Saturday, September 21, at the Chapel of Lambeth Palace, by the Archbishop of Canterbury, and the Bishops of Peterborough and Victoria (Hong Kong).

The venerable Bishop of CALCUTTA has addressed a Pastoral letter to his flock, calling them to humiliation and prayer. He suggests the use of a special prayer in public worship which has been composed by the Bishop of BOMBAY.

A Hindú gentleman, writing from India to a friend in England, refers to Lord Ellenborough's attack on Lord Canning, and wonders that no peer, temporal or spiritual, was found to defend such an act as subscription to a Missionary Society. "If," he says, "at such a time as the present we are to be ashamed of the only Giver of all Victory, I do not know what is to become of us."

The Church Assembly of the Diocese of MELBOURNE met April 16. Several important matters were brought before it, but only two measures were carried: "An Act for the Constitution of a Council of the Diocese," and "A Bill to regulate the Election of Lay Representatives." The former will be found in this number; we hope to print the latter in a future number. We fear the Lay Delegates do not see the great importance of their position.

We have seen it announced in the *Guardian* that it has been decided to constitute New Zealand into a separate ecclesiastical district, with Bishop Selwyn as its Metropolitan; that three new sees are to be erected, in addition to Christ Church,—Wellington, Nelson, and Tauranga. The latter will be exclusively a Maori Diocese, and Archdeacon William Williams is spoken of as the first Bishop.

A Special Fund has been opened, at the office of the *Society for the Propagation of the Gospel*, 79, Pall Mall, for the purpose of erecting an English Church at CAIRO, and maintaining a Chaplain to minister to our own countrymen in that city.

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TORONTO.—On August 29th, the Bishop of TORONTO visited the city of Ottawa, with a view of detailing the progress which has been made towards the erection of a new Bishopric for the Eastern portion of the Diocese. The following Resolutions were unanimously carried at the Meeting which the Bishop attended:—

"That this Meeting rejoices at the prospect of an extension of the

Episcopate in the Eastern portion of the present Diocese of Toronto, and pledges itself to support any measures for the attainment of this object, which may be in accordance with the rules and regulations of the Synod.

Whereas it is necessary that the Fund for the endowment of the new See should be completed with as little delay as possible, it is desirable that the Rural Dean of Carlton and Lanark should forthwith call upon the Clergy and Lay Delegates in their separate Parishes, to organise committees, and to exert themselves to the utmost for the purpose of obtaining subscriptions to the said fund, in order that the result may be returned to the Lord Bishop of Toronto, at a period not later than the 1st of October next; and that a general committee of management be formed, to consist of the Churchwardens and Lay Delegates of the several Parishes of the Rural Deaneries of Carlton and Lanark, with power to add to their number.

That this Meeting cannot separate without recording an expression of its admiration and gratitude to the venerable Bishop of this Diocese, for the untiring energy displayed by him, throughout a lengthened life, in behalf of the best interests of the Church; and especially so in travelling on the present occasion 300 miles, at an advanced age, to forward so desirable an object as the extension of the Episcopate."

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DAY OF FAST AND HUMILIATION.—As the last sheet is going through the press, we have seen the following Proclamation:—

*From a Supplement to the London GAZETTE, September 26.*

BY THE QUEEN. A PROCLAMATION, FOR A DAY OF SOLEMN FAST, HUMILIATION, AND PRAYER.

VICTORIA R.—We, taking into our most serious consideration the grievous mutiny and disturbances which have broken out in India, and putting our trust in Almighty God that He will graciously bless our efforts for the restoration of lawful authority in that country, have resolved, and do, by and with the advice of our Privy Council, hereby command, that a Public Day of Solemn Fast, Humiliation, and Prayer, be observed throughout those parts of our United Kingdom called England and Ireland, on Wednesday, the 7th day of October next, that so both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty, for imploring His blessing and assistance on our arms for the restoration of tranquillity; And we strictly do charge and command that the said day be reverently and devoutly observed by all our loving subjects in England and Ireland, as they tender the favour of Almighty God; and for the better and more orderly solemnizing the same, We have given directions to the most reverend the archbishops, and the right reverend the bishops of England and Ireland, to compose a form of prayer suitable to this occasion, to be read in all churches, chapels, and places of public worship, and to take care the same be timely dispersed throughout their respective dioceses.

Given at our court of Balmoral, this twenty-fourth day of September, in the year of our Lord, One thousand eight hundred and fifty-seven, and in the twenty-first year of our reign.

God save the Queen.

[A similar Proclamation is issued for Scotland.]

THE  
COLONIAL CHURCH CHRONICLE  
AND  
*Missionary Journal.*

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NOVEMBER, 1857.

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ENGLAND'S MISSION IN INDIA.

Few things have been more remarkable, or, we may add, more indicative of the good sense and sound principle of the nation, than the gradual settlement of public opinion as to the effects of Missionary operations on the mind of the native population of India. In the first alarm and panic occasioned by the mutiny of the Bengal army, people on all sides were ready to attribute that terrible catastrophe to some supposed aggression on the religion of the Hindús by the Missionaries of Christianity. This note was sounded in Parliament, and sustained for a while by the press. It would have been highly convenient for the rulers of our great Indian empire to divert attention from the defects in their judicial, financial, and military administrations, and cast all the blame upon the head of the humble Missionary.

But the attempt to charge Christianity with the recent revolt of the soldiery, and all its unutterable atrocities, was too much for a candid and truth-loving people, and it has in consequence signally failed. The charge was from the first set down as untenable by all well-informed men in this country. It was received with ridicule, not only by the Anglo-Indian press, but also by the educated Bengali gentlemen. It has now been almost universally abandoned. Still it may be desirable to show how utterly inconsistent it was with the most notorious facts; and so to prevent its revival. Missionaries have been at their work in all parts of Hindostan for a century or more. Their duty requires them to live in the midst of the native people. They are often the only Europeans in the town or village where they dwell. Not only the Church of England, but almost every Protestant community of Europe and America, has its ministers and schoolmasters in India. The Roman Catholics have theirs

in large numbers. Now, had the preachers of Christianity been objects of popular jealousy or aversion, we must have heard of frequent instances of insult, outrage, and violence; but the reports of the several Missionary Societies contain no such record—on the contrary, they contain abundant evidence to show that the natives of India are for the most part willing and attentive listeners to the Missionary—fond of discussing with him points of doctrine, and disposed to treat him with respect and confidence. But were there any ground for connecting the late fearful outbreak in India with Christian missions, we should naturally expect to find the rage against Christianity most violent in that part of the country where it has made the greatest progress, and where indeed it bids fair, in a generation or two, to supplant the false religion of the country. Now, Christianity has been taught in Tinnevely for the last 70 years. There are within that province in connexion with the *Church of England alone*, upwards of 600 village congregations, about 45,000 baptized converts, and 10,000 children in the Church schools. But Tinnevely is quiet, and no part of the south of India has been disturbed; while Oude, where there is no single Mission, has been the very focus of rebellion. But where, even in the north of India, is the proof of any connexion between the labours of the Missionaries and the mutiny in the army?

- The Missionaries are not allowed to preach among the Sepoys, and there is probably not a single Christian in their ranks. The outbreak therefore has occurred, not where Christianity has made way, but in that quarter only from whence it has been excluded. Are the people of the north and north-western provinces incensed against the teachers and preachers of Christianity? then strange indeed it is that no rumour or suspicion to this effect has reached us from any of the numerous stations which they occupy.

True indeed that the Missionaries and Catechists of the *Society for the Propagation of the Gospel* have fallen in the indiscriminate slaughter of their countrymen at Delhi and Cawnpore; but that slaughter was provoked, not by religion, but by race.

That the ministers of religion, indeed, were not the special objects of attack, may surely be inferred from the fact that, in the spring of the present year, the Bishop of Madras, acting for the aged metropolitan, made a visitation of nearly 6000 miles through the provinces since so fearfully disturbed, (a visitation in which he confirmed 1460 persons, at thirty-six different stations, consecrated nineteen new churches, visited schools and hospitals, and preached and delivered addresses almost daily,) without



meeting with the least opposition, or even show of disrespect. Especially should it be noted that he visited the Missions of Delhi and Cawnpore, examined the schools, and addressed the converts, without discovering the faintest symptom of dislike to the Christian teachers or their work.

It would be trifling therefore with a great question, and wilfully blinding ourselves to the real causes which have led to the most formidable shock which the British empire has sustained since the time of the Civil War, to pretend to connect the mutiny of a mixed army of Hindús and Mahometans with the work, hitherto regarded as almost beneath notice, of Christian Missionaries. There can therefore be no plea or pretext for interfering with their work, or imposing restrictions on their liberty of speech and action. A Christian government cannot, dare not, entertain the thought of such a policy. The religious convictions of the people of England are too strong to admit of any further surrender of Christian principle. It is time that the Company, or whatever be the council or board which is to be entrusted with the government of Hindostan, should take its stand, and avow its faith.

Let them proclaim the fullest toleration, to Brahmin, Mahometan, and Buddhist; but let them make it distinctly understood both in word and deed, above all let them prove by their example, that they are themselves the servants of Christ. Let there be no use of force, authority, or temporal inducement for the conversion of the natives; but let full scope be given to the zeal and devotion of the Missionaries. Government, as such, must be impartial, but it is not impartiality to countenance the idolatrous rites of the Hindú, and discourage and disavow the self-denying struggles of the Missionary. It may protect the Hindú in the performance of his own service and worship, so long as they are neither cruel nor indecent; but it is bound to set before him in its own practice, the "more excellent way" of the Christian. It is some compensation for our terrible sufferings and trials, that men are all coming to the same conclusion on this subject.

We see the wisdom of the servants of Government, civil and military, abstaining from active efforts at proselytism, because official persons may be suspected of using authority and the influence of power, rather than simple persuasion; but we demand, as of right, the fullest freedom for the religious teachers of every communion, provided, of course, that they are ready to submit to the laws of the country.

Hitherto the Hindú, at times, perhaps, yearning after the truth, may well have been in doubt who was the God, and what was the faith of his English masters. Such a state of things

must no longer be endured. If England is to govern India hereafter, she must take higher ground than any she has hitherto occupied. She must not be ashamed of her Christianity, nor presumptuously trust to the strength of her armies.

She has still an opportunity of honouring God among the nations, and we have a full assurance that she will not be unfaithful to her high trust.

### Correspondence, Documents, &c.

#### PROGRESS OF CHRISTIANITY IN INDIA.

##### No. VIII.—THE TINNEVELLY MISSIONS.

*(Concluded from page 378.)*

##### III.—THE RESULTS.

WE may arrive at a safe conclusion respecting the reality and sincerity, on the whole, of the Christianity of Tinnevelly, from the liberality with which the native converts contribute to religious and charitable purposes. This is everywhere a tolerably fair criterion, if not of piety towards God, at least of love to man and religious zeal. People will not give their money for the extension of a system in which they do not believe, or in which they take no interest. This is a rule on which we may place special reliance in India; for the Hindús are notoriously a penurious, hoarding people: generally a Hindú is as reluctant to give his money as he is to shed his blood; and one scarcely ever hears of a debt being paid before the payment of it is enforced. This being the case, if Hindú converts, and especially if converts from demonolatry—a system of gloom and hate, in which the charities of life have no place—have learnt to open their hearts and hands, and contribute liberally to the support of religious and charitable societies, it must be concluded that the Gospel has really taken root amongst them, and begun to bring forth fruit: nor will the force of this argument be much weakened by the fact that, in Tinnevelly, as elsewhere, the amount of a particular donation is sometimes determined, not by the importance of the object, but by the amount which neighbours have given; and that there, as in the primitive Churches and amongst ourselves, it is occasionally necessary to say, “Let every man do according as he is disposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver.” In Tinnevelly religious and charitable societies have been established in each of our districts for almost every purpose we wish to accomplish; and those societies depend for support, not upon Europeans, for there are no Europeans resident in the rural districts, but upon the native Christians themselves. In my own district, for instance, I had a Church Building Society, and a Society for the relief of the Christian poor, both independent of other districts, besides an Association con-

nected with the Tinnevelly Tract and Book Society, and one connected with the Bible Society; and since I left Tinnevelly, another society has been commenced, in my own as in most other districts, for the diffusion of the Gospel by native itinerants amongst the neighbouring heathen.

I am unable to state the precise sum total of the various charitable contributions raised in Tinnevelly, amongst the native Christians of all the districts connected with both Missions, but the best estimate I have been able to form is that it amounts to 1,100*l.* sterling a-year. I can state with certainty the exact amount raised in my own district; and in this, as in other things, there was so much emulation at work, that there was little difference between one district and another, allowance being made for numbers and worldly circumstances. Leaving out of account whatever contributions I may have received from Missionaries and other European friends, I find that the native Christians of my own district contributed 120*l.* to their various societies and charities, during the two years that elapsed before I left Tinnevelly. This sum also, handsome as it is, must be estimated at far more than its apparent value; for the value of money depends, not upon its weight or tale, but upon its relation to food. At the Gold Diggings, a pound will scarcely purchase half as much of the necessaries of life as in England; consequently, a donation of a pound given to a Melbourne society must be reckoned as one of ten shillings only. On the other hand, the value of money is much greater in India than in England. As estimated by the average price of rice in India, compared with the average price of wheat in England, I reckon the value of money in India to be seven to one—six to one perhaps in some districts, at least seven to one in Tinnevelly: that is, one pound will purchase seven pounds' worth of food; consequently, a donation of one pound to a Tinnevelly society must be reckoned as one of seven pounds. By "food," I understand, of course, such food as is necessary to natives of the place, whose constitutions are adapted to the climate. Some things are regarded as necessaries of life by Europeans, which most Hindús have not yet learnt to regard even as luxuries. Thus, it is necessary for an European in India to have an airy house to live in, to have the means of locomotion without exposure to the sun, and also to sit on chairs, not cross-legged on the floor, and to eat with knives and forks, not with the fingers. It is necessary for an Englishman, except for some brief emergency, to have with him wherever he resides the principal appliances of civilized life, and all those appliances, of whatever sort they are, are more expensive in India than in England; so that the estimate I have given is inapplicable to Europeans. Looking, however, exclusively at the wants of the native—at his natural wants and at the very limited range of his artificial wants,—the estimate of the value of money which I have deduced from the price of grain is certainly a correct one, and a similar conclusion may be drawn from a comparison of the rate of wages paid in India and in England respectively, to agricultural labourers.

A good agricultural labourer in Tinnevelly will think himself well

paid at a shilling a week ; and, if he has no family, he will probably manage to live at the rate of sixpence a week, and thus lay by half his wages. A man with an income of ten shillings a week is regarded as a gentleman ; but I was not fortunate enough to have any such gentlemen in my congregations. All my own people belonged to the class of small—very small—farmers, hired palmyra-climbers, and farm-servants, or slaves ; and though most of the farmers were owners of the lands they cultivated, I do not think there was a single native Christian in the district, whose income averaged more than five shillings a week.

It is necessary to bear these things in mind, in forming an estimate of the liberality of our native Christians ; if we must multiply by seven to find the equivalent value of their incomes, we are bound also to multiply by seven to find the English equivalent of their contributions to charitable societies. Estimated by this rule, the 120*l.* contributed in two years amount to 840*l.* ; and this being the case, it must be admitted, I think, that the religious sincerity of the mass of our Tinnevelly Christians has been proved by an unanswerable argument. Without confounding liberality in almsgiving with Christianity, it is evident that Christianity must have taken root amongst our people, to produce the fruit of such liberality as I have described. May I not say, indeed, on comparing that liberality with the average amount contributed to religious and charitable societies in many parishes in this old Christian country, that in the sandy plains and palmyra forests of Tinnevelly, Christendom is furnished with a new illustration of the prophetic axiom, “there are last that shall be first?”

I have said that we have public meetings in Tinnevelly, as in this country, in aid of our various religious and charitable associations, and certainly those public meetings are remarkably well attended. Not long ago, if you observed bands of villagers—men, women, and children—dressed in their holiday attire, and all threading in the same direction the pathways through the fields, you would naturally have concluded that they were going to attend a heathen festival, and that the plantains, baskets of sugar-candy, and other articles of produce which they were carrying with them, were intended to be laid at the feet of the idol. In many extensive districts in the South it would now be unsafe to form this conclusion. You would probably find, on inquiry, that the people you saw were all going to attend a *sangam*—a public meeting connected with one of our societies—and that the articles they were carrying with them were intended to swell the collection at the public meeting. The last meeting I attended in Tinnevelly, the meeting of the Tract, Book, and Bible Association connected with my own district, was held at Edeyenkoody, a few weeks before I left. It was held in the middle of the day, and all who attended the meeting had to give up some portion of their day's work—those who came from a considerable distance an entire day's work—in order to enable them to attend it. There had been heavy rain also for several days before the meeting was held, there was rain on the day of the meeting, and there was rain upon the meeting itself, for the large temporary church in which the meeting was held was in a leaky condition. Notwithstanding these various discouragements, there were upwards

of 800 persons of all ages present on the occasion, all of them native Christians connected with the district. Surely this looks as if the people generally, however defective they may be in some things, had learned to take an interest in the spread of Christianity. On the occasion referred to, some fifteen men, agricultural slaves, belonging to a village eleven miles off, came to bid me good bye after the meeting was over. I saw that there were none of the women of their village with them, and rather wondered at this; for there, as here, there is generally a larger number of women than of men present at such meetings. I asked them why this had happened. They answered, "The river was swollen; so the women were obliged to turn back, but we swam." "Oh, you swam the river, did you?" I said. "Yes," said they; "and we wish to set off at once, for we want to cross the river again before it is quite dark." Thus, those poor people walked in all twenty-two miles that day, and swam a river twice, in order to enable them to attend the meeting! Making all due allowance for difference in climate and in mode of life, I think I may fairly say that the practical interest those poor Hindú rustics took in the propagation of Christian truth, though not directly a proof of their piety, was at least a proof that in them the good seed had found a good promising soil, in which fruits of faith and labours of love were likely to grow apace.

I come now to more directly spiritual results of the reception of the Gospel. It is admitted that Christian profession and Scriptural knowledge, docility and liberality, though excellent things after their kind, may fall short of spiritual life. It is desirable therefore to inquire whether, and to what extent, our native Christian community in Tinnevelly has been endowed with spiritual life from on high. Amongst our native Christians such spiritual life as operates mightily in "works of faith, and labours of love, and patience of hope," is certainly rare—and I fear, it must be added, it is rare in this country too. It is a gift of special grace, possessed not by the "many" who are "called," but by the "few" who are "chosen." If we look around us, and scrutinize the condition of even the best-managed and most enlightened parishes in England, we shall discover in them a mixture of good and evil; we shall find the best portion of every community the smallest. If we look into the description of the spiritual condition of the primitive Churches given us in the New Testament, we shall discover even in them a very mixed state of things—chaff mingled with wheat in the Gospel thrashing-floor, bad fish mingled with good in the Gospel net; we shall discover the existence of a similar mixture, in ever varying proportions, in every century of the history of the Church. Everywhere nominal Christianity has accompanied real Christianity, and everywhere real Christians have been a "little flock." This state of things was clearly predicted by the Divine Founder of Christianity himself. Look, for example, at our Lord's prophetic parable of the sower. According to that parable, one portion only of the good seed of the word "brings forth fruit unto perfection," three-fourths of all the seed that is sown are lost.

One portion falls by the wayside, and is trodden under foot ; another portion falls on a good, but a shallow soil, and though it springs up speedily, it speedily withers away ; a third portion is choked with thorns ; a fourth portion alone finds a good soil, the soil of "a good and honest heart," a heart prepared by Divine grace for the reception of the good seed, and it is in that soil alone that the good seed not only takes root but grows, and brings forth fruit "in some sixty, and in some an hundred-fold." Now, no exception to this state of things is furnished by Indian missions in general, or by our Tinnevelly missions in particular. We might wish, indeed, that all our native Christians had embraced Christianity purely and solely from a conviction of its Divine origin, and of the suitableness of its blessings to their spiritual wants, without being influenced by its collateral, temporal advantages ; we might hope also that they would never forget "the wormwood and the gall" of their inherited heathenism, or "the exceeding great love of their Master and only Saviour" in dying for their redemption ; we might hope that all who abandoned heathenism would also abandon sin, that all who were converted to Christianity would also be converted to God, that all who became Christians in a heathen country would become real Christians, really renewed in the spirit of their minds, filled with real love and zeal, Christians likely to rise speedily to "the stature of perfect men in Christ ;"—this and much more we might hope for, and even expect, but the reality, though quite in accordance with what Scripture and our European experience indicate, is little in accordance with such bright expectations. The many, in our Tinnevelly missions, walk, as the many have ever walked everywhere, in the broad easy way of worldly compliances, and they who adorn the doctrine of God their Saviour, are the few.

On looking round us in Tinnevelly, we shall find no lack of merely nominal Christianity ; and yet here I must draw a distinction between what we call nominal Christianity in Tinnevelly, and much that is called by that name in England, but which appears to me to have no right whatever to the name. In this old Christian country, especially in our crowded cities, many of those who call themselves "Christians," never enter a place of Christian worship, never bow the knee to God in prayer, never open God's word, know nothing of God except as a name to swear by. Such persons have no right even to the name of Christians, and when they are called by that name it can only mean that they are not Mahometans or Buddhists. In Tinnevelly such persons would not be called Christians at all ; their names would be erased from our Church-lists, and Christianity would not be discredited by the supposition that they are hers. When we speak of nominal Christianity in Tinnevelly, we speak of something which has a certain right to the Christian name. Our nominal Christians come to church, they send their children to school, they have abandoned their idols, they have formally placed themselves under Christian instruction, and under our pastoral care ; they have come within the sound of the Gospel, and within the range of holy influences ; they contribute to the funds of our various societies ; they

submit to a discipline in a remarkably docile manner ; many of them have applied for, and received baptism, some of them come regularly to the communion ;—in short, a considerable number of our “ nominal Christians ” would be reckoned very good Christians, and very good church-people too, in some parishes in England ; and if we call them “ nominal ” Christians merely, it is because we have not seen in them what we have thought to see—the “ power of godliness,” the new life of real, spiritual Christianity—and find it necessary to distinguish them from that much smaller, but much more interesting class of native Christians, who show that they are animated by the spirit of Christ.

I am not disposed to think lightly of the value of such nominal Christianity as I have described. A great and very important work has been done, when so many as 43,000 people in one province of heathen India have been brought thus far, though it should be thus far only, towards the heavenly Zion. The altar has been built, the wood is piled upon the altar, the offering which St. Paul speaks of—“ the offering up of the Gentiles,”—has been placed upon the wood, and it only remains for the fire of Divine grace to descend and kindle the whole into a flame. I am aware that there are some persons who think the extension of a nominal Christianity amongst heathens as no benefit at all, but a positive evil, and who withhold their sympathy from any system of missions but that which professes only (with very doubtful success, however,) to “ gather out the elect.” I not only think that idea erroneous, but I regard it as a mischievous error. A religion which is merely nominal and external will not, it is true, save any man’s soul ; but if our country were not a nominally Christian one, inhabited by a church-going, Bible-taught people, how much more seldom would real religion be met with ? Suppose that large numbers of our unspiritual, unconverted countrymen were to abandon the profession of Christianity, cease attending church, throw away their Bibles, withdraw from the company of their Christian fellow-countrymen, and return in a body to the heathenism of their Saxon forefathers, would this apostasy be better or worse than their nominal Christianity ? would there be a greater or a less probability of real religion eventually making progress amongst them ? or would not they who now regard the extension of nominal Christianity in India as a doubtful benefit or as a positive evil, speak loudly and warmly of the importance of even an external profession of Christianity ? If this case is correctly put, why should we have one law for Europeans and another for our dealings with a people who are lower in intellect, in civilization, and in religious development, and who are therefore more likely, in their progress to real religion, to pass through the stage of nominal religion ? Instead therefore of that morbid dread of the extension of nominal Christianity which some good people evince, it should simply be our desire and prayer that “ the power of godliness ” may become co-extensive with the “ form ” of it, and that the “ dry bones ” of heathenism may not only be clothed with sinews, and flesh, and skin, but vivified and raised up by the Divine “ breath.”

It is greatly to be deplored that any persons, whether Europeans or Hindús, should remain content with the empty form, without the substance of godliness ; and it should therefore be regarded as a special consolation, that we who have laboured in Tinnevelly as Missionaries and as pastors, who “speak what we do know, and testify what we have seen,” are able to testify that there is in Tinnevelly, not only much of a vague general profession of religion, but an encouraging amount of genuine piety. In each of our little congregations God has “a seed to serve Him.” There is “a little flock,”—would that I could say they are not a little flock!—of persons who appear to be “called, and faithful, and chosen followers of the Lamb ;” and such persons show the reality of their religion by the regularity of their attendance on the means of grace, by their zeal in the acquisition of religious knowledge, by the quiet consistency of their lives, by their devout confidence in God’s care, by their conquest over their caste-prejudices, by the largeness of their charities, and in a variety of other ways which are quite satisfactory to their pastors’ minds. The existence of this class of persons, though they are still a minority everywhere, is an immense encouragement to the Christian Missionary ; for it proves to him that the Gospel has not waxed old—has not become effete, as some people affirm—but is still, as in primitive times, “the power of God, and the wisdom of God” to the salvation of every one that believeth : it proves that Christianity is not merely a new dogma, or a new society, but new love, new life ; not merely a new patch upon an old garment, or a new garment upon “the old man,” but the creation of “a new man” in Christ Jesus.

The existence of a considerable amount of real Christian piety amongst our native Christians, may be inferred from the number of our communicants. In almost every portion of our Tinnevelly missions, the proportion apparent between the communicants and the baptized part of the Christian population is very remarkable. Amongst a Christian population of about 43,000 souls, about a third of whom are still unbaptized, the communicants amount, in round numbers, to 5,000. This gives a proportion of about one communicant to every six baptized persons throughout the province. In some villages with which I am acquainted, the proportion is one in five ; and if there are not at least one in eight of the baptized inhabitants of a village communicants,—that is, if there are not at least 100 communicants in a village of 800 baptized inhabitants—we are accustomed to think the religious condition of that village deplorably low. We should form, it is true, an erroneous impression of the religious prosperity of Tinnevelly if we looked at these facts from a purely English point of view. The Hindús, and other semi-civilized races, have so much less mental independence and self-reliance than the English, and when disposed to act right are so much more teachable, tractable, and submissive, that a pastor’s recommendation carries greater weight, and his influence produces greater effect than is ordinarily the case in English congregations. Hence, if we take an English congregation and an Indian one, which are equal in numbers,



and equal, as far as man can judge, in the aggregate amount of their piety and zeal, we shall generally find a considerable inequality in the number of the communicants.

In estimating the value of facts like this, differences in mental temperament are certainly to be taken into account; nevertheless, we should not be doing justice to our Missions if we did not attribute a considerable share of the difference to the system pursued. Our people may be more docile than the English, but our system also is better. It is not the custom in any of our missionary stations, as it generally is in England, for people to come to the Lord's Table when they please, and keep away when they please, without any reference to character or preparation, coming unprepared and going away unblessed. We have a godly discipline, and a regular system of instruction and training, similar to that which in this country precedes Confirmation, but generally a good deal stricter. At all our stations in Tinnevelly, on the Saturday preceding the administration of the Holy Communion, we are accustomed to hold a "preparation," or preparatory meeting, which all who wish to partake of the Communion are expected to attend. From a distance of four or five miles people attend this meeting almost as a matter of course, but people who live at greater distances are indulged with subsidiary "preparations" nearer home. At these meetings the Missionary converses with the intending communicants, catechizes them, explains to them whatever requires to be made clear, prays with them—if need be, warns and exhorts them, or comforts and strengthens them, privately—and endeavours in every way he can think of, to prepare them for the reception of the Holy Communion with a right faith, a reverent mind, and a lively hope. It might be expected that the strictness of this system would deter communicants; and yet, so far from deterring them, nothing seems so effectually to increase their number; for persons who would not think themselves fit to come to the Communion itself, feel no scruple about attending the communicants' class, and thus they are gradually led on "from strength to strength," till in due time they venture to come to the Table of the Lord.

During the last six months that elapsed before I left Tinnevelly, wishing to leave behind me something that might be useful in my absence, I put together the prayers, instructions, and meditations which I had been accustomed to supply to my people, month by month, at the preparatory meetings, and gave the whole for publication to our Tinnevelly Book Society. The book was adopted and published by the Book Society, and an edition of 3,000 copies of it printed at the Church Mission Press in Palamcottah. May I not say that this is a fact which speaks volumes? In a province where devils were the principal objects of worship, "where Satan's seat was," 3,000 copies of a book intended for the guidance and edification of communicants have been called for, and have been printed and sold. Surely this may be regarded as proving that Christian piety must have made real progress. Allowing a certain abatement for the mental temperament of

the people, what remains is so considerable and encouraging, as to warrant our saying, "what hath God wrought!"

In my own district the number of communicants was at first very small. For two years, amongst about a thousand native Christians there was only one person, in addition to a few catechists and schoolmasters, to whom I felt myself at liberty to administer the Communion. Those were days of darkness and dreariness indeed, and I well remember sometimes saying to myself, "Lord, I am left alone." But it was God's will that I should not always be left alone. After the schools came into full operation, and especially after the pupils who had been educated in our Female Boarding-School began to take their places in our various congregations, as Christian wives and mothers, a great improvement began to take place, and by and by I found myself surrounded with a band of men and women—but especially of women—whose hearts God appeared to have touched.

On the whole, therefore, I conclude, from my own experience as well as from the experience of my Missionary brethren in Tinnevelly, that real piety towards God does exist amongst our people, and is the same in kind, if not in degree, with what we observe in more highly favoured communities. We cannot expect Hindú piety to be identical in all respects with English piety; but we may expect, and we actually find, that Hindú piety is as sincere and real, after its kind, as English, and as much superior to the merely nominal religion by which it is surrounded. Many a person in Christian England, though without God in the world, and without a particle of love for the Saviour who died for him, exemplifies by his high sense of honour and gentlemanly integrity, what the indirect influences of many ages of Christianity can effect: place beside him a recent convert from heathenism, and though the latter has been awakened to spiritual life by a vital spark from on high, and be sincerely desirous of following his Saviour, it is well if he does not suffer in our estimation from comparison with one who has so greatly the advantage of him in point of external circumstances. In estimating the sincerity of the Hindú Christian, we should compare him, therefore, not with the nominally Christian Englishman, still less with the real English Christian, the highest style of man, but with the nominally Christian Hindú, or with the subtle, cringing, apathetic, conscienceless heathen himself, the inheritor of the concentrated poison of a hundred generations of heathenism. The Gospel does not all at once eradicate natural dispositions and national failings. Our Indian converts, though they have become Christians, have not become Englishmen; they remain Hindús still, and that means much. But whatever their failings may be, a counteracting impulse has been brought to bear upon them, and they have yielded themselves to that impulse, so that I have no fear respecting the final result. Both "the leaven" and "the lump" may be inferior to what we have now in England; but the difference between the Indian leaven and the Indian lump is equally marked and decided, and we may regard it as equally certain that in due time

the lump will be pervaded by the leaven. The Indian leaven itself also is probably destined to improve in strength and virtue.

It is well known that many of the tribes of Northern Europe were converted to Christianity by the sword, or by other methods not more creditable to any party concerned in the conversion, and that the Christianity thus introduced was deeply tinged with the superstitions and errors of the times; yet in a few centuries the Christian leaven wrought so mightily as to purify itself from the impurities and corruptions which had originally been combined with it, and to form in the Northern nations a manliness and truthfulness of Christian character, previously unknown in the world. Reasoning from analogy, in a district where the people have received the Gospel from, on the whole, a higher order of motives, where the faith introduced is that which was "once delivered to the saints," without superstitious admixtures, and where the Holy Scriptures are freely distributed, and the Scriptural education of the young is universal, we have surely reason to expect that the heavenly leaven will, sooner or later, work in a not less effectual manner, and with not less happy results.

When a person learns, on first becoming acquainted with Tinnevely, that the greater number of the native Christians embraced the Christian religion either from secular motives, or from a mixture of motives, partly secular, partly religious, and when he then notices the imperfections and faults which are apparent in the majority, he may conclude—as some have naturally, but too hastily concluded,—that all the religion of the province is unreal. In this instance, as in many others, a little knowledge leads to an erroneous conclusion, a more thorough knowledge reveals results that are as satisfactory and encouraging as the circumstances of the case will admit of.

The real state of things may be illustrated by a beautiful analogy drawn from the *betel* gardens of India. The *betel* leaf is the smooth, pungent, aromatic leaf of a climbing plant, somewhat resembling the pepper-vine, which is almost universally chewed by Orientals, not as a narcotic, but as a mild agreeable stimulant. The *betel*-vine is a delicate and tender plant, which requires much water and much shade; and, accordingly, it is trained, not up a naked pole, like the hop, but up the stem of a rapidly growing, straight, slim, leafy tree, called in Tamil the *agatti*, which is planted thickly in rows throughout the *betel* garden, so as both to give the *betel* the support it needs, and to screen it from the scorching rays of the sun, by the continuous shade of its intermingling branches. At a distance, and to a casual observer, the *agatti* alone is apparent, and it might be supposed that we were looking at an *agatti* garden, not at a *betel* garden; but interspersed among the *agattis*, planted in the same soil, and fed by the same water, is another and more precious plant, whose winding tendrils and smooth green leaves attract our notice when we have entered the garden, and begun to look closely around. It is only for the sake of screening and sweetening the *betel* that the *agatti* is grown, and when the *betel*-leaf is ripe, the

*agatti* which supported and defended it is cut down, and either applied to some trivial use, or cast into the fire. Thus it is in our missions in Tinnevelly, and in the visible Church in general, which in every country is a *betel* garden, in which, "the many" who are "called," attract more notice than "the few" who are "chosen," though they are of infinitely less value, and in which "the few" grow up amongst "the many," undistinguished from them except by the close observer, and are trained up for heaven, in green and fruitful humility, under their protecting shade.<sup>1</sup>

It is quite certain that God has not left Himself in Tinnevelly, or in any place where his word has been preached, and his Church planted, without witnesses to the saving efficacy of his truth. Whilst He causes "the Gospel of the kingdom" to be "preached in all nations for a witness unto them," it is evidently his design that it should not ordinarily or always be a witness against them; for He has been pleased in so many instances to accompany it with "the demonstration of his Spirit and of power," as to prove to all nations that Christianity is from God, and a remedy for the spiritual diseases of the Hindús, as well as of all other races of men.

In concluding this sketch of the *Field*, the *Work*, and the *Results* of the Tinnevelly Missions, I wish to remind my reader that so much still remains to be done, that all that has been accomplished as yet may be described as only a promising beginning. More has been done in Tinnevelly than in any other province in India, and yet very much remains to be done, before all Tinnevelly is Christianized. Nearly 45,000 souls have been brought under Christian instruction in that one province, but more than 1,200,000 souls remain in darkness still! It is frequently our duty still, in the ordinary course of our labours in Tinnevelly, within the limits even of our Missionary parishes, to pass through village after village, teeming with a busy population, in which all classes of society—"old men and maidens, young men and children,"—vie with each other, not in praising and serving God, but in praising and serving devils. Much remains to be done also before every Indian province, or even every province in the Madras Presidency, becomes a Tinnevelly; for, with the exception of the three or four most southern provinces, Southern India has witnessed no greater Missionary progress than the Presidencies of Bengal and Bombay. Even in Southern India I could mention twelve or thirteen zillahs or provinces, each with an average population of nearly a million of souls, in all which there is not a single Missionary of the Church of England. In most of those provinces there are one or two Missionaries of other Societies; but in the Hyderabad country, which is connected with Madras in ecclesiastical matters, though politically connected with Bengal, and in which there

<sup>1</sup> This analogy will be found also in "Pettitt's History of the Tinnevelly Mission." I have occasionally used Mr. Pettitt's words; but the analogy itself struck me shortly after my arrival in Tinnevelly, when I stated it, nearly as above, in a letter to a friend.

is a population of ten millions—the great majority of them Telugu people and heathens—there is not a single European Missionary connected with any Protestant communion. There is an excellent native Missionary labouring there, a Missionary of the *Society for the Propagation of the Gospel*, but he can scarcely be regarded as a Missionary to the people of the country. Being himself a Tamil man, he was sent on a special mission to the Tamil people who have settled as domestic servants to the Europeans, and as camp followers in the principal military cantonment ; yet the appointment of that solitary native Missionary is all that has been done for the propagation of Christianity in the territories of the Nizam. To hope to dispel the darkness of ten millions of heathens and Mahometans by an isolated effort like that, is surely little better than if we should hope to illuminate London by means of a single candle stuck upon the top of St. Paul's ! I trust, however, that more will soon be done for India in general, and more also for Tinnevelly, to which my own mind naturally reverts when I think of the future. Supposing the congregations already gathered in in Tinnevelly, able to stand alone without foreign aid, which I hope they will, ere long, be able to do, it will then become only more clearly our duty—and a delightful duty it will be—to lengthen our cords, and strengthen our stakes, and endeavour to gather in more and more of the surrounding heathenism. Hindúism, which wears a calm and tolerant face when it fears no danger, has recently shown, by its combination with Mahometan fanaticism, and its ebullitions of persecuting rage, that it feels the grasp, and fears the power and progress of its Divine foe. A crisis has appeared in the history of our Missions in India, and the appearance of such a crisis should surely stimulate the friends of Missions, and all who are desirous of the enlightenment and improvement of India, to help us with all their might. The *Church Missionary Society* has every year of late been devoting more and more of its funds and energies to India, and now that I am about to return to the scene of my own labours, I am truly thankful to carry with me the hope and belief that the *Society for the Propagation of the Gospel* has also commenced to move forward. The additional grant of 3,000*l.* per annum which the Society has recently been enabled to make for the extension of Indian Missions, provides us with funds sufficient for a considerable advance in each of the Presidencies, and now all that we want is an adequate supply of men of the proper sort. “The harvest truly is great, and the labourers are few,” and without the help of additional labourers, men of piety, devotedness, and energy, the harvest cannot be gathered in. “Say not ye, there are yet four months, and then cometh harvest. Lift up your eyes, and look on the fields ; for they are white already unto harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.” The real work of Missions, the work of winning souls to Christ, is a spiritual work, and can only be done by spiritual men. Living men alone are competent to place “living stones” in the wall of the spiritual temple. But such men are not to be purchased by money ; no organisation, however perfect,

no ordination, however valid, can confer life. If we wish Christian men, animated by the living, loving Spirit of Christ, to be raised up and sent forth to do Christ's work in India, such men must be sought for in Christ's Spirit, and in accordance with Christ's commands, by earnest prayers to Himself; for surely He is more deeply interested than we can be, in the extension and prosperity of his own work. "Pray ye, therefore, the Lord of the harvest, that He would thrust forth labourers into his harvest."

[The articles on Tinnevely, which have appeared from month to month in this periodical, and of which the above forms the conclusion, have just been republished by Bell and Daldy, Fleet Street, for the *Society for the Propagation of the Gospel*, under the title of "Lectures on the Tinnevely Missions, descriptive of the Field, the Work, and the Results; with an Introductory Lecture on the progress of Christianity in India."]

### VISITATION BY THE BISHOP OF GRAHAMSTOWN.

WE think that our readers will be interested in the account given by the Bishop of Grahamstown, of his visit to the Kafir Tribes in his Diocese. We are indebted for it to the *Anglo African*.

"On Wednesday evening, July 29, the Bishop of Grahamstown met the Parishioners of that City in the Grammar School, and gave then some details of his late visit amongst the heathen tribes on our border. There were present of the clergy, besides his Lordship, the Ven. Archdeacon Merriman, the Rev. J. Heavyside, the Rev. G. Thompson, the Rev. F. Bankes, the Rev. E. Cornford, the Rev. J. J. Rowe, the Rev. C. R. Lange, and the Rev. G. Daniel. The room was well filled, but not by any means crowded, which is to be wondered at, considering the interest of the subject to be brought before the Meeting. After commencement of the proceedings by the use of the appointed prayers, his Lordship stated his intention of holding these meetings periodically, in order to arouse, if possible, a greater interest in Mission work. This was an introductory one, and he should give a sketch of his late tour amongst the Mission Stations in Kreli's country, Sandilli's and Umhala's and elsewhere. It was to be remembered in regard to Missions generally that the work was a work of faith and patience. In nature we might see things designed for permanency long in coming to perfection. Missions were a work of time;—the language had to be learnt and the confidence of the natives had to be gained. And if he could not give any glowing account of converts, yet, it must be remembered that the Missions of the Church were in their infancy, having been set on foot only a little more than two years ago by the late Bishop Armstrong. The present crisis, whilst it has its advantages, had greatly affected the Mission work, and had compelled him to modify the plan hitherto adopted. He described the desolation in British Kaffraria as very fearful. In many cases, they rode through kraal after kraal, and the only signs of life were a few half-starved dogs. The first Mission the Bishop visited was that of the Rev. Mr. Waters, called St. Mark's,

beyond the Kei. To show how much our Missions are affected by the present state of things in Kafirland, Mr. Waters told the Bishop that, whereas there were 600 or 700 children in schools connected with this station, few attend now in some places, none in others. An ordained Missionary is to be placed this side of the Kei, on the banks of the Bolota River. A catechist has been here for some time, and Daralla, the chief, expressed his conviction that the word of the teacher was good and true, and his readiness to receive Missionaries. At the kraal of Elizwa, the widow of Mapassa, the Tambookie chief, a school had long been held, and a Missionary was now to be sent to her, at her special request. At St. Mark's station, the Bishop had an interview with Kreli, who frankly confessed his folly in listening to the words of the prophet. At St. John's Mission station, the Bishop stayed one Sunday,—and after the morning service, the amount of the offertory was given in mealies to all who were present; and after this distribution they were reminded of the food of their souls which God would give them, and of the meal which perisheth not. Seventy Kafir children have been received as boarders at this station. St. Luke's Mission station is near Umhala's kraal, but the population has almost entirely deserted the place. Umhala said that they had all been deceived by the false words of a female; and that they had discovered their error when it was too late. Near this station is that of Kohoon, an important and favorable position for enlarged operations. Already industrial works are carried on here under Mr. Birt—and a missionary catechist is shortly to be placed here, in connexion with a body of 'unbelievers' in the prophet, under Smith, Umhala's son, who had invited a Missionary. The Bishop stayed but a short time at Keiskamma Hoek, where there is a Mission carried on among the Fingoes, under the Rev. W. H. L. Johnston, which has now much promise of success. In conclusion, the Bishop alluded to the school which he has just set on foot for the Kafirs round Grahamstown, in which there are already fifty children,—and to the church which the Kafirs are asking for, and which he hoped would soon be commenced. He commended the work to the prayers of those present, and urged on them the duty of assisting this work by their contributions also. After a short speech from the Rev. J. Heavyside, alluding to the comparison between this missionary meeting and the first held in the Vestry many years ago, the Bishop pronounced the Benediction, and the meeting dispersed."

#### WEST INDIAN MISSION TO WEST AFRICA.

*(From the New York Church Journal.)*

THE Rev. Dr. Caswall writes us the following interesting letter, informing us of the death of another martyr in the cause of the conversion of Africa. All who have read of the devoted Leacock, will rejoice to know that the work he began so well is going on with good success:—

"Messrs. Editors,—I have to acknowledge, with many thanks, the receipt of ten dollars remitted by you on account of the West Indian  
NO. CXXV. K K

**Mission to West Africa.** I am happy to say that amidst severe afflictions, that interesting Mission continues to prosper. The church, erected mainly by the efforts of the chief Wilkinson, is now complete, and is able to accommodate 300 persons. The school is in a very flourishing state, under Mr. Cyprian, a young man of color, trained at Sierra Leone. The number of pupils is now *fifty-two*, and the advancement made by them in scholarship is really surprising. The Church services are kept up by Mr. Duport, one of the most forward scholars acting as his interpreter.

In March last, an amiable West Indian gentleman, Mr. Higgs, arrived at my house, on his way to the mission at Fallangia. I was very much pleased with him, and his spirit seemed greatly to resemble that of the departed Leacock. Mr. Higgs reached Sierra Leone soon after the death of Bishop Weeks, and Duport came down from Fallangia in a small boat, over 140 miles of ocean, in the tornado season, in order to convey the new Missionary to the Pongas country. Unhappily, the return voyage was performed under most painful and distressing circumstances, originating in adverse tempests and the contracted dimensions of the vessel. Mr. Higgs (with his companion) reached Fallangia after a perilous voyage of five days and nights; but the African fever attacking him, the new comer died on the 21st of June. He lived long enough to bear testimony to the great work going on in Fallangia, and his letters to me reported the school as being in a most satisfactory state, and the influence of Christianity as increasing. He ascertained that the dream respecting Mr. Leacock had been publicly mentioned before the "martyr of the Pongas" set foot on the shores of Africa. Mr. Wilkinson also stated to him the remarkable fact that the clergyman by whom he was himself instructed in England in 1812, was none other than Scott, *the Commentator*.

Mr. Wilkinson's letter to me, announcing the death of another martyr for Africa, is as follows :—

‘ Fallangia, June 27, 1857.

To the Rev. H. Caswall, D.D.

Reverend Sir,—Will you be kind enough to allow me to intrude on you, by informing you of the melancholy death of my beloved friend Mr. Higgs, who departed this life on Sunday afternoon, on the 21st of June, at half-past one. He was brought up in an open boat from Sierra Leone, without the least shelter, either by night or day, in heavy tornadoes, for five successive nights sleeping in wet clothes, with no bed to rest on, nor good sustenance. They had no place in the boat even to get a cup of coffee or tea, to warm them after their all night wetting, packed up like herrings. In fact, when I saw them landing in a swampy boat, every article wet, even their apparel, it made me tremble for the new comer. He expired in my arms, as a Christian, full of resignation; but I blame those who put him in such a shell of a boat, not three tons burthen. Be not discouraged; Jesus will yet be a Prince and Conqueror. With a true and sincere respect to you and family, and to all friends of Africa, I remain, Sir, your most humble and obedient servant,

RICHARD WILKINSON.’



The Mission is again under the sole care of the colored Missionaries, Duport and Cyprian. The consecration of the new Bishop of Sierra Leone is fixed for September 21st. It will be seen that the climate of Africa is hardly chargeable with Mr. Higgs' death. I remain, dear Sir, yours very truly,

HENRY CASWALL.

Figheledean, September 8, 1857."

### THE ARCHBISHOP OF CANTERBURY ON THE SYNOD AT CAPETOWN.

THE following is the Archbishop of Canterbury's reply to the objectors to the late Synod. We copy it from the *Anglo-African*. There appears to be an omission in the date in the first paragraph.

"Lambeth, April 13, 1857.

Sir,—I write to acknowledge a communication with which you have favored me, bearing date 1857, and accompanied by a protest numerously signed, against an ecclesiastical synod recently convened by the Bishop of Capetown.

I cannot but regret that a measure which his lordship thought desirable for the government of his diocese, should have proved distasteful and objectionable to many of the members of the Church of England, both lay and clerical, resident in the diocese.

There is nothing, however, in the constitution of such a synod which legally falls under my cognisance. I must, therefore, content myself with acknowledging your letter, and the protest which it contains, and remain,

Your faithful obedient Servant,

J. B. CANTUAR.

To John Barry, Esq."

### DIOCESE OF MELBOURNE.

*The following Measure was carried at the late Meeting of the Church Assembly, at Melbourne.*

#### A BILL

To regulate the Election of Lay Representatives of the United Church of England and Ireland in Victoria, at Assemblies of the Licensed Clergy and Laity of the Diocese of Melbourne, to be convened under the provisions of the Act of 18 Victoria No. 45, and to provide for the convening such Assemblies and the regulation of the proceedings thereof and thereat.

WHEREAS by an Act passed in the 18th year of Her Majesty Queen Victoria, entitled "An Act to enable the Bishops, Clergy, and Laity of the United Church of England and Ireland in Victoria, to provide for the regulation of the affairs of the said Church," it was, amongst other things, enacted that it should be lawful for any Bishops of the United Church of England and Ireland in Victoria to convene an Assembly of the licensed clergy and the laity of such Church in the Diocese of Melbourne, and that it should be lawful for the first of

any future Assembly so convened to make such regulations, acts, or resolutions, as it might deem fit for altering the constitution of such Assembly with respect to the number, election, and qualification of the lay members thereof, and for the adjournment and prorogation of such Assemblies, and the calling of future Assemblies, and the mode of election of the lay members thereof. And whereas, it is desirable that provision should be made for the election, from time to time, of persons to act as lay representatives of the said Church at such Assemblies, and for the convening, and proroguing, and dissolving the same, and the regulating the proceedings thereof. Be it therefore enacted by the Assembly of the United Church of England and Ireland in Victoria, in Assembly convened under the provisions of the said recited Act, at its first session held at the St. James' School Room, William Street, Melbourne, on the 16th of October, 1856, and by adjournment thereof at the same place, on the 16th day of April, 1857, as follows :—

1. That the present Assembly, convened under the provisions of the said Act, shall continue as an Assembly until the first day of January, 1860, and no longer, but subject to be sooner dissolved by the Lord Bishop of the Diocese thereof, and every future Assembly that may be convened shall continue as an Assembly for a period of three years and no longer, from the date of the first meeting of such Assembly, subject to dissolution in the mean time by the Lord Bishop of the Diocese, who shall have the right to dissolve such Assembly, subject to the provisions hereinafter introduced.

2. That all persons elected as lay representatives for the Diocese of Melbourne, under the provisions of the said Act, at the present Assembly convened under the provisions thereof, and all persons who may be elected in the place of any such representative who shall resign their office, die, or become disqualified, as hereinafter mentioned, shall act as lay representatives at such Assembly until the first day of January, which will be in the year 1860, unless the said Assembly shall be sooner dissolved by the Bishop of the Diocese, and as soon as may be after the first day of January, 1860, or as soon as may be after any earlier time at which the said Assembly shall have been dissolved, there shall be a general election of lay representatives.

3. That within six months after every dissolution of the Assembly by effluxion of time or otherwise, a general election of lay representatives shall take place.

4. That there shall be once at least in every year a session of such Assembly, at such time and place as the Bishop of the Diocese may fix or direct, so that a period of twelve calendar months shall not intervene between the last sitting of the Assembly in one session, and the first sitting of the Assembly in the next session, or between the last session of one Assembly, and the first meeting of the next Assembly. And every Assembly, at any yearly session, shall have power to adjourn from time to time, as may be agreed upon by a majority of the members thereof, and shall not be subject to be dissolved without its own consent until it shall have sat for seven several days.

5. That every elected member of the said Assembly who shall have been absent from the Assembly for an entire session, without due cause shown to the satisfaction of the Assembly, or who shall cease to be a member of the United Church of England and Ireland, or publicly impugn the doctrines or discipline thereof, shall be deemed to have vacated his seat, and such seat shall be declared vacant by a majority of the Assembly. And upon such seat being so declared vacant, the President for the time being shall direct a new election to be made of a lay representative, in the stead of the person whose seat shall be so declared vacant as aforesaid.

6. That for the ascertaining the attendance of elected members during any session of the Assembly, a book shall, at the commencement of every session, be placed on the table of the Assembly by the Secretary, and be preserved by him, in which every elected member shall record his name at some day of his attendance at such session, and the absence of the name of any elected member in such book at the termination of the session, shall be conclusive evidence of his having been absent from the Assembly during the whole period thereof.

7. That it shall be lawful for any lay representative to resign his seat in the Assembly by writing under his hand, addressed to the President for the time being, and from the time when such resignation shall have been received by such President, the seat of such member shall be vacant; and if any lay representative shall die, and the fact of his death shall be reported to the President thereupon, and in either of such cases an election shall take place as soon as may be of a representative in the stead of the representative so resigning his seat or becoming deceased.

8. That within three days of the opening of the first session of each Assembly, the President for the time being shall lay upon the table of the Assembly, for the consideration thereof, a list of names, not exceeding five, of members chosen by him as a Committee, three to form a quorum, to which all questions shall be referred as to the validity of all disputed elections, or the propriety of declaring the seat of any lay representative vacant by reason of any cause other than death or resignation; and if such list be not objected to within the first six days from the first meeting of such Assembly on which the Assemblies shall meet for despatch of business, the members mentioned therein shall form and be an Election Committee for the purposes aforesaid, for the duration of that Assembly; but if the same shall be objected to by the Assembly, such President shall substitute the names of other members to form such Committee in the stead of the names objected to, and so on until the whole of the names so submitted shall have been before the Assembly, during a period of three days of its meeting for despatch of business without being objected to.

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### MODE OF CONDUCTING DIVINE SERVICE AT MELBOURNE.

The following circular letter has been forwarded to each clergyman in the diocese of Melbourne :—

“Bishops court, June 23, 1857.

Reverend and Dear Sir,—Since my return from England, my attention has been called to some practices, which were introduced during my absence, in the mode of conducting Divine Service in a few of the churches and licensed places of worship in the diocese. But, although requested to do so, I was reluctant to interfere, except in the way of private advice : first, because I do not regard an absolute uniformity in all particulars as at all essential to the well-being of the Church, and some variety (provided the spiritual character of the Service is not affected by it) may be considered as justified by custom ; and secondly, because I am very unwilling to recognise, and thus perhaps promote among the members of the Church, both clerical and lay, a division of opinion and feeling upon matters of ritual.

The increase, however, of these practices, and the difficulty which some of the clergy have felt in putting a stop to them, have determined me at length to exercise the authority given to me in the preface to the Book of Common Prayer, and “take order” concerning them.

There are two to which I particularly allude : viz., the intoning of the Service, or parts of the Service, such as the responses and particularly the *Amen* at the close of every prayer ; and the chaunting of the responses after the commandments. The use of these practices at cathedrals and collegiate chapels in England has naturally led some of the clergy, either in compliance with the wish of their choirs, or from their own taste, to adopt them : but they are altogether unauthorized by the Rubric : they give offence to many of our people, and cause them to absent themselves from our services ; and they are, in my opinion, wholly unsuitable for ordinary congregational worship.

I would therefore request you, if these, or either of these practices have been adopted in the church or licensed place of worship in your parish, immediately to discontinue them, and to require the choir (for whom, as being under his control, a minister is responsible) to discontinue them also.

There is another custom which, although very common in England, is equally unauthorized by the Rubric, and is, I think, undesirable to be retained here : viz., the introduction of the words, “Glory be to Thee, O Lord !” after the minister has given out the Gospel for the day. The insertion of any words into the Service is as much an infringement of the prescribed order, as the alteration or omission of any ; and I would, therefore, wish this practice also to be discontinued.

You will understand that I am quite willing to bear the responsibility of exercising the authority, given me as above-mentioned in this matter. But, in complying with my directions, you may either refer

or not to this letter, as you shall judge to be most expedient for the maintenance of peace and quietness in your parish.

Praying that God will make you approve yourself in all particulars an able minister of the New Testament, and will give you many of your people, to be your joy and crown of rejoicing in the presence of the Lord Jesus Christ at His coming,

I remain, Reverend and Dear Sir, your faithful brother in Christ,  
C. MELBOURNE."

\* \* We venture to subjoin to this letter the following passage from the Rev. William Palmer's "Origines Liturgicæ," (1832,) Vol. II. p. 51.

"When the deacon had ascended the pulpit or ambon, and announced the title of the Gospel, the people with one voice exclaimed, 'Glory be to Thee, O Lord!' This custom of giving glory to God for his Holy Gospel appears to have prevailed from remote antiquity, in all the Churches of the East and West; and the Church of England has not ceased, for many centuries, to follow so pious and laudable an example."

The following note is in Bishop Mant's Edition of "The Book of Common Prayer," (4th edition, 1830,) p. 334.

"The custom of saying, 'Glory be to Thee, O Lord!' when the minister is about to read the Holy Gospel, has no authority for it in our present Liturgy. It was enjoined indeed by King Edward the Sixth's first Common Prayer Book, and so the custom has continued ever since; and I do not know how it came to be left out of the rubrick afterwards. It certainly could have nothing objected to it, and therefore it is restored in the Scotch Liturgy.—*Wheatly*. It seems to have been left out by the printer's negligence.—*Bishop Overall*."

## DIOCESE OF ADELAIDE.

### *From Church of England Record for Victoria.*

WE were favored the other day with a sight of an Adelaide paper, bearing date May 13, and containing a report of the Bishop's opening speech, at the annual meeting of the Church Synod of South Australia. The speech is full of interesting matter. The Bishop evidently feels the difficulty arising from the Synod having (unlike that of Victoria) no Act of Council or Parliament for its Constitution, although he quotes the opinion of three eminent counsel—Bethel, Kelly, and Napier—to the effect that it is perfectly legal for the delegates of the Church to meet and enact bye-laws for self-regulation. It is clear that the parishes throughout the Diocese of Adelaide will not be bound to carry out the regulations of the Synod, as they would be if legalised by Act of Parliament. The Bishop proposes to remedy this defect by a provision to be introduced into the Trust deeds of the various parishes.

The statistics of the Diocese of Adelaide, as given by the Bishop, show that a population, small compared with that of our own Diocese, is yet not behind us in zeal for the advance of the Church. We subjoin the items, as likely to interest our readers :

Communicants . . . . .	843
Marriages . . . . .	521
Baptised . . . . .	1002

Sunday School Teachers . . . . .	183		
Ditto Scholars . . . . .	1900		
	£	s.	d.
Pew Rents . . . . .	2983	0	0
Monthly Collections . . . . .	1135	3	9½
Sacramental and other offerings . . . . .	590	19	11
Church Buildings, &c. . . . .	6150	0	0
Parsonages, &c. . . . .	700	0	0
	£11559	3	8½
Missionary Stipends . . . . .	750	0	0
	£12309	3	8½

### PRAYER FOR THE SUFFERERS IN INDIA.

*The following Prayer is recommended by the Lord Bishop of Quebec for private and family use in his Diocese.*

"O GOD, who hast taught us by Thy holy Apostle, that if one member suffer all the members should suffer with it, and if one member rejoice all the members should rejoice with it; give us grace, we beseech Thee, both to be truly touched at heart by the bitter and bloody trials to which Thou hast permitted our fellow-subjects and fellow-Christians in the East to be exposed, and also to be thankful for the blessings of peace and security which, by Thy undeserved mercy, we enjoy ourselves. Teach us, O Lord, to profit by every warning at every time from Thy hand, whether far off or nigh, and to humble ourselves before Thee in penitence and supplication. And above all, hear our prayers, O merciful Father, at this time, for the sufferers in whose behalf we approach Thee. Grant them patience, and fortitude, and faith: strengthen the hands of their defenders; defeat the malice and turn the hearts of their cruel enemies; and bring to a close, if it so please Thee, the dreadful calamities by which they are oppressed. O Lord hear: O Lord forgive: O Lord hearken and do: defer not for Thy own sake, O Lord, for the people are called by Thy name and the name of Thy Son Jesus Christ, our only mediator and advocate, who with Thee and the Holy Ghost liveth and reigneth one God, world without end."

### THE DEAN OF CANTERBURY AND THE EVANGELICAL ALLIANCE.

As we printed in the last number of the *Colonial Church Chronicle* (p. 386) an extract from the *Times*, professing to be a report of a speech of the Dean of Canterbury, at the late meeting of the Evangelical Alliance at Berlin, we now transfer to our pages the following letter, which the Dean has addressed to the Editor of that paper:—

"SIR,—Having heard from a friend that I am reported in your journal to have made a speech at the late Berlin Conference, recommending, among other things, the union of English with German

Theology, I beg to state that not one word of that speech was uttered by me. I am given to understand that such a speech was delivered, but by another person; the first I ever heard of it was in a letter this morning.

I am, Sir, your obedient servant,

HENRY ALFORD.

October 10, 1857."

The Dean does not contradict the account given of "the administration of the Lord's Supper."

It appears that the speech in question was made by the Rev. B. Philpot, Rector of Great Cressingham, Norfolk. It did not appear to us very likely that Dean Alford should have called such words as were reported in the *Times*, "good Saxon English." The following report of the speech is from the *News of the Churches* for October. The concluding paragraph is the most satisfactory part of it:—

"The Rev. Mr. Philpot said (in English), that England needed and longed for union with Germany in politics and religion; while the great Bunsen was among us, he won many hearts for you and for your king. He was a centre for our affections; he taught us to know and love you. I myself venerate him as the friend of Dr. Arnold—a man who would have delighted to have been here. You are building a home for our princess in Berlin, and this day we celebrate the marriage of English and German theology. We have been too long frightened by it, because we only knew its name. We must learn divinity from your divines,—not from those who banish from divinity the Spirit of the Divine, for *ex nihilo nihil fit*, but from such men as those to whom we have listened to-day. The days are past when ignorance is the mother of devotion, and you must help us now to gird on our armour.—The reverend gentleman continued for some time in this strain, when he was interrupted by the impatience of the audience."

## EXCURSIONS IN PALESTINE.—No. 1.

### SECTION I.—JERUSALEM TO NABLŪS.

INTRODUCTION—DEPARTURE FROM JERUSALEM—ANATHOTH OF JEREMIAH—GIBBEA OF BENJAMIN—THE PASSAGE OF MICHMASH—BURKA—BETHEL—ABRAHAM'S FIRST ENCAMPMENT—AI—SHELOH—JACOB'S WELL.

THE following notes of a journey in Palestine, undertaken some years since, with objects more definite, perhaps, than those of ordinary travellers, will, it is hoped, not be out of place in the *Colonial Church Chronicle*, nor otherwise than acceptable to its readers. Independently of the interest that must always attach to scenes consecrated by the presence of Incarnate Deity, and intimately associated with the sacred history, both of the Old and New Testament, Palestine presents to the Christian mind objects of yet deeper interest than the identification of its ancient sites, and the investigation of its hallowed traditions. The "lively stones" of the "spiritual temple" are "poured out" over the length and breadth of the land; and the mouldering ruins of many a venerable church symbolizes the present condition of

Christianity in that country, which was its birthplace and its cradle. One chief object of the "Excursions" was to ascertain the actual state of the Christians, Jews, and Samaritans; and the information collected, and here presented to the reader, may be fully relied upon as the result of careful and diligent inquiry on the spot.

Those who are most earnestly desirous to extend the limits of our Redeemer's kingdom in countries where His saving Name has been hitherto unknown, will not be indifferent to the fortunes of that small remnant, which the providence of God has so wonderfully preserved through thirteen centuries of persecution and degradation, to witness to the faith of Christ before the face of their Mohammedan oppressors. It is difficult to resist the conviction that they have still a part to play in the future development of the Divine purposes—how or when, it were hardly safe to speculate. Their very existence at the present day, under such circumstances as will be hereafter detailed, while it affords a striking indication of the vitality of the Christian faith, presents also a pattern of constancy which challenges not only the sympathy, but the admiration of their more enlightened brethren, and may perhaps serve to kindle a zeal, not less ardent, but more religious, than that which, in the Middle Ages, armed the nations of Europe for the recovery of the Holy Land.

It will only be necessary to state that the party, whose wanderings are here recorded, consisted at first of five, four of whom represented, by a curious coincidence, the constituent parts of the United Kingdom, including the Principality; a fact which may be serviceable in maintaining the anonymous *incognito* of the narrative. The writer himself may be assigned to the Horatian class "Romanus an Appulus anceps;" and is, therefore, qualified to do ample justice to the various nationalities of which the company was composed.

*Saturday, May 28th.*—We intended to leave Jerusalem this morning at seven o'clock; but owing to the usual delays incident to Oriental travel, it was half-past twelve before we set out on our journey. Emerging from the Jaffa gate, we passed along the walls to their north-east angle, crossed the valley of Jehoshaphat where it inclines to the west, then ascending Gebel es-Saweyieh—the hill that separates Scopus from Mount Olivet—we proceeded along a lofty ridge, commanding on the right a fine view of the Dead Sea and the valley of the Jordan. Immediately beneath us lay a confused chaos of mountainous country, constituting the wilderness of Judæa, which, with the rugged height of Quarantania, conspicuous in the distance, was the scene of our Lord's fasting and temptation. The whole country which we were traversing declines rapidly towards the east, and consists of a series of deep and rugged valleys, separated by a succession of high rocky ridges, on whose summits lay the native villages, surrounded by a sprinkling of verdure, which pleasantly relieved the monotonous desolation, and the dun, dry aspect of the country.

In about two hours from Jerusalem we reached Anáta, the Anathoth of Jeremiah the prophet, a city of priests in the tribe of Benjamin, now an insignificant village, inhabited exclusively by



Mohammedans. There was, however, at this time one Christian sojourning in the village, for the purpose of directing the operations in the neighbouring quarries; and we had met on the road long lines of camels laden with stones for the erection of the English church at Jerusalem. This solitary Christian we prevailed on to accompany us, for he was well acquainted with the country, and we found it always expedient to secure the services of a guide on whose local knowledge we could rely. Proceeding northward from Anáta across Wady es-Selâm, we passed a small village named Hizmeh, crowning a broad ridge, which descends on the north into Wady Farah. Crossing this valley, and ascending the next ridge, we had Jebá on a hill to our left. We did not at this time turn aside to explore it, but I visited it on a subsequent occasion, from Jerusalem, and found in its old foundations and ruined masonry, sufficient indications of an ancient site, the history of which will be presently investigated. The next valley which we crossed was much deeper, and more precipitous than any of the former, and, a little to the right of our path, was contracted into a narrow gorge, between perpendicular rocks, where I afterwards enjoyed an agreeable day exploring the bold scenery of this Wady es-Swinit. This rocky defile runs into the great valley of the Jordan, not far from Jericho, and is known towards its lower part as Wady Kelt, where it is watered by a stream flowing from a copious fountain of the same name, 'Ain el-Kelt, which I also explored at a later period.

Crossing this valley, we came to Múkhmas, the ancient Michmash, and had before our eyes a living commentary on the narrative of the daring deed of Jonathan, the son of Saul. The modern village of Múkhmas is, beyond all doubt, the representative of the ancient Michmash, then occupied by the Philistine garrison. Wady es-Swinit corresponds exactly with the passage of Michmash, and we thought we could identify the sharp rocks of Bozez and Seneh protruding into the valley. Jeba, which we had just passed, conspicuous on the other side of the valley, stood confessed as the Gibeah of Benjamin, from whence the watchmen of Saul beheld the melting away of the Philistine host, beneath the swords of Jonathan and his armour-bearer.

Here then we had the names of two ancient Hebrew cities almost entirely unchanged; and the valley probably derives its name from the rock Seneh, for es-Swinit is only an inflection of this root, and we shall find frequent instances of the ancient Hebrew names disguised, but not concealed, under a modification of the Arabic dialect, which has been current in the country from a very remote period. I should further like to believe that this is the valley mentioned by Josephus in the vicinity of Gibeah of Saul, called by the Jews, in their native language, 'The Valley of Thorns,' (*ἀκάθων ἀλώνων*), for the rock Seneh is interpreted to mean 'a thorn-rock.' I cannot, however, feel satisfied that Gibeah of Benjamin and Gibeah of Saul are identical, as Raumer, Robinson, and others conclude. I cannot doubt that the Geba mentioned by Isaiah in immediate connexion with Michmash and 'the passage,' is the Gibeah or Geba alluded to in the 1st of

Samuel—that is, Gibeah of Benjamin ; but Gibeah of Saul is spoken of in the same verse in Isaiah, as a distinct city, apparently situated south of Ramah (now er-Ram), as the order of the invader's march requires.

We have two cities of the same name, Gibeah and Ramah, mentioned in the Book of Judges, in like juxtaposition, where the former cannot well be taken for the city on the south of the passage of Michmash ; for the narrative intimates that it lay on the direct north road, as the Gabath Saul of Josephus obviously did ; and I was disposed to fix it to the site of Tell-el-Fûl, which is about the required distance from Jerusalem.

Having passed through the village, consisting entirely of low mud huts, we found on the west remains of numerous cisterns, plainly indicating the existence of a considerable town in former times, of which the excavated tombs in the valley below afforded additional evidence.

We have now before us the Moslem village of Deir Dewan, but instead of proceeding thither we turned to the left, and again crossing the Wady es-Swinit, came at seven o'clock to the village of Burka, where we encamped on the threshing-floor, and bade farewell to our Christian guide from Anáta.

*Sunday, May 29th.*—The Restoration of the Royal Family was celebrated, probably for the first and last time, in the threshing-floor of Burka ; and the Psalms and Lessons, as usual, had an intenser meaning amid the scenes. After prayers we went on foot, with two of the villagers, to the ruined site of Bethel. Our way lay through corn-fields, already white for the harvest, and our guides, as they went, plucked the ears and ate, rubbing them in the palms of their hands, common enough in all countries, but having a peculiar interest in this land, and on this day. An hour's walk from Burka brought us to Beit-in. It is completely deserted, but the ruins are very extensive. A pool of considerable dimensions (314 by 217 feet), and evidently of ancient structure, mostly filled with rubbish, but still holding a small quantity of dirty, stagnant water, situated in a valley on the south of the ruins, first attracted our attention. We next examined a ruined church and tower at the north-west extremity of the heaps, which are reported to have belonged to a convent. They occupy the highest part of a ridge, on whose sloping sides may be traced large fragments of walls, houses, cisterns, &c., and great part of the northern gateway is still standing. There is amply enough to identify the site, and to prove that the curse denounced on one of the seats of Jeroboam's idolatry has taken sure effect. It has, indeed, 'come to nought.' And here I must remark on the great disservice sometimes done to Revelation by an overstraining of the prophetic language, and by forcing on it a sense which it was never intended to bear. There is a remarkable example of it in a passing notice of Bethel by a modern traveller, where the prohibition to resort to the scene of accursed idolatry is construed into a prohibition to inquire for the site of the city, as though the fulfilment of the

prophecy of its desolation were not much more signally manifest by finding the site such as it now is.

At a short distance without the northern gate we remarked some singular stones, which reminded us of Jacob's hard pillow, and of the memorial which he set up. The site seemed well calculated for a place of idol sacrifice, and we could fancy that we had here discovered the unhewn altar of natural rock, which formerly smoked with impure offerings to the golden calf.

Having observed ruins on a hill to the south-east, not far distant, we crossed over to examine them, where we found a tower in fair preservation at the extremity of a range of ruined chambers, communicating with one another by doors of a peculiar construction. They were simply composed of three stones, forming two side posts and a lintel. The cross surrounded by a circle, carved on the centre of the lintel, proved that it was a Christian building, probably a convent; but we could discover no traces of a church. This ruin is called *Burj Makhrun*, and probably occupies the spot where the patriarch Abraham first encamped in the Promised Land, 'having Bethel on the west, and 'Ai on the east.' The former of these we had already identified with *Beit-in*; the traces of the latter we expected to discover on a remarkable hill to the east, and on the opposite side of the great valley that runs down from *Beit-in* to the plain of Jericho. But the day was too far advanced to allow us to examine it to-day. It was already dark when we reached our tents at *Burka*.

*Monday, May 30.*—We had resolved to go in quest of the site of 'Ai this morning, before proceeding on our journey. Having, therefore, given directions to our servants to follow the road to *Nablûs*, we left *Burka* at 8 A.M., and after following the road to *Beit-in* for half an hour, we came to a ruined building called *Abu Barak*. Here turning to the right we crossed *Wady Ibne-Barak*, and in ten more *Wady el-Muna*, and soon reached the remarkable *Tell*, which had attracted our notice yesterday evening. We examined the site with much care, and the narrative of the book of Joshua left little doubt in our minds that this hill was formerly occupied by the site of 'Ai. The word '*Tell*' (*i. e.* hill) is generally coupled with a distinguishing name, often marking an ancient site whose memorial is preserved either by tradition or by ruins. We were, at first, disappointed that we could discover no distinguishing name for this *Tell*, but our natives persisted in telling us that it had none. When, however, I referred to the narrative in the original, and found it written in the account of the destruction of the city, 'And Joshua burnt 'Ai, and made it a tell (heap) for ever, even a desolation unto this day,' I felt that it needed no other name to identify it—it is 'a perpetual *Tell*.' It presented, besides, in its unmistakeable traces of walls and cisterns, convincing evidence of former habitation; and the scarped rock on the west plainly indicated that this city had been strongly fortified in that quarter. It is situated on the south side of the deep valley (*Wady 'Assus*) which runs down from *Beit-in* to the valley of the Jordan. The relative situation of these three

ruins is a matter of considerable importance, because the identification of one of the sites almost necessarily involves the other two. If, for example, the ruins at Beit-în do really represent the ancient Bethel, this Tell is precisely so situated with reference to it, as the sacred narrative implies that 'Ai was with respect to Bethel; and then Makhrun must almost of necessity be the place of the patriarch's first encampment. The commutation of the last syllable, of which we have several examples, cannot avail against other arguments to discredit the identity of Bethel with the modern Beit-în. The principal of these are: its distance, twelve miles from Jerusalem, and its situation on the right of the Nablûs road, specified by Eusebius and St. Jerome, in whose time it was still inhabited, and the continuous tradition of the native Christians and of the Jews. Among modern travellers it was first identified by General Noroff in 1835, and subsequently by Dr. Robinson in 1838. With regard to 'Ai, its name nowhere occurs after its destruction by Joshua, unless the 'Aiath mentioned by Isaiah in describing the advance of the army of Senacherib be identical with it. It is strange that Eusebius places 'Ai west of Bethel, which error has been allowed to pass uncorrected by the Latin father; as the Scripture narrative distinctly and consistently places it on the east.

As we stood on the Tell considering the circumstances of the narrative in the Book of Joshua, its position seemed precisely to tally with the site of 'Ai. Up the valley 'Assus beneath us, running down to Jericho, the Israelite army would advance, probably by the road traversed by the prophet Elisha on his way from Jericho to Bethel. None but a traveller in Palestine can understand with what intense interest the minutest circumstances of the sacred narrative are studied amid the rocks and hills and valleys that have witnessed 'the wars of the Lord.' Here as we lingered we fought over again, in imagination, the day of 'Ai, and placed our ambush 'between Bethel and 'Ai on the west side of 'Ai,' and marked the place where Joshua 'pitched on the north side of 'Ai,' with 'a valley between them and 'Ai.' The feigned flight of the Israelites, and the reckless pursuit of the men of 'Ai and Bethel; the capture and firing of the city by the ambuscade, the rout of the Canaanites, the sack and destruction of the city, so that it became 'a heap for ever, even a desolation unto this day'—all these incidents were brought vividly before our minds. And although we could find no distinctive name for the Tell itself, yet our native guides gave the name of Wady Ghai, to a small valley that runs into Wady 'Assus from the north, nearly opposite to the Tell. From this position we commanded an extensive view of the country of Benjamin, whose main characteristics are deep valleys and rugged hills with the poor villages of the rude *fellahin* hung on their shelving sides, or perched on their conical heights. Many of these still retain names of Scripture interest, though in some cases slightly varied. Among other sites we were pointed out Rimmon, the 'Rock Rimmon' of the Book of Judges. More to the north, on a lofty pyramidal hill, was the Christian village of Taiibeh, supposed by

Dr. Robinson to represent the ancient Ophra, identical, I imagine, with the Ephraim of St. John's Gospel. All its inhabitants, to the number of 200, are of the orthodox rite, superintended by two priests, and having a church dedicated to St. George, restored in 1837, on the foundations of a larger edifice. El-Kudeirah is, perhaps, identical with the ancient Kupheirah, and Makhrun may possibly be Migron.

Leaving the Tell, and crossing Wady 'Assus, we came, in twenty minutes, to Burj Makhrun, and looked back from 'the place of the altar which Abraham had made there at the first,' upon the view which had been spread out before the patriarch and his nephew: but how changed since the time that 'Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt.' That catastrophe seems to have extended its desolating effects on all sides; and there is little, indeed, in the prospect far or near to tempt the choice of a sheep-master—the wild inhospitable wilderness of Judæa in the foreground, and the barren and desolate waste of plain beyond, sown as with salt, and black with burning. But a narrow band of verdant foliage still marks the course of the stream that once fertilized this dreary region, until it is swallowed up in the Sea of Lot, lying deep down in the abyss, like a gigantic caldron of molten lead. In ten minutes from Makhrun we came to Beit-in, and regretted that we had not time to explore the Necropolis, where I should not despair of finding the inscription that preserved the prophet's tomb from violation three centuries and a half after his burial. But the day was wearing fast away, and our baggage was far in advance; so we made the best of our way along the Sultâna, or high road to Nablûs. At Bethel we entered the tribe of Ephraim, and soon passed through Wady Jifnah running up to the village of that name, on the left of our road. At first the country bore much the same character as that of Benjamin, but soon after passing 'Ain Harâmiyah, situated in a narrow rocky defile, we entered upon an open tract of corn-land ready for the sickle. At half-past twelve we reached Singil, a little to the left of the Sultâna, and saw Jiljilia further west. Then, again crossing the Sultâna, we came by Turmus-'Aya to Silûn in thirty minutes, unconscious that we were leaving an important Herodian fortress unexplored on our right, to be discovered by more diligent and persevering research. Where Jews and Samaritans agree, the conclusions are almost sure to be correct—a canon which I shall often have occasion to quote. This consent we have as to the identity of Silûn with Shiloh. If we had not, its position is so precisely marked that we could not mistake it with the data which we have. It is said to be on the north side of Bethel, on the east side of 'the highway that goeth up from Bethel to Shechem,' and on 'the south of Lebonah.' A conical hill covered with ruined heaps of hewn stones, at the south-eastern extremity of Wady Lebbân, divides that valley into two—one running to the north, the other to the south of the isolated hill, at

whose base stands a ruined mosque—all that now remains of a town, which was once the centre of the true worship of God, the depository of the tabernacle and of the ark, previous to the disastrous battle of Aphek, where the child Samuel ministered before the Lord in the days of Eli the priest, through the wickedness of whose family the city was brought to desolation, so that it became a proverb in Israel.

Leaving Silûn, we followed the winding course of Wady Lebbân, having the khan of that name some distance on the left. This Khan Lebbân stands on the Sultâna, on the south of the valley, and the village of Lebbân—no doubt the ancient Lebonah—a little further north, on the left of the road, and on the western slope of the valley. We now made all the speed we could to overtake our companions, who meanwhile were waiting for us at the khan. As soon as they saw us flying up the valley, they mounted and pursued us; but it was some time before they overtook us, and then the baggage was so far in advance as to baffle our utmost efforts to come up with it.

As we approached Nablûs and passed on our left the village of Hawara, our road lay through a wide and very fertile valley, named El-Mûkhna, separating Mount Gerizim, on the west, from another lofty range on the east, on whose sides hung several villages, of which the most conspicuous was Awârta. We rode in the shade of the lofty mountain, for so many centuries the rival of Moriah, until we arrived at Jacob's Well, where a narrow valley runs up westward to Nablûs, between the roots of Ebal and Gerizim. It was now six o'clock, and we liked to believe that the Evangelist followed the Roman computation of time. As we sat at Jacob's Well and read the inspired narrative which has hallowed this spot for ever, the scene around us was our commentary, and its silent eloquence produced an impression which, I trust, time will never efface. But I visited it again frequently, and defer a fuller notice.

Proceeding towards the town, we found our tents pitched without the gates, in an olive-yard protected by a low wall, on the right-hand side of the road, in full view of Mount Gerizim.

(To be continued.)

### Reviews and Notices.

*A Plea for India; or, Practical Considerations on the Divine Judgments on that Country. No. LI. of Occasional Sermons, preached in Westminster Abbey.* By CHR. WORDSWORTH, D.D., Canon of Westminster. London: Rivingtons. 1857.

CANON WORDSWORTH uses the pulpit of Westminster Abbey to good purpose. Whenever any national event calls for solemn warning and exhortation, he is prepared to sound the trumpet, and his trumpet gives no uncertain sound. He tells us, in this very eloquent and seasonable discourse many things which we should do well to lay to heart. His text is Isaiah xxvi. 9—"When Thy judgments are in

the earth, the inhabitants of the world will learn righteousness." We would gladly transfer the whole of the sermon to our pages, if it were possible; but we must be content with the following passage, with which it concludes:—

"VIII. What shall we say more? We cry aloud for revenge. The blood of brave soldiers perfidiously slain, the blood of English women and English children foully and basely murdered, cries aloud for revenge. And, must we not also add, the blood of Hindoo women, and blood of Hindoo children, murdered year after year in thousands, cries aloud for revenge? But for *what* kind of revenge? First of all, for revenge *on ourselves*. They cry for that Christian revenge of which the Holy Spirit speaks by the Apostle, saying, 'This self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what indignation, yea what fear, yea what vehement desire, yea what revenge!' Godly revenge, penitential revenge—this is for what they cry. Revenge against ourselves, for having made a hollow truce with Heathenism. Revenge against ourselves, for having trafficked, tampered, and temporized with Satan, who is the author of all the enormities of Heathenism; and for having connived at those enormities, and having even patronized them, and made them a source of lucre to ourselves. Revenge on ourselves, for having nursed in our bosom that foul and cruel spirit, which, now that it has become strong under our nurture, has broken forth in its true colours and authentic character against our own women and children. Revenge against ourselves, for not having imparted to India—with which we have traded for two centuries and a half—the best of all merchandize, the Gospel, which would have tamed that dæmonic spirit, and have rescued India from the tyranny of Satan, and have brought her together with England, like a sister in Christ, with hand entwined in hand, and made her sit down at the feet of Jesus, 'clothed' in His Righteousness, and 'in her right mind.'

IX. My beloved brethren, those women and children will not have died in vain, they will be like blessed martyrs of Christ, if their blood should preach to you such a lesson of revenge as this. The blood of martyrs is the seed of the Church. Their innocent blood may be like a spiritual seed, and produce a glorious harvest at the Great Day. 'Being dead, they yet speak.' Let them enjoy the blessed privilege of such holy revenge as this. This is the best tribute you can pay to their memory. This is a debt we owe them, especially to those who fell like those faithful men and women at Delhi in the service of Christ. Let them be like Evangelists of India. Let England hear their dying cry,—Give the Gospel to India, and establish your Empire in her heart.

Finally, we all pray for the Divine protection for our fellow-countrymen and countrywomen,—especially for those who are near and dear to us,—who are now exposed to peril in India. We all pray that the God of battles will give the victory to those who are now fighting, or are going forth to fight for our Queen and our country there.

For their sake, and for England's sake, let us all unite in a solemn vow and holy resolution—in the presence of God in this national temple of England—and let them be invited to join in that vow and resolution—that, if, by God's blessing on their arms, we reconquer India, we will conquer it not only for ourselves, but for Christ. Then God will be with them, and protect them. He will aid them and strengthen them, and give them Victory in the battle. If they fall in the field, their death will be glorious. They will die not only as good soldiers of England, but as blessed Martyrs of Christ. And whatever may be the result on earth, they will gain a glorious triumph in heaven.

This blessed consummation cannot be attained without the aid of the Holy Ghost. Let us therefore pray to God to pour His Spirit into our hearts. Let us join in supplication to Him for ourselves, and for our enemies. 'O merciful God, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.'"

*The Indian Sorrow and its Lessons for the Young* (Rivingtons), is the title of a beautiful Discourse preached in Harrow School, on the Fast Day, by the Head Master, the Rev. Dr. VAUGHAN, which we trust will have a wide circulation. Its subject is the Duty of Prayer on behalf of our suffering fellow-countrymen.

*The Christians of England the Watchmen of India.*—A Sermon preached in Agra, before the late Hon. JAS. THOMASON, Lieut.-Governor, N. W. P., in March 1850, and in England in 1852, on the occasion of the Jubilee of the *Society for the Propagation of the Gospel*; now published as applicable to passing events in British India. London: Bell and Daldy, 186, Fleet Street. 1857.

This Sermon, which was preached in India five years since, shows us very forcibly the great want of Chaplains to attend to the spiritual wants of the civil and military servants of the East India Company. One result of the fewness of Chaplains is, the desecration of sacred offices. "It is frequently the case that the officer whose duty it is, in the absence of a Clergyman, in a military station in India, to read prayers and a Sermon, is a hinderer and blasphemer of God's word."

We have heard a similar sad statement made by an Archdeacon from India, at a monthly meeting of the *Society for the Propagation of the Gospel*.

*Missions and Mutinies*, (Bull, Devizes,) is the title of a Sermon preached at Bishop's Lavington, which the author prints, in hope "that it may be the means of quickening missionary zeal, and as a humble protest against the worldly notion, that it can injure the interests of the nation to preach the faith of Christ throughout the world."

*Heathen Sin, through Christian Fault*; A Sermon preached in the parish church of St. Mary the Virgin, Dover, on Wednesday, 7th October, the day of National Fast and Humiliation in respect of the Indian calamities of 1857, by the Rev. JOHN PUCKLE, M. A. This is a very thoughtful discourse. The text is Romans ii. 24. Mr. Puckle shows in the course of his sermon, that even when we have interfered to prevent the cruel practices of India, we have not put forth Christian principles.

*A Sermon on the Fast Day*, (Rivingtons,) has been published by the Rev. HENRY BARRETT, which sets forth in very strong terms the evils resulting from the way in which Christianity has been exhibited in India.

*The Anglo-Continental Association* (as we shall for the future call the Association for making known on the Continent the principles of the Anglican Church) have just published a French Translation of COSIN's work on the "Faith, Discipline, and Rites of the Church of England." It will be sufficient recommendation of the translation to say that it is by the Rev. F. GODFRAY, D.C.L., who has prepared an interesting Biographical Preface and added some notes.

*The Parables of our Lord Explained and Exemplified, in Sunday*



*School Dialogues.*—By TWO SISTERS. (Rivingtons.) This seems, so far as we have been able to examine it, to be a good book for its purpose. It does not appear to be always very definite in its teaching.

*Christian Faith, Comprehensive and Definite*, (J. H. & J. Parker,) is the title of the "Bampton Lectures for 1857," by the Rev. W. E. JELF. They are written in a good tone, and they breathe a spirit of gentleness and charity.

The October number of *Le Messager Evangelique*, is a very good one; and we again recommend this periodical to those who want good and wholesome French reading for their families.

*Storm and Sunshine; or, the Boyhood of Herbert Falconer*: by W. E. DICKSON, M. A., (J. H. & J. Parker,) is a good book for children.

## Colonial, Foreign, and Home News.

### SUMMARY.

THE *Gazette* states that the Queen has been pleased to reconstitute the Bishopric of TORONTO, and to erect a portion of it into a new see, "the Bishopric of HURON;" and her Majesty has been further pleased to appoint the Rev. Dr. Benjamin Cronyn to be the first bishop of the new see. The consecration took place at the Chapel of Lambeth, on Wednesday, October 28, the Festival of St. Simon and St. Jude.

We have learnt, with great sorrow, the death of the Bishop of ANTIGUA, which took place in London, October 25.

A new Grammar School, in connexion with the Church of England, is contemplated at Simon Town, the Rev. W. Bebb to be the Master. The cost is estimated at 300*l.*; of which sum the Bishop of CAPE-TOWN has promised one-third, on condition that the remainder shall be raised by subscription.

We have seen a letter from the Bishop of COLOMBO, in which he says, "I have a nice little church building at Matura. Another proposed for Matelle, with 200*l.* subscribed, which is equal to 400*l.*, the Government doubling what we raise; and with us, 500*l.* builds a good substantial small church."

The Bishop of SYDNEY addressed a Circular (dated June 25) to the Clergy of his Diocese, on the subject of an Ecclesiastical Assembly.—He says, "It may possibly appear to some that since the year 1852," (when Bishop Broughton left Sydney for England,) "a sufficient period has elapsed, and that we should immediately take up the question as it was then left." The Bishop, however, proposes in his Circular to go in the spring to Melbourne, to take counsel with the Bishop, and to communicate with the Bishop of Adelaide. The *Sydney Morning Herald*, a week after the publication of the letter, states that several parochial meetings have been held in consequence of the Bishop's Circular, at which the expediency of holding a conference *at once*, with a view to the establishment of a Church

Constitution, has been unanimously affirmed. At a meeting, July 13, the Chief Justice, Sir James Stephen, offered his services to prepare a constitution. A report of this meeting is in the *Guardian* of October 28th.

The foundation stone of Geelong Grammar School was laid by his Excellency Sir H. Barkley, on Wednesday, June 24. The Bishop of MELBOURNE and several of the Clergy were present, and the ceremony seems to have been a very gratifying one.

The Bishop of PERTH has sailed for his diocese.

The Bishop of VICTORIA has returned to China.

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ST. AUGUSTINE'S COLLEGE.—The Rev. C. Marsden Betts, formerly of St. Augustine's College, was drowned, July 28, in crossing a stream near Goulburn. He had exercised his ministry but little more than half a year. Letters from Sydney speak of him in the highest terms. The *Occasional Paper* of St. Augustine's College of October 31, thus speaks of him:—"Charles Marsden Betts was born at Paramatta, N.S.W., and was grandson of the Rev. Samuel Marsden, of blessed memory as the Apostle of Australia. Mr. Betts came over to England for the purpose of education at St. Augustine's, being specially commended, and we may say, bequeathed to us by the lamented Bishop Broughton within a month of his death. The foresight of that excellent prelate was shown by the result. His *protégé* proved to be an industrious student, took a high place in all College Examinations, and maintained throughout his course the demeanour suitable to a candidate for the ministry of the Gospel. To complete his preparation for that holy and difficult calling, he gave himself up, for some months, to hard work in a populous parish near London, and then sailed for the scene of his future labours. Our very last number contains some account of them from his own pen. We feel the stroke of his removal deeply, and would bow with humble resignation to our heavenly Father's counsels. May His will be done!"

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, October 6th.*—The Rev. W. Short in the Chair. The Report of the Society for the year 1857 was laid before the Meeting. The following Resolution was agreed to:—

"This being the first meeting of the Society since it has pleased Almighty God to remove Bishop Blomfield to his rest and his reward, the members desire again to place on the minutes their grateful sense of the long, able, and disinterested services, rendered by the late Bishop in the cause of the Society, and to express the feelings of sincere respect and affection which they entertain for his memory."

A letter was read from the Bishop of GRAHAMSTOWN, dated Grahamstown, June 18, 1857. The following are extracts:—

"Particulars of the schools on which the money is to be expended shall be sent to you as soon as I have visited them, which I hope to do shortly.

I am very glad to be able to give you a very satisfactory report of

St. Andrew's College here, towards the erection of which you made a grant of 1000*l*. Although it is not yet more than a good grammar school, it is giving a new impulse to Christian education in this place, and is attracting scholars from all the Eastern province, and even from the Free State. There are already in it seventeen boarders and thirty-seven day scholars, and I am much pleased not only with the progress of the boys, but also with the general tone and character of the school. The importance of such an institution to a colony in the condition in which we are at present, now, after a long period of depression, beginning to develop its resources, cannot be overrated. The present state of the colony makes it difficult to retain students in the college long enough to form an upper department for more advanced studies. I shall endeavour, however, to organize this part of the college before long, and by such modifications of the system of education as may be adapted to the wants of this country, to offer those advantages which may enable us to carry on our work further than as yet we are able.

In consequence of the expense of building in this country, the sum expended on it, more than 2200*l*., has only raised a Principal's house, with dormitory for the boarders, and a room used at present for a chapel, which is attended not only by the students, but by many residents in the neighbourhood. As yet no schoolroom has been built, and one at the very inconvenient distance of three-quarters of a mile from the college is used until we have funds to build: also a cottage has to be hired at some little distance from the college buildings, to be used as a kitchen, nor is there accommodation for an upper department."

The Bishop requested the Society to take into consideration the wants of his Diocese.

The Standing Committee gave notice of their intention to propose at the meeting in November a further grant of 500*l*. towards the college at Grahamstown.

An interesting letter was read from the Bishop of Natal.

The Secretaries stated that the letter from the Bishop of Montreal, alluded to at the last meeting, would be considered on a future occasion; the Bishop, who is now in England, having wished for an opportunity of attending at the Board in person.

A letter was read from the Bishop of Colombo, dated June 25, 1857, in which he says:—

"A very praiseworthy effort has lately been made in the district of Mātēllē, which has issued in contributions, chargeable principally on estates, for the support of a resident Clergyman among them, exceeding 150*l*. annually; and in addition to this, about 200*l*. for the erection of a small church, which (I hope) the local government will double, and enable us to raise a decent structure. This may be done for 500*l*., and we calculate on raising a fund not much short of that amount for the purpose. I would gladly and heartily recommend this good work to the Society for a grant.

The disastrous news from India, so close to us, need not awaken anxiety for us. God be thanked, we have neither fear nor misgiving."

The Board agreed to grant 30*l.* towards the church at Mätellä.

A letter was read from the Rev. G. H. Nobbs, dated Norfolk Island, May 18, 1857, in which he says—

“Many of our people are pining for Pitcairn, and would return if they could; but I am in hopes this home-sickness will soon wear off. Our numbers now amount to two hundred and four. I have a little daughter added to my quiver, but these and other particulars are contained in the letters I am anxiously waiting to send. We have not had much sickness, blessed be God; rheumatism and asthma are the general complaints. I am glad to say our school goes on as well as at Pitcairn’s, and that we average sixty communicants at the Lord’s Table. I cannot at present give you a detailed account of my anxious hopes and fears, but in due time you shall have a second ten sheets inflicted.”

The Board granted a supply of books to the islanders, to the value of 5*l.*

The Rev. Dr. Kay, Secretary of the Calcutta Committee, in a letter dated May 25, 1857, said,—

“The Venerable Society will learn with deep sorrow that a heavy calamity has befallen the Mission at Delhi, in which they had taken so marked an interest. Little as yet is known in detail; but sufficient is known to make all hearts here very sad at the thoughts of the loss we have sustained. May He who ruleth over all bring good out of evil!”

The Rev. J. Cave Browne, writing from Punjab, Moveable Column Camp, Wuzeerabad, May 29, 1857, said,—

“It seems very strange to me to be dating a letter again from Wuzeerabad, and indeed my position is to me a novel one, though I am very near the old station where five very happy years of my Indian life were spent.

You will, doubtless, have heard of the fearful mutiny which has overspread the whole of India, more or less. Delhi, alas, has fallen to the rebels, being wholly in their power, without a single European soldier to protect it. My very valued friend, Jennings, the founder of the Delhi Mission, has fallen a sacrifice. His is a loss that all India may mourn. He was a good man and true. Very few, I think, of those who knew him well could doubt that in his death was realized the fulness of the promise, ‘Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them.’ I trust that we may here unite together to erect a monument to mark our respect and love for one who has been justly called, for zeal and energy, a Chaplain indeed, and who I had hoped to see one of our new Bishops.

But I must now tell you what I am doing here. I volunteered to accompany the Punjab moveable column as chaplain, for it would otherwise have been without one, and here I am, on the point of starting for, perhaps, a long march, it may be to Delhi itself. Tents, with the thermometer rarely under 110°, will be a sore trial, I know; but, as it has pleased God, in his infinite mercy, to preserve to me

my dear wife and babes, during the late really alarming condition of Simla, whither they had gone for the hot weather, it is but little acknowledgment of such great mercy, that I should endeavour to be instrumental, under the Divine blessing, in comforting and sustaining, in the hopes of the Gospel, the two thousand brave fellows who will form the European portion of this column.

I imagine our march downwards towards Delhi will only be arrested by tidings of the capture, and, I hope, destruction of that city.

Whenever you, in your kindness, feel disposed to indulge me with a few lines, direct to me at Simla; for my wife will be there, and, should I not have been able to join her, she will forward your letters, having first read them, for I must tell you she claims a right to that privilege, in the deep interest she herself feels in all the communications from the *Society for Promoting Christian Knowledge*."

In a letter dated Lahore, June 10, 1857, Mr. Cave Browne said,—

"I fear very much that my letter to you, written at Wuzerabad, on the 29th May, may have been either delayed or destroyed on its way through these troubled regions of Central India. I grieve to say matters here are still more unsettled, mutinies in isolated regiments occurring from time to time. Still we are tempted to hope the worst is past, and the large influx of Queen's corps from all parts, and the steady allegiance of our Punjab and Sikh levies, give us promise of a permanent security, which to the foreseeing old Indians has been unknown for some time. In great haste, as I am obliged to go away for six months' sick leave, and have much to do. I must close. I have found my health fail in the fatigue and exposure of the moveable column, and am compelled to seek rest and change. I hope to give some account of matters soon."

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**THE CHURCH IN SCOTLAND.**—The Right Rev. the Bishop of EDINBURGH has been elected Primus of the Church in Scotland.

The following is from the account of the proceedings of the Synod of the Diocese of St. Andrew's, Dunkeld, and Dunblane, in the *Scottish Ecclesiastical Journal* of Sept. 17 :—

**Foreign Missions.**—Mr. Skinner read a long and elaborate paper, advocating action on the part of the Church in Missions to the Heathen. His proposal was that the Church, either by Committee, or in any other way which might be agreed upon, should ask for subscriptions from the faithful in promotion of a genuine Scotch Church Missionary object. The Missionary Association of Episcopalians, he thought, raised probably 1,000*l.* per annum, which was divided amongst the Propagation, Church Missionary, and the Jews' Missionary Societies. Taking, then, 1000*l.* as the probable sum to be placed at the Church's disposal for the promotion of Foreign Missions, he proposed that young men willing to undertake the office of Missionaries should be sent to, and maintained at, Trinity College, Glenalmond. After the completion of their education, the Church, through the English Societies, might assign her students to the various Colonial Bishops who should seek their services. He would have the Church still continue to maintain her Missionaries abroad so long as it is desirable to afford such assistance.

Mr. Lendrum referred to a Minute on the Books of the Synod against supporting two of these Societies, on the ground of their schismatical acts in this country. Hitherto he had afforded support to that for the Propagation of the Gospel in Foreign Parts, but in his conscience he could no longer continue to do so. In the very teeth of the recent Remonstrance of our Bishops against the Bishop of

Rupert's Land's irregularities, they had appointed his Lordship as a deputation to advocate the cause of the Society throughout England; and on a representation being made, they declined to rescind the appointment.

Many members of the Synod expressed themselves strongly in condemnation of such conduct; and it was agreed that a Committee, consisting of the Dean (Convener), Mr. Blatch, and Mr. Burton, should draw up a Remonstrance, and transmit it to the Secretary of the Propagation Society, and that, pending his reply, no money was to be sent to the Society by any of the Clergy of the Diocese.

Mr. Skinner was thanked for his paper, and the discussion closed; but it was understood that the subject would be reverted to next year.

We believe that the Bishop of Rupert's Land was *not* appointed by the Society to act as a Deputation. We should be very glad to see the Scotch Church directly engaged in Missionary work, for which it has great advantages. We think they would raise far more than 1000*l.* a-year, as many in England might help him.

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MUTINY IN INDIA.—(From the *Wesleyan Missionary Notices*).—“The following list has been published of the Missionaries who have fallen victims:—The Rev. A. R. Hubbard, of the *Society for the Propagation of the Gospel*, and the Rev. J. Mackay, of the Baptist Mission, at Delhi; the Rev. W. H. Haycock, and H. Cockey of the *Society for Propagation of the Gospel*, at Cawnpore; the Rev. J. Macallum, of the Additional Clergy Society, at Shahjehanpore; the Rev. Messrs. Freeman, Johnstone, Campbell, M'Mullen, and their families, of the American Presbyterian Mission, at Futteyghur; and the Rev. Mr. Hunter and family, of the Scottish Mission, at Sealcote. To this list may be added the Rev. Mr. Jennings, the English Chaplain at Delhi, and his daughter, and Mrs. Thompson and her two daughters, of the Baptist Mission, at Delhi.” To these victims of the Sepoy violence the name of Mr. Sandys, a most promising catechist at Delhi, must also be added.

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From the *Cape Argus*.—A Society has recently been formed, under the patronage of the Archbishop of Canterbury, the object of which is to provide means of grace for seamen afloat, both at home and abroad. The Society having been in communication with the Bishop of Cape Town, on the subject of providing for the spiritual wants of the sailors frequenting Table Bay, he felt it to be his duty to lay the circumstances before the Committee of the Commercial Exchange. The Committee have informed the Bishop that they are of opinion that the appointment of a clergyman specially set apart for the religious instruction of sailors at the port of Cape Town, both on shore and afloat—on shore in connexion with the Sailors' Home, and afloat as suggested in the letter and prospectus of the Society,—would be very desirable, and likely to be supported by the mercantile community, and that they will be happy to assist him in carrying out this object. The Bishop of Cape Town has accordingly submitted subscription-lists for this object, one of which is now lying at the Commercial Exchange. The Committee of that Institution have already subscribed £16; and the Bishop has added £10 for the establishment of the chaplaincy.

THE  
COLONIAL CHURCH CHRONICLE

AND  
*Missionary Journal.*

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DECEMBER, 1857.

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THE ANGLO-AMERICAN CHURCH EMIGRANTS' AID  
SOCIETY.

THE spread of the English race is one of the great phenomena of the present age. However the politician may regard it, the Churchman will ponder deeply the fact that multitudes of our kindred now reside far beyond the range of the Royal Supremacy, far beyond what was once regarded as the limit of our Anglican Reformation. Although our Colonies are more or less sought by our enterprising emigrants, it still remains true, that the United States of America are the great point of attraction. Setting aside the myriads from Ireland and Scotland, it appears that from forty to fifty thousands of the natives of England (including Wales) annually migrate to the great Republic of the West.

To all who look beyond the present moment, this emigration will be a subject replete with anxiety. The vast English-speaking population now arising beyond the Atlantic will at some time powerfully react upon ourselves either for evil or for good. It is indeed a matter which deeply concerns the entire world, whether North America shall hereafter diffuse the blessed influences of Christianity, or the malignant poison of vice and irreligion.

The census of the United States for 1850, enables us to estimate that at the present time, about 400,000 natives of England inhabit the various sections of the Union. These persons have been, for the most part, baptized at our fonts, and in regard to them the charge has been given within our churches, that they should be "virtuously brought up to lead a godly and a Christian life." The merely *nominal* Churchman may think that because these 400,000 are beyond the reach of

the Royal Supremacy, they are beyond the reach of their baptismal obligations as members of Christ's Body, which is his Church. But they who have any faith in the Catholic character of our English Reformation will be inclined seriously to ask the question, Whether, on the whole, these 400,000 carry with them the religion of England, or whether they simply add to the existing schisms and ungodliness of America?

The Society which has afforded a title to our present article, has enabled us to answer this question. We regret, indeed, that this Society has hitherto been little known and appreciated at home; but in its well-considered publications, we seem to perceive an earnest of increasing success and favour. At all events, these publications have enabled us, in a measure, to trace the progress of the multitudes, annually sent forth by England to the westward, and to see what eventually becomes of them.

It appears, then, that, while the German emigrant seeks a more southern locality, the Englishman usually avoids the slave States, and directs his course to the middle and still more to the north-western portions of the Union. In 1850, there were but 166 natives of England in Arkansas, 300 in Florida, 394 in North Carolina, 593 in Mississippi, 670 in Georgia, 706 in Tennessee, &c. On the other hand, the State of New York contained 84,820 of our countrymen, Pennsylvania 38,048, Massachusetts 16,635, and Ohio 25,660. Even at that comparatively *early* date for the west, (seven years ago,) Illinois possessed an English-born population of 18,628, and Wisconsin of 18,972. During the last seven years the English emigration to Illinois, Iowa, Minnesota, and especially to Wisconsin, has greatly increased, so that Chicago, in Illinois, and Milwaukee, in Wisconsin (both on Lake Michigan), are now aptly described as the two great gateways through which the English emigrants press onwards to the rich prairies of the North-West. These two cities contain not less than 80,000 and 60,000 inhabitants respectively, and are connected with a vast network of inland railway communication, by which the weary wanderers, after landing at New York, and travelling a thousand miles by rail, lake, or canal, are still further conveyed to the neighbourhood of their future homes.

The *moral* effects of emigration are worthy of notice. While, on the one hand, many dormant faculties are called into action; on the other hand, a thousand circumstances tend to relax the restraints of principle, and to blunt or pervert the religious sensibilities. On the voyage and journey the emigrants have been exposed to many temptations, and have heard the most sacred truths ridiculed and reviled. They have been thrown into company with Mormons, profligates, atheists, and misbelievers of



every description. How to get rich, is the main theme of all they hear by the way, and a feverish eagerness seems at first, and indeed long after settling, to possess their souls. Religion is apt to be forgotten amid the prevailing influences of mere secularism, and those who are not firmly rooted in their faith, often become utterly lost to truth and to morality. There is good reason to believe that not one-half of the Roman Catholic emigrants pass through this ordeal without renouncing the authority of the priest. English Churchmen, having had less training than the Romanists in the principles of their Church, fall away to a much greater extent. English Dissenters, on the other hand, very generally continue Dissenters in America. Let us hear the testimony of the Rev. W. Adams, an American Clergyman, of Wisconsin, on this point,<sup>1</sup> as contained in a letter to the Rev. H. Caswall.

"English Churchmen who come here, have no sufficient training in Church doctrines. Dissenters from the English establishment consider themselves bound, from the very fact that they dissent, to know the reasons assigned, or supposed to be assignable, for their dissent. Methodists have their defence of Methodism, their glorifications of Wesley, their strong reasons why they are Methodists and not Church of England people. Baptists have their arguments for baptism by immersion, and against 'baby-sprinkling.' Independents and Unitarians all have their reasons put on their tongues' ends for their notions; but the English peasant Churchman seems to have few reasons for or against to give. He is dumb, and uninstructed, and ignorant of any distinct reason why he is a Churchman. An American child of the Church knows, in truth, more of the reasons for his faith and practice, than the mass of ordinary English adults that come out here. *The English Church does in general great wrong to her people by a teaching that brings about so sad a result.*"

Whoever may be really blameable for the effect, it is unhappily certain that but a very small fraction of our emigrants continue in the communion of the Church. The Rev. W. Keene, writing from Milwaukee, in Wisconsin, to Mr. F. H. Dickinson,<sup>2</sup> in 1855, says:—

"I may safely say that the census to be taken *this* year will show *twenty thousand* English residents in Wisconsin. In the Convention of the Diocese of Wisconsin, held last June, there were reported, all told, 1,172 communicants. Now, calculating that the number of attendants upon our Services is in proportion of *twenty* to *one* communicant, this would give us not quite 22,000 worshippers; but little, if any, over the number of English residents alone. That not a tithe of the attendants upon Church services are English, I know every

<sup>1</sup> See Occasional Paper of the Church Emigrants' Aid Society, p. 62. Rivingtons.

<sup>2</sup> Statement of Emigrants' Aid Society, p. 7. Rivingtons.

Clergyman in our Diocese would bear me out in saying. Supposing that a third of the English residents (and this is a liberal estimate) belong to the different religious denominations, and that 2,000 are attendants upon the services of the Church, this would leave us *upwards of twelve thousand* unaccounted for, concerning whom we must in sorrow say that they are scattered as sheep without a shepherd, and perishing for lack of care. I am persuaded that full a third of this number are in this city" [Milwaukee].

The Rev. Mr. Adams, writing in 1856, comes to a similar conclusion.<sup>1</sup> He writes:—

"When I came to Wisconsin, in 1841, there were 30,000 inhabitants of this State. Now, by census in 1856, there are 600,000; of these there are of English birth, by the United States census of 1850, 18,972. Now, what number has the Church in Wisconsin of these English? The Church in Wisconsin has a Bishop and Clergy, certainly not inferior to those of any Western State, in zeal, piety, and learning, and yet the number of her communicants is only 1,400. The number of her laity, including all attached to her worship and attending upon her services, may be 15,000: that is to say, we have, allowing for the increase since the census of 1850, 20,000 English in the State, and the Church only 15,000 in all. But are not *some* of these English emigrants in connexion with the Church? of course there are some; but I question, from my knowledge of the Diocese, (and Bishop Kemper also is of the same opinion,) whether there are 1,500 in all, out of the 20,000 attached to us. That is to say, here in the state of Wisconsin, of 20,000 English emigrants, by the fault of some one or other, *eighteen thousand [nine-tenths]* are lost to the Church."

It cannot be supposed that the average of the English people inhabiting the entire Union are more attached to the Church than those of Wisconsin. It may therefore be safely estimated that, out of the 400,000 of our countrymen now residing in the United States, *nine-tenths*, or *three hundred and sixty thousand*, have gone to swell the existing amount of schism and irreligion in America, while not more than *one-tenth*, or *forty thousand*, remain in any degree faithful to the Church of their fathers.

The reasons of this frightful apostasy (for such it is) are various. Bishop Kemper writes:<sup>2</sup>—

"Many of the English had become dissatisfied with both Church and State *before they left their native land*. Some were Socialists, and a vast proportion careless of their spiritual interests."

The Rev. Dr. Coit, of Troy, New York, ascribes it partly to *change of country*. He writes:<sup>3</sup>—

"It is a thousand pities that English people should glide off into

<sup>1</sup> Occasional Paper, p. 65.

<sup>2</sup> Statement, p. 5.

<sup>3</sup> Ibid. p. 28.

the sects here. I know not how or why it is, that, if communicants at home, they do not consider themselves so here. I tell them *it is the same Church*; but they know it is not the same *country*, and supposed they have severed their ecclesiastical connexions. I admitted an old lady to communion last July, who was confirmed in England *more than forty years ago*."

Bishop Southgate, of Boston, assigns as a reason the want of *proper credentials* from the mother Church. The Bishop says:<sup>1</sup>—

"The vast majority of our poor are of the Church of England. In my own parish, probably nine-tenths of our regular pensioners were baptized in the Church of England, and more than nine-tenths of our charities are devoted to such. Yet an applicant has seldom any proof that he is a deserving person. His pastor has allowed him to come to America *without any credentials*."

In consequence of this want of credentials, the Bishop states that

"Most of the poor English in Boston never go to Church, their children grow up unbaptized and untaught, and the parents become alienated in their affections from the Church."

Bishop Williams, of Connecticut, says:<sup>2</sup>—

"Every kind of direct influence—where certainly the *indirect* ones are enough for evil—is brought to bear on English emigrants, to draw them away from the Church of their fathers. I remember once, while I was a parish priest, finding a family who had been told, that if they went to the Episcopal Church they would have to pay tithes, and to be subject to all sorts of pecuniary impositions. And this, I doubt not, is a fair specimen of the way in which their ignorance is practised upon."

The Rev. R. H. Clarkson, of Chicago, says:<sup>3</sup>—

"Our pew-system, their own pride, and the inability of our ministers (who have large and increasing congregations) to hunt them up and watch over them, are the three main causes of this deplorable state of things."

The *New York Church Journal* says:—

"The powers of the American Church are taxed to their very utmost, to answer the growing demands made upon our energies by the steady influx from other denominations, and we have hitherto been able to do but little to seek out and gather in the numerous British emigrants, most of whom, alas! on reaching a country where no particular form of religion is established by law, seem to think themselves released altogether from the law of religion."

<sup>1</sup> Statement, p. 7.

<sup>2</sup> Ibid. p. 4.

<sup>3</sup> Ibid. p. 9.

Judge Huntington, of Connecticut, suggests the following reason:<sup>1</sup>—

“The indifference among your emigrants is, perhaps, more apparent than real. They come here strangers—ignorant of our customs—and find *all* places of public worship called *Churches*. The first impression is that all are alike, and being under the necessity of securing a livelihood, they seek to secure that, without inquiring about religious advantages. Unconsciously, perhaps, they find themselves thrown into a neighbourhood where there is no Church, and they soon become indifferent to religion and rapidly degenerate.”

Mr. Adams gives a further reason:<sup>2</sup>—

“English emigrants here are, for the most part, of the very class who in England are at no expense for the services of the Church, viz.: agricultural labourers. They find that here the expenses of religion are wholly cast upon the congregation; that if a man has the spiritual services of a Clergyman, and the use of a Church edifice and Church instruments, he must *pay* for them, be a member of the congregation, and defray his part of the cost, whether poor or rich: nay, owing to the pew-system, he finds that the poorer he is, the more he has to pay proportionably to his means. Again, on the other hand, he finds that so far as legal compulsion is concerned, he is entirely free; that if he do not go to church, he has nothing to pay. He actually *saves money*, or thinks he saves it, by *not* going to church. If he goes, he must pay from five to ten dollars a year for a pew in any church or meeting-house; by staying at home he saves so much per annum. It takes a training in American traditions, to teach the men of the labouring classes that religion is worth paying for, that the family cannot exist without it; that ruin, dissolution, and destruction to morality, to character, and to prospects, are the consequences of this saving of five or ten dollars a year, by going to no church, but living as a heathen, without God in the world. No foreigner of the labouring classes transferred from Europe to the United States can [as a general rule] be convinced of the necessity of supporting the Clergy, *even those who minister to himself*. The Roman Catholics, in retaining their people, put into the hands of the Roman Catholic Bishops here a sum of 200,000 dollars annually, and the Church of England does—just *nothing*.”

We may conclude, therefore, that the apostasy of nine-tenths of the English in America may be traced to some of the following causes:—

- 1st. Irreligious habits acquired at home.
- 2d. The want of such Church principles, as are capable of binding the conscience.
- 3d. The neglect of the Church of England in providing the means of grace for emigrants after their departure.

<sup>1</sup> Statement, p. 7.

<sup>2</sup> Occasional Paper, p. 60.

4thly. The want of credentials addressed to the American Church.

5thly. The secularizing tendency of emigration.

6thly. The change of country and of associations in general.

7thly. The misrepresentations of the Church by American sectarians.

8thly. The change from an establishment to a voluntary system.

9thly. The comparative fewness of Clergy and Churches in America.

10thly. The pew-system in the American Church.

Having thus stated the evil and its causes, we propose in a future number to consider the remedies of the evil, and the means of applying those remedies in the most practical and effective manner within our reach.

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### Correspondence, Documents, &c.

#### MISSION OF THE AMERICAN CHURCH AT ATHENS.

THE Report on Foreign Missions which was presented at the Board of Missions of the Church in America, on Wednesday, October 14, speaks well of the Mission at Athens.

Hundreds of Greek girls were gathered into the schools, and the seeds of divine grace sown. The number of scholars was from 300 to 800 constantly. The girls in the boarding school pay according to their ability, and come not only from Greece, but some are from Moldavia, and even from Constantinople.

At the Missionary Meeting which was afterwards held, the Rev. Dr. Stevens gave a full account of his visit to Greece, and the admirable operation of the schools conducted at Athens, by Dr. and Mrs. Hill. He told of the numbers of their scholars, their order, their devotion, their Bible instruction, the influence they have had in leavening two generations of Christian mothers, and thus doing more for the elevation of Greece than any other two individuals in the world. Elizabeth of Crete had been one of their pupils. He (Dr. Stevens) met her at Dr. Hill's, on her way back to Crete. She had been living and labouring quietly for the Gospel in her native land, for years since leaving Dr. Hill's school. Her indomitable energy had enabled her to permeate the mass of the population to a very large extent. Many were secretly Christians, but afraid to profess the faith, for fear of the persecuting laws. She had been to Constantinople with letters from the Governor of Crete (who was friendly to her) to the Divan. She had enlisted all the foreign ambassadors; and she finally procured a firman, declaring that the new Hatti-scherif should be faithfully carried out in Crete. She was then on her way home with that important document, which would enable 30,000

Christians to declare themselves, without fear of their Mohammedan rulers. If this great work were the only result of Dr. Hill's life-labours, it would be enough. Greece wanted *mothers*, and no institution but that of Dr. Hill was supplying them, such as they ought to be. He illustrated, from the superstitions of India, the great power which mothers have in moulding the religion of the world ; passing on to the distribution of the Bible by means of our missionaries. The Archbishop of Patras had sent 200 students to Dr. Hill for copies of the Bible, which was thus disseminated all over Greece. Dr. Stevens had been all through the stations of mission work in the Sandwich Islands, in China, in India, in the Archipelago of the Pacific, in Africa, and in Syria. But he knew not the place where his heart had been more stirred within him than at Dr. Hill's work in Athens, nor was there anywhere better cause for rejoicing at the probable result. It was greatly to the glory of God. He fully endorsed Mr. Hill and his work. Mohammedanism was breaking up in every land, and it was to the honour and glory of the Church, to be ready for the crisis. Let us see that what God thus blesses, we uphold.

The following remarks on this Mission are extracted from the *New York Church Journal* ;—

The Mission in Greece has never before come out before the Church in such a brilliant and powerful light, as at this meeting. During the past summer, a member of the Foreign Committee, Dr. Tyng, for the first time visited in person Dr. Hill's schools in Athens, and examined them thoroughly in every respect. His letter to the Committee expresses in the strongest terms his satisfaction at the principle on which the work is carried on, and the splendid results which have already been achieved. About one week before his visit, the Rev. Dr. Stevens, the well-known Rector of St. Andrew's church, Philadelphia, was also at Athens, and was equally delighted. In his speech at the public Missionary Meeting, Dr. Stevens in the strongest and fullest language endorsed Dr. Hill and his schools, and the whole plan, scope, and practical working of them.

Now this testimony is exceedingly welcome to us, and pregnant with great principles, the virtue of which needs only to be *stated* in connexion with *facts*, in order to be *proved*. In carrying on Missions at the East—where doubtless they are needed—the question has always been whether we shall act on a friendly and fraternal understanding with the Greek Church : or whether we shall set up an opposition Church, endeavouring to proselyte from her, and make people separate from her communion, to join themselves to ours, thus forming a new schism, to aggravate the evils of division there, already great enough. Bishop Gobat goes on the proselyting principle. So do the American dissenting missionaries at Constantinople. So does Dr. King at Athens, whose case has made so much noise in the world. The consequence is, that the hostility of the Eastern Churches is roused to a man ; and they are thus rendered almost perfectly imper-

vious to any influence for good from a source which begins by being schismatical. Yet this course has been lauded to the skies by our Low-church brethren generally; as if it were the only plan that could be of any avail.

Dr. and Mrs. Hill have, from the first, gone on the *precisely opposite principle*, that the Greek Church should *not* be denounced; that converts from it should *not* be made, nor organized into any separate community; but that all proper, frank, and cordial deference should be shown to the archbishops, bishops, and priests of the Greek Church, so as to gain and retain their confidence. This has been done: and it has been done without any abandonment or concealment of the truth as it is in Jesus,—Drs. Tyng and Stevens being judges: and they are judges, whose competency and integrity will be questioned by none of our Low-church brethren. Bishop Gobat has made only a handful of converts, and they of a character which even he himself looks on with little or no reliance. The whole force of the American Board at Constantinople and parts adjacent, produces but a few meagre congregations. Dr. King at Athens has ruined his own influence for good so completely, that he can only preach when under the protection of the American consulate. Dr. and Mrs. Hill, on the contrary, have sent forth *thirteen hundred* Christian girls, well educated in the purest spirituality of the Gospel, to be mothers in Greece. A single one of these pupils has wrought a wondrous change in Crete. The others have leavened the rising generation in every corner of Greece itself. Tone has been given to the public schools. The Bible has spread everywhere, and is taught openly and freely in all the Government schools. The bishops and priests are generally favourable to the Word. They take part in the public examinations, which prove the thorough training of the pupils in Scriptural knowledge. And it is acknowledged by all, in Greece, high and low, that no two individuals have done more to elevate the religion, the scholarship, and the general character of the nation, than Dr. and Mrs. Hill. “By their fruits ye shall know them.” We trust that we shall hear no more advocacy, amongst *us* at least, of a plan of Missions at the East, for *proselyting* from the churches already there.

What makes the case still stronger is, that this Church of Greece, now reviving with fresh unction and zeal, is in full communion with the Greek Church throughout all the rest of the East. It is independent in ecclesiastical position, just as we are independent of England, and are yet in communion with her. It only needs patience, brotherly love, and charity, therefore, and this good influence will spread throughout that whole immense communion. There are no difficulties there, which did not also exist in Athens at the first; yet finally yielded to persevering kindness and the faithful services of love. And in due course of time they will melt away in other places also. Honey catches more flies than vinegar; and sunshine will remove the cloak of ignorant suspicion and aversion, much sooner than the blowing of all the fiercest and coldest Boreases in the world.”

## MISSIONARY ASSOCIATION AT TORONTO.

THE following account of the formation of an association in aid of the West Indian Mission to West Africa, is extracted from the *New York Church Journal* :—

“A Missionary Meeting of rather (I regret to say) an unusual character in this diocese, was held in the chapel school of the Church of the Holy Trinity, on September 21.

Immediately after the service, which, on account of its being St. Matthew's-day, was performed that evening, the congregation, increased by a very large number of coloured people, was organised as a public meeting, by the Rev. Mr. Darling taking the chair, and proceeding to explain the nature of the object for which those present had been called together. He spoke of the duty of missionary effort, and of the blessing attendant on those who fulfilled that duty, as well as upon those whom it was designed to benefit. He adverted to the condition of Africa, and the debasing nature of the heathenism which prevailed there—gave an interesting sketch of the rise of the West Indian Missionary Association for promoting the evangelization of Africa—dwelt upon the noble and successful effort made by the late Rev. Hamble Leacock, at the expense of his life, to carry the glad tidings of salvation into the Pongas country upon the Western coast—and expressed his hope of being able to interest all whom he addressed, and especially the coloured population of the city, as there represented, in the support of the exertions which were being made to diffuse the unspeakable blessings of Christianity and civilization among those heathen nations of Africa from which they had originally sprung.

Dr. Bovell, the lay Secretary of the Synod, a gentleman who resided for many years in the West Indies, moved the first resolution, in a speech which excited the liveliest interest on the part of the audience. Mr. Augusta, a coloured resident of this city, seconded the motion, and it was

‘Resolved,—That the condition of heathen Africa being such as to appeal to the sympathies of every Christian heart, this meeting recognises it as a duty to aid in the great work of spreading the light of the Gospel in that unhappy land, and regards the missionary efforts of the West Indian Church, upon the Western coast thereof, as well worthy of its first assistance.’

The second resolution, moved by J. W. Brent, Esq., and seconded by Mr. Abbot, was as follows :—

‘Resolved,—That a committee be formed to solicit and receive subscriptions, for the purpose of aiding the fund for the support of Missions and Mission Schools in that country, and that in the first instance such funds as may be raised be applied to the maintenance of the Mission founded in the Pongas country by the late Rev. Hamble Leacock, a Missionary from the West Indies.’

The committee was then formed, and comprised a large proportion of coloured people. Col. O'Brien, a gentleman who, like Dr. Bovell, is well acquainted with the natives of Africa from a residence in the



West Indies, also supported this resolution, at the request of the Chairman.

The Rev. Mr. Mitchell, the coloured pastor of a coloured congregation, then proposed the third resolution, seconded by Mr. Tinsley:—

*'Resolved,—That we now form ourselves into an organization, which it shall be our endeavour to extend, to be called the "Canadian Association for promoting the Church of England Missions upon the Continent of Africa," and that all moneys subscribed be forwarded to the Rev. Mr. Caswall, English Secretary to the West Indian African Missionary Society, requesting him to forward it to the Right Rev. the Bishop of Sierra Leone, to be expended in his diocese, and especially in the support either of the missionary or schools in the Pongas country, trusting that his Lordship will receive and use the contribution as our humble offering from the friends and descendants of African residents in Canada.'*

Mr. Mitchell's speech is described as being a very excellent and effective one, and seems to have made a great impression upon the meeting.

Before the proceedings closed a subscription was made, which amounted to nearly 100 dollars. Though many persons of colour who subscribed belonged to various denominations, it was clearly understood by all that the Mission they were urged to support was exclusively Church of England in its character. A gentleman present thus concludes his description of the proceedings:—

*'We have rarely been present at a meeting in this country which was marked by a deeper interest or a better feeling. The speaking was unusually good, and all, both white and coloured, seemed to be actuated by one mind.'*

After the breaking up of the general meeting, the committee remained, and discussed some further measures calculated to give permanence and extension to the work which had been thus begun.

We cannot but hope and pray that the seed which was planted in the upper chamber of Holy Trinity Church Schools, on this occasion, may continue to prosper and increase, until it shall spread throughout the diocese, and bring forth fruit to the glory of God and the civilization and enlightenment of the benighted millions of Africa.'"

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## COLOURED POPULATION OF TORONTO.

THE correspondent of the *Church Journal*, from whose letter the preceding extract is taken, then goes on to speak of the coloured population of the diocese.

"There are many thousands of coloured people scattered throughout the country—dense settlements of them in some parts; but, to our shame be it said, for them the Church has done nothing.

From political causes also, they are, I have reason to believe, peculiarly accessible to the ministrations of the Church, if only brought home to them. They are most loyal adherents to the Queen's Government, which secures them their liberty, and have, in connexion with this idea, a great respect for her religion. But they think it is very good for queens, and governors, and rich white folk generally, but they have never been taught that it is their true path, the divinely-appointed way, for them to walk in, as well as the lofty ones of the earth.

Dissenting ministers occasionally preside at abolition meetings, and denounce with much fierceness of language the evils of slavery; but with respect to their labours among those who have escaped from those evils, they stand upon the same miserable level of do-nothingism occupied by the Church.

Mr. Darling, as I lately stated, has established classes of adult coloured people, in order to impart to them religious knowledge, and the parochial schools of the city are as open to their children as to those of whites, as are likewise the Government schools. The meeting, however, of which I have given a sketch, is the first public instance I remember in this diocese of coloured people being brought forward by the Church, and fairly recognised as men and brethren possessing the same everlasting interests. All faithful churchmen will unite in the sentiment closing the quotation given above, 'that the seed which was planted in the upper chamber of Trinity church schools, may continue to prosper and increase until it shall spread throughout the diocese,'—not only exciting an interest in the eternal welfare of native Africans, but more especially in turning the thoughts of the Church to the thousands of coloured people amongst ourselves for whom she has done nothing, and who are in complete ignorance of her comprehensive character, and the suitableness of her ministrations to their own cases."

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### THE WANTS OF INDIA.

MY DEAR SIR,—Amidst the cries of distress, and the rejoicings of victory from India, we hear, "that India must be differently governed for the future—that the Government must take an evident stand as a Christian Government—that, without compulsory proselytism, missionaries must be encouraged in their work throughout India—that, in short, we are to make it manifest that we believe in and value Christianity, and esteem it as the one religion which can alone regenerate and restore the whole human race."

These sentiments are very good and true in themselves, but do not they need reducing to some less general form? Do we not require that our line for the future should be more clearly defined? Is it not necessary that some member or members of Parliament should be prepared with some definite schedule as to their own and the nation's views respecting our past errors, and our future course for India? The feeling of the nation is rightly and strongly roused in reference to India, and it needs only something reasonable and tangible to be set before it, that it may demand it for India. Now is the time for work; much may be done now; but if quiet come before anything be done, we may fall again into the old habit of letting the Government, and the India Board, and the Council Board, in Calcutta, manage or mismanage matters as they like, and hide Christianity from the native sight if possible—a course that has brought such blame on the rulers, such miseries on many of our countrymen, and such terrible visitations on the governed.

Others, who know more of India than I do, will be better able to define its numerous wants, but it seems to me we should be prepared to ask and demand for Christianity, that some such regulations as these shall appear in the future government of the country.

1. That the Lord's Day shall be strictly observed *within the limits of Christian habitations*, that no buying or selling shall be allowed within such boundaries, that heathen or Mohammedan processions shall not be allowed therein on that day.

2. That the Government shall provide Chaplains at its civil and military stations, and by grants encourage the Christian settlers or residents to provide religious teachers for themselves.

3. That in every Government School, where the Teacher is a Christian, the Bible shall be read and instruction given therefrom at a certain hour of the day, the attendance of the scholars at that time being voluntary.

4. That every encouragement shall be given to the operations of Christian missionaries throughout India ; that they shall be protected, and treated with becoming respect by the officers of the Government.

These and such like privileges Christianity may surely ask even now. Other things necessary may occur to other persons : what we need to do is, to register known wants in reasonable and definite terms, and so be ready to ask *particulars*, not *generalities*, of the Government. We need to do this in the coming session of Parliament, lest the present right feeling die out in thoughtlessness and negligence, and our fearful warnings and chastisements be of no avail but to harden us in the indifference, which has brought such a fearful visitation on us.

Yours very truly,  
W. J.

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## OUR DUTIES IN INDIA.

WE have much pleasure in giving circulation to the speech of the Rev. A. Wodehouse, the Rector of Odiham, at a meeting of the *Society for the Propagation of the Gospel*, lately held in that parish. When Mr. Wodehouse went to Odiham ten years since, there were not more than one or two subscribers to the Society. Since the Parochial Association has been established, it has sent upwards of 500*l.* to the parent Society.

After expressing his thankfulness at being permitted to be present at the ninth anniversary of the Association, and his satisfaction at seeing so large a number of his parishioners assembled to celebrate it, Mr. Wodehouse proceeded as follows:—What greater work have we on earth to perform than to extend the light of Christ's kingdom ? We must do this in our own hearts and lives ; in Home Missions to our countrymen around us, and also in foreign parts. Nor can we separate these Christian duties. If there is vitality and

earnestness within the heart, if we strive also to improve our immediate neighbours, and make Christ's kingdom to shine at home, we may be sure that foreign parts will not be forgotten. The fruit we bear in foreign lands will ever be a sure index of our zeal at home. A strong and healthy condition of the heart will make our blood to circulate in the extremities : a vigorous root and stem quickly transmits the vital sap to the creation and support of new offshoots, of green leaves, of joyous blossoms, and of abundant fruit. Would that we could picture to ourselves an image such as this as a true analogy of our own Church ; having its root or heart in England, its extremes and branches in foreign parts ! yet, however small our distant fruit as yet may be, we have made some progress. Our Church has raised its voice in our dependencies of America and Africa, of Australia and Polynesia, in no timid manner, with no doubtful issue. Look at our list of colonial bishops, and compare it with the miserable age in which a minister of England refused even one chief pastor of the Church to the western continent under our rule. And if thus we have much cause for thankfulness in seeing what has been done ; what, it may be asked, are the chief human instruments and human agents towards which our gratitude is due for the past, and also our support and confidence for the future ? Among such agents I think we can confidently name first and foremost the venerable Society, in whose cause we are now met. That Society began and, we may truly say, it continues the work.

But if I have pointed to our Church's success, we have a dark side also before us, which it is most important that we should at all times boldly face, and which at this juncture of our country's history absorbs every interest, every other thought. A few words I must say on India, that bright rich land of the sun, so long the pride and glory of England's crown, yet, alas ! also so long the dark and fixed abode of what hitherto would seem to have been indomitable heathenism, and of idolatry in its worst, most vicious, most obstinate form. Need we harrow our minds by turning to the fruits of heathenism at Delhi and at Cawnpore ? Need we to be reminded by these things that India is not Christian, is yet the kingdom of Satan, is possessed by his agents ? But let us apply these horrors to their true end, though we spare ourselves the dreadful repetition. Let us take warning from what the consequences have been of possessing India for its temporal wealth, content that the souls of its natives remain under the dominion of Satan. Remember the temptation of Satan to our Lord. He showed to our Lord all the kingdoms of the world and the glory of them, and said—"All these things will I give Thee, if Thou wilt fall down and worship me." What did our Lord say ? "Thou shalt worship the Lord thy God, and Him only shalt thou serve." He would not sanction temporal power at the sacrifice of God's true worship, and the service we all owe to Him. Have we, as a people, followed this divine precept, this divine example ? I think not. We have encouraged too much a weak concession to idolatrous practices, and shown, moreover, what is as bad, a sad indifference to

the spread of Christianity, and in many cases a positive objection to it. All this must, of course, have been wholly wrong—a line of conduct for which, as a nation, we owe to God the deepest penitence, and also redoubled energy, redoubled sacrifice of time and substance for the future. India is indeed just now a dark picture in the history of our land, and in the history also of the Propagation of the Gospel through our hands. Yet are we to be discouraged by these sad events? are we to give up these people to their evil ways? Because the Missionaries of this Society were cruelly murdered with their wives and families at Delhi and Cawnpore, are we to rest satisfied, and send no more, contenting ourselves with having made the attempt, and considering so shocking an end to our Mission as a sufficient excuse for doing no more, or even saving the further expense? The best answer to such questions is an appeal to the early martyrs of the Church, whose blood was shed in the same cause. Did the first teachers of the Gospel abandon their work because Stephen was stoned, or James killed with the sword? Did St. Paul retire from the struggle after he had been beaten, imprisoned, and left for dead, when he also was stoned? Did the persecutions under the Roman emperors check the teaching of the Gospel? I need not remind you that in all former ages the blood of the martyrs has been the most fruitful seed of the Church. And why should it not be so now? It is, indeed, an awful fact that of the 180,000,000 of our fellow-subjects in India, the number of converts is nothing like a million; but it is some consolation, especially in answer to attempts made even to fix the blame of the mutiny on Missionary exertions, that, where there are most Christians, as in Tanjore and Tinnevely, there the people are quiet. In the whole Bengal army, preaching has been forbidden, and there is not a Christian in its ranks; still there is much hope that the fabric of this monstrous heathenism is secretly giving way before the light of Christ. Preaching is said to be popular in many parts even where Christ is not generally acknowledged, and there is said to exist a very general notion that Christianity must at length prevail. One Missionary states that they have said to him, “What is the use of your taking all this trouble to preach to us when any one can see that your religion must soon prevail all over the country?” Who can tell what bright hopes lie beyond this present darkness and storm of the elements? Who knows but that Christ will appear, to change this tempest into a great calm? Who knows but that the present mutiny is but the rending violence of evil spirits before Christ shall cast them out? Such was the way of these spirits of old, so that they who were afflicted were torn and rent, and wallowed foaming. May it not be so now? This present gloom may be a harbinger of a grand conversion, rivalling in wonder and magnitude the conversion of the early Church. Such at any rate should be our hope, and for such should we endeavour to be prepared. The *Society for the Propagation of the Gospel in Foreign Parts* has already vastly extended its plans for the conversion of India, to meet the present crisis. It has resolved, if God be willing, to found special Missions to influence

the higher classes of natives ; to urge the subdivision of the present enormous dioceses of Calcutta and Madras, and strive for new ones in the Punjab, the north-western provinces, and Tinnevely ; and to establish industrial boarding-schools, more completely to gain hold of some few who, in their several spheres, may be centres of the truth, and bring in many more to the fold of Christ. But what is wanted for this great end ? Men and means. Help, then, in this good work, and may the blessing of God attend our united efforts.

### THE HELP OF WOMEN IN MISSIONS.

SIR,—As no suggestions have appeared in the *Colonial Church Chronicle* since August, with regard to the especial ways in which women may be “fellow-helpers to the truth,” will you kindly receive the following observations ?—

First, on the obtaining of funds by the sale of ladies' work ;

Secondly, on the direct aid they may give to Missions by what we may call “women's works ;” and

Thirdly, by that of personal assistance.

With regard to the first, then, while bazaars are dismissed, and rightly so, in the letter to which I refer above, as an unworthy means of raising funds for any holy purpose, why should we retain Christmas-trees, or “charity-work” at all ? Though certainly free from some objections which belong to bazaars, with these also it is no longer Christian alms, when we give “to receive as much again ;” and the recommendation of “getting so much” by them at once lessens the bounty. Besides, there are different callings ordained among us ; and, though self-denial may be practised by all, is it right that those who are placed by God in the position of buyers and givers should become sellers and receivers, particularly now when the demand for employment exceeds the supply ? Still, in India and almost all our colonies, there is a ready market for English articles ; and I would not forget at this moment in particular the pious industry of one lady, through which we are now saved from the self-reproach that we had never published the message of true peace in mutinous Delhi.

Under our second head, however, of “women's works,” they may find abundant opportunities of helping those who are labouring for Christ in distant lands. Thus children's clothes would be thankfully received, where schools are being carried on among the unclothed heathen, in Natal, or Borneo, for instance ; or among our own people in Newfoundland, knitted stockings are necessary for the poor children attending School in the severity of the winter. There are poor missionaries too, to whom such help would be far from superfluous in their families. Nor is fancy-work without its use. There was a request from Borneo a short time back for bead-mats and materials for them for the Malay ladies. Pincushions, and needle-books would be prized among the school-children in Tinnevely and Colombo. (See

*Colonial Church Chronicle*, April, 1855, p. 370 ; or, December, 1853, p. 230.) Things for which we do not care a *pin* in England are valued at the other side of the globe. I remember hearing Mr. Nobbs say, that before the Pitcairn Islanders had any communication with England, they had but one needle for the use of the whole community ; and once the needle was lost for six months, but happily found again by a little child playing near the door of one of the houses. To these things we may add simple altar-cloths and Communion-table linen, and painted texts for schools or churches on cardboard or zinc, in English or other languages. And to those who might be able to paint on glass, it may be interesting to know that even in our oldest colony, Canada, the most simple patterned window has to be procured from England.

Thirdly, women may give personal help. The Bishop of Labuan is anxious to obtain female teachers for the Dyak and Malay women ; though there is the drawback to this, that the *Society for the Propagation of the Gospel* cannot guarantee their support, and, therefore, separate subscriptions are necessary for the maintenance of those who have no means of their own.

System is needed ; but let us not have Ladies' Committees and Ladies' Associations. Let any Local Secretary of the *Society for the Propagation of the Gospel* look out two Christian women from among the upper and middle classes, who may work in concert ; let these receive applications for such things as women can supply, either through 79, Pall Mall, or from private friends of Missionaries ; find out those willing to help ; collect and give out patterns and information as to what is useful for different places or climates, or from what ports vessels sail for different countries ; exchange communications with fellow-workers in other places, so as to avoid one favourite Mission being overstocked and others neglected ; collect, if necessary, small sums towards the expense of boxes fitted for a sea-voyage ; and distribute copies of the prayers for Missions published by the *Society for the Propagation of the Gospel*, which, with some such collect as "Prevent us, O Lord, in all our doings," &c. all those lending a helping hand to the work should be requested to use. X.

## EXCURSIONS, IN PALESTINE.—No. II.

### SECTION II.—NABLÛS, ITS INHABITANTS AND TRADITIONS.

ANGELINA—THE SAMARITANS—VISIT TO THE GOVERNOR—THE PENTATEUCH—BELIEF OF THE SAMARITANS—ABU SHELABI—THE YOUNG RENEGADE—EXCURSION TO MOUNT GERIZIM—SALIM AND XNON—TOMB OF THE HIGH PRIEST ELEAZAR—HEBREW TRADITIONS—JACOB'S WELL—JOSEPH'S TOMB—CHRISTIAN COMMUNITY—NATIVE HOSPITALITY.

*Tuesday, May 31st.*—I had brought with me, from the Bishop of Nablûs, who resides in the Patriarchal Convent of St. Constantine at Jerusalem, a letter of introduction to a Christian lady in this town, named Angelina. This I had last evening entrusted to a Greek

priest, whom we encountered at the well. Early this morning I received an answer from Angelina, expressing her regret that we had not made her house our home during our visit to Nablûs, and her hope that we would honour her with our company to breakfast. Accordingly, as soon as we were ready, we were guided by the priest to her house, where coffee and eggs, and the best bread I have seen in the country, furnished us with a substantial breakfast. The house was very poor, and the furniture mean. The mistress of the house, however, was a very lively and intelligent person, and complained bitterly, as do all Christians, of the expulsion of Ibrahim Pasha, and the restoration of Turkish monarchy. "Ah!" she said, "in his days I, woman as I am, could have passed through the land from one end to the other, with a bag of gold in my hand, and no one would have dared to molest me. It is not so now."

Taking leave of Angelina, we went to visit the Samaritans, and called first on their Chief Levite, named Selami. He was an old man, of not a very prepossessing appearance; but his son Amran, to whom he appears to delegate most of the duties of his sacred office, is a very handsome man, with a decidedly Jewish physiognomy, and seemed better disposed towards us than his father, whose good-will was evidently not conciliated by the presence of a canine friend of one of our party, answering to the pagan name of Juno. Having left our shoes at the door, we were introduced into the sacred building, which we found to correspond in its simplicity with the Jewish synagogues, with a wooden ark containing the law. We observed that there were other volumes ranged on shelves around the room, which the priest informed us were sacred writings of their wise men, mostly expositions of the law. We, of course, requested to be shown their celebrated copy of the Pentateuch, and the request was immediately complied with. An ancient roll was brought out from the ark, and submitted to our inspection, and we were gravely assured that this was the penmanship of Abishna, the son of Phinehas, the son of Eleazar, the son of Aaron the priest. It was beautifully written on vellum in the ancient Phœnician character, preserved only among the Samaritans, and the rollers were mounted with silver, having a silk covering attached. We had a suspicion, however, that this was not their precious manuscript after all; but I believe none of us knew the grounds of our doubt, except the notorious mendacity of the Orientals. We intimated to the priest that he was attempting to deceive us, and that this was not the writing we were in quest of. The old man, with an affectation of the greatest sincerity, assured us that he had nothing more to show. On our persisting, he produced first some loose sheets of printed folio, and subsequently a second roll, apparently of great antiquity, and more carefully preserved than the former, only a small portion being opened in the middle, which bore marks of having been much used, while the remainder was carefully sewn up to prevent it from being unrolled. What possessed us I know not; we still hesitated to receive this as the veritable roll, and we asked still for the very old one, the original of the great grandson of Aaron. The elder Kohen was amazed at our incredulity.



He appealed to his son, who had been standing by, an unmoved spectator of the scene. He was not so well practised in hypocrisy as his father, and we observed a smile in his eye. We were now confident that our hesitation was well grounded, and took a course which was sure to succeed. We produced a piece of gold about four shillings in value, and promised another of the same amount, if they would exhibit the venerable relic. Their eyes sparkled with delight, and the victory was secure. The old man was, indeed, somewhat abashed; but his son relieved him in his embarrassment. "The fact is," he said, "before we can show this precious volume, it will be necessary to cense the synagogue. I must go to the bath, and other preparations must be made. If you will come again in an hour's time, you shall see it."

We determined to occupy the interval with a visit to the Mutzellim, or governor, whose house was at no great distance. The Serai, or official residence, was undergoing considerable repairs, and we passed some large and very deep pits, dug in order to lay the foundations of the new buildings on the native rock, a necessary precaution against the earthquakes, so frequent in this country. We found the Governor in his garden, reclining under the shade of some orange-trees, and surrounded by his suite. We were courteously received and entertained with sherbet, pipes, sweetmeat and coffee, and enjoyed the cool shade of the shrubs, and the murmur of a rippling stream which watered the garden, reminding us agreeably that this ancient city still retains one of the characteristics for which it was formerly celebrated. Among the attendants of the Governor was a venerable old man, with a long beard of silvery white, and a peculiarly pensive cast of countenance. This was Abu Shelabi, the principal and wealthiest of the Samaritan community, formerly chief secretary of the Mutzellim, but now holding a subordinate employment. Poor old man! he had abundant cause for his pensive, anxious, careworn expression, as he sat apart from the Moslems, and looked like a stranger and an alien among them; he never raised his eyes from the ground, nor ventured to address us; but at our departure he sent a messenger to implore us to pay him a visit, which we promised to do.

Duly, at the expiration of an hour, we presented ourselves at the Samaritan synagogue, where we found all in readiness. The young Levite, evidently just returned from the bath, was awaiting us at the door, barefooted, and dressed in sacred vestments of white silk, with a bonnet on his head. We entered the synagogue, now redolent of incense. The doors were closed; but an iron grating in the roof of the building afforded the Samaritan ladies an opportunity of gratifying their curiosity, excited partly by the presence of English strangers, and partly by the precious manuscript, which is rarely exhibited to the vulgar.

With much solemnity did Amran approach the ark, and brought out a volume of portentous size, carefully enveloped in a coloured silk wrapper. Having deposited the treasure on a stool, he unfolded

the cover. A similar wrapper appeared beneath, and we counted no less than sixteen silk envelopes, of various colours and ages. When the sacred volume at length appeared, he bowed his head and did obeisance. Then kissing it with much apparent reverence, he opened it for our inspection, informing us that this was the first time it had been exhibited for 150 years. Long did we feast our eyes on the mystic tome, which was indeed worthy of admiration, both on account of its undoubted antiquity, and for the beauty of its execution. It was a large volume of quarto shape, written on skins of vellum, stitched with green silk, bound in bare wooden boards. It was in a most perfect state of preservation, scarcely soiled. The characters were large and legible; identical, of course, with those of the other Samaritan books which we had seen; but unhappily we could none of us decipher it. The young Levite, however, read us some passages from the book of Genesis; and we remarked a peculiarity in the pronunciation of the Hebrew, varying from that of either of the great families of the Jews. The writing was unpointed, as in all Samaritan books. We next inquired why the manuscript was not in the form of a roll, which we understood was the most ancient form of binding? The Levites replied that it is a very ancient form, no doubt, perhaps the most ancient: but at the very remote period when this copy of the law was written, the art of binding was wholly unknown. Books were then written on separate skins of parchment, as was this manuscript; until, about a thousand years ago, a high priest of the Samaritans had it bound in its present form, and furnished it with the undermost of the silk wrappers; from that time to the present, when a wrapper has become decayed through age, it has been a practice with the high priests to present another, but still to preserve the former. The date of the binding is noted on the inside cover, with the name of the high priest who directed it. The unwillingness of the Samaritans to show this sacred treasure, which they so highly prize, arises, no doubt, from an apprehension that attempts may be made to deprive them of it by fraud or force. I shall not attempt to determine the value of the tradition which assigns it such a remote antiquity; for I neither know the facts on which they rest their faith, nor am I capable of ascertaining the date from an examination of the writing, as some antiquarians might do. That we at length succeeded in seeing the oldest MS. in their possession, the real Samaritan Pentateuch, so widely celebrated, I had no doubt, at the time; although I have since had reason to believe that they have one still more ancient. It would well repay a pilgrimage to the East, if there were any prospect of ascertaining the value and authentic history of these most ancient codices. I would merely suggest whether they may not possibly be still in possession of the identical copy of the law, brought by the priest, whom Tiglath Pileser sent to instruct the idolatrous settlers in Israel, and which has been the means of preserving and transmitting the old Hebrew characters among the Samaritans, even to this day? This theory would, of course, be untenable, should it prove, on examination, to contain the interpola-

tions or explanations ascribed to Ezra ; but nothing but a careful collation of this volume can set at rest the interesting and important questions suggested by this manuscript ; and it is evident, from what has been said, that the Samaritans themselves cannot be trusted to make a careful and faithful collation. Old Selami mentioned the name of the great French Orientalist, M. De Sacy, and boasted of having many letters from him. If that learned scholar thought he was dealing with a person like himself, on whose statements he might place implicit reliance, and in whose friendly and disinterested co-operation he might confide in the prosecution of his important labours, he was sadly deceived in the person with whom he was in correspondence.

Having satisfied our curiosity with a full examination of the MS., we made it our business to ascertain something more of the Samaritan creed, the following particulars of which may be found interesting. They utterly ignore the Jewish account of their origin, and claim to be the veritable children of Abraham ; the remains, in fact, of the ten tribes of the kingdom of Israel. They acknowledge that they were led captive by the Syrians, but they returned shortly from their captivity. The schism, which they charge upon the Jews, dates, they say, from the days of Eli, the high priest in Shiloh, who usurped the dignity, when they held with the lawful successor to the Aaronic priesthood. They acknowledge David and other prophets as good men, but schismatics, and have no knowledge of the book of Psalms. Their Levitical family (the Kohens) did not intermarry with the other families, until the diminution of their numbers, and the barrenness of the females threatened the extinction of the line of which Amran is the last representative. They still expect a Messiah ; but we found some difficulty in ascertaining their belief on this point, as the young Kohen was evidently anxious to frame his answers according to his idea of our wishes, rather than to represent faithfully their belief on the subject.

With regard to their account of their early history, it is certainly remarkable, considering they do not possess the historical books of the Jews, that they should have singled out Eli as the priest who introduced the schism ; for it is, in fact, apparent from these books that there was some irregularity in his succession—an irregularity nowhere accounted for, so far as I can find. The genealogies give Aaron four sons, Nadab and Abihu, Eleazar and Ithamar : the two former died in their rebellion in the wilderness, leaving no children ; the two latter assisted their father in his sacred functions during his lifetime, of whom Eleazar succeeded him at his death. The ready zeal of Phinehas, the son of Eleazar, was rewarded by the covenant of an everlasting priesthood, and his name occurs in the genealogy in the first Book of Chronicles as father of a long line of priests. But Eli's name nowhere appears in the genealogies, nor did he belong to the family of Eleazar, but of Ithamar. The substitution, therefore, of Zadok the priest for Abiathar, who was deposed by Solomon for political offences, was but the restoration of the legitimate line, with

which the covenant had been made—for Zadok was “of the sons of Eleazar,” whereas Abiathar, the great grandson of Phinehas, the son of Eli, was, of course, of the sons of Ithamar. Whether Eli himself, or one of his ancestors, had usurped the dignity, does not appear in the sacred narrative. Josephus asserts that Eli was the intruder; but the interruption of the legitimate line probably took place during the troublous period which followed the death of Joshua, when there was no king in Israel, but every man did what was right in his own eyes.

Leaving the synagogue, we were conducted to a garden to see a tomb standing in a ruined mosque, which the Samaritans believe to be the burial-place of Deborah, Rebekah's nurse, whom Jacob “buried beneath Bethel under an oak; and the name of it was called Allonbachuth;” for these people, in common with the Jews and Moslems, are adepts in confounding localities which have no connexion; and as the Moslems make Jerusalem the Bethel of Jacob's vision, so the Samaritans identify their holy mountain with the “Gate of Heaven,” and are so far consistent in their tradition of the tomb of Deborah.

We now went to pay our promised visit to Abu Shelabî. We found him in the occupation of a fine large house, situated in a dark and narrow street, commanding a magnificent prospect from its upper terraces and windows. We looked down a green valley, Wady Nablûs, in the mouth of which are Jacob's well and the tomb of Joseph; then across the wider valley, El-Mukhna, to the opposite mountain range, while on either side the view was shut in by the lofty sides of Ebal on the left, and Gerizim on the right, all names associated with transactions of Scripture interest. Abu Shelabî received us in a spacious room, handsomely furnished in the Oriental style; and the well-stocked shelves which ran round the room, exhibiting a variety of cups and plates in glass and china, bespoke the prosperity of the owner.

But the pensive, careworn face of our venerable host indicated a mind ill at ease; and when the first civilities were over, he unburdened to us his griefs. Poor man! it was a melancholy tale. There was in the room an interesting and intelligent lad about sixteen years of age, who was the subject of the following affecting narrative, related by the old man in Turkish for greater security, and translated to us in Italian by our dragoman.

Two or three years ago the brother of Abu Shelabî died, leaving a wife and two children—a son and daughter. The woman having continued a widow for a time, changed her religion and married a Mohammedan, and the children went to live with their uncle Abu Shelabî. This marriage took place about a year and a half ago. About three months since commenced a series of persecutions on the part of the mother, in order to induce her children to apostatize, that she might have the control of their property, which she had lost on changing her faith. The daughter was easily terrified into submission—not so the son. Though only sixteen years of age, he was sincerely attached to the faith of his fathers, and was proof against the allurements which the dominant religion held out. When promises failed,

threats were tried. The lad was cruelly bastinadoed, which he endured with wonderful constancy; next, he was imprisoned for a fortnight without food—still he was unmoved; lastly, he was threatened with a *cap of red-hot iron*, when his resolution failed. He pronounced the confession of Islâm, and was proclaimed a convert. Great were the rejoicings in Nablûs on the day of his public profession. He was paraded through the streets mounted on a white horse, having exchanged the red head-dress of his tribe for the white turban of the Moslems, and assumed the name 'Assaad for the patriarchal Ysa'ak. Here, then, he was, present with us in the room; in heart, in conviction, in affection, a Samaritan; hating and detesting, as was natural, his barbarous persecutors. Poor child! he was an object of deep sympathy to us; such strength of principle, fortified by Divine grace, would have made a glorious Christian martyr, had it been his privilege to confess the faith of Christ crucified. No wonder that his aged uncle always wears that melancholy expression, and meditates a departure from the place. He was urgent with us to use our interest to procure him a vice-consular appointment, which would secure him and his community against a repetition of such outrages; and it were, indeed, much to be wished that so long as the great European powers think it necessary to preserve the integrity of the Ottoman Empire, they would have some consideration for the subjects of the Porte, and guarantee to them liberty of conscience and freedom of religious profession. This was enjoyed by the inhabitants of this country during the temporary sway of the Viceroy of Egypt, when equal law was administered to all, and peace and security for life and property was established. The only persons whom we hear speak favourably of the Government are the sheikhs of the fellahîn and Bedowîn, who were envious at the Christians being admitted to equal privileges with themselves, and hated the heavy bridle which Ibrahim Pasha found it necessary to apply in order to curb those deeds of violence which have kept the country in perpetual agitation since the period of his expulsion.

It was dark when we returned to our tents.

*Wednesday, June 1.*—Having yesterday secured the services of the younger Kohen to conduct us to the summit of Gerizim and other sacred localities, we left our tents on this excursion soon after breakfast, and had, on starting, an instance of the scrupulous observance of the Mosaic law by the Samaritans. We had mounted a young man of that community, Yakûb-esh-Shelabi by name, who was to bear us company, on a sorry animal, which might well justify a doubt as to its classification among quadrupeds. Having heard the priest inquire with much earnestness of the young man whether it was a *mare* he was riding, we inquired whether there was any impropriety in his being so mounted, and were answered that he only wished to satisfy himself that it was not a *mule*.

About a quarter of an hour's ride brought us to the summit of Mount Gerizim, where we found considerable ruins, which our guide informed us marked the position of the temple. There are also dis-

ting traces of a massive tower, eighty-eight yards square, which are doubtless the remains of the fortress erected by Justinian for the protection of the Christian Church which he here established, in reprisals for sundry acts of outrage committed by the Samaritans on the Christians in Nablûs. It was reserved for M. de Saulcy to recover the ground-plan of the Samaritan temple! This noble mountain commands an extensive view in all directions over the great plain of Esdraelon towards the north, and over the whole of Mount Ephraim southward, where the dim and distant heights of Judæa bound the horizon; Mount Gilead on the east, and the Plain of Philistia on the west, complete the panorama. Immediately below us was the fruitful valley up which we had passed yesterday, running from south-west to north-east, called in its upper part Saal Beit-Dajan, from a village on its eastern slope, which retains in its name a memorial of one of the idols of ancient Canaan, whose worship extended throughout the East, from Egypt to Persia.

Towards the north-east extremity of the valley, on its northern side, was pointed out the village of Salim, perhaps identical with the Salem mentioned in connexion with Shechem, in the history of the patriarch Jacob, and almost certainly the Salem of St. John's Gospel, where the Baptist exercised his office; for we heard of a village named Ain-ûn (*Ænon*) in its vicinity, with a copious stream of water. Salim was said to be an hour and a half distant from Nablûs, and Ain-ûn an hour beyond, over the hill.

After enjoying this prospect for a considerable time, we descended the mountain on the south side, and in a quarter of an hour passed Kufr Khallîl, on the left, in a valley, and in another quarter Ain Mukkeneh, from whence we crossed the valley up which lay our road on Monday, and mounted the opposite hills a little to the south of 'Awerta. Here we were conducted to the tomb of Eleazar, the son of Aaron, the high-priest, who was "buried in a hill that pertained to Phinehas his son, which was given him in Mount Ephraim."

The tomb is a huge, uncouth mass of masonry, thickly plastered, similar in character to the tombs of the Moslem saints in various parts of Palestine. It stands in the middle of a paved court, overshadowed by a noble acacia. On the north of the court is a small dark chamber, where a light was burning, which our Samaritan guides were careful to trim. A flight of steps on the west of the cenotaph leads down through the pavement to a chamber in the rock, beneath which the body is said to be deposited; and this tradition is received and acknowledged by Christians, Jews,<sup>1</sup> Samaritans, and Moslems. Many Hebrew names were written on the walls and buildings of the court.

We next proceeded to the village 'Awerta, close to which we were shown the tombs of Ithamar and Phinehas, the brother and son of

<sup>1</sup> Yakob, of Paris, mentions all in his description of Sacred Tombs (A.D. 1258), apud Carmoly, p. 186, for he writes the village ארתא. Carmoly, in notes 96, 97, (p. 214,) cites earlier Jewish authorities. So, also, Gerson de Scarmela (1561); *ibid.*, pp. 386, 387; and Uri, of Biol (1564); *ibid.*, p. 445.

Eleazar the high priest ; and of the seventy elders of the first Sanhedrim appointed to assist Moses in the administration of justice in the wilderness. They are of the same general design as that of Eleazar, but not so carefully preserved. It does not admit of a doubt that Jewish and Christian tradition had consecrated these spots to the memory of the worthies whose names they bear, prior to the Moslem domination, though these last may have sought to fix and perpetuate the traditions by the erection of these cenotaphs. It would be impossible to account, on any other theory, for the veneration in which they are held by Samaritans, Jews, and Christians, who certainly would never have adopted a legend originated by the infidels, to say nothing of the improbability of the invention of the story by the Moslems, who might be willing to adopt the saints of the Old Testament, but would hardly feel sufficient interest in them to feign their sepulchres. Whatever the truth may be, we were well satisfied to believe the traditions at the time, and the recollection invests the neighbourhood of Nablûs with additional interest.

We had advanced some distance from the village on our return, when we missed our young Samaritan of the sorry mare. As we were meditating to return to the village in quest of him, we saw him advancing towards us at full speed. The villagers had seized him under the idea that we were a party of Jews, on whom they are wont to levy heavy exactions for the privilege of visiting their fathers' tombs. The young man could with difficulty persuade them that we were Inglis, or procure his liberation ; indeed, the villagers of 'Awerta are an unruly set, and gave infinite trouble to their rulers, Egyptian or Turkish. It was only a few months subsequent to our visit that they stopped an English gentleman on his journey to Jerusalem and robbed him of his arms, which were, however, recovered through the threats and remonstrances of his spirited young dragoman. We soon found cause to rue the release of the young Shormi, who had been our evil genius throughout the day, and had occasioned us and his Levite no little uneasiness ; for as he pranced along in the rear of our line on his high-mettled Rosinante of doubtful breed, a loaded pistol, which one of our party had rashly entrusted to his care, was jolted from the holster. The bullet whizzed along our line close to our ears as we were advancing in single file, but, providentially, no one was touched. We passed between Jacob's well and Joseph's tomb, which here demand a more detailed notice, although we did not fully explore them until our return from the North.

It has been already remarked that the well stands at the mouth of the Nablûs valley, where it opens into the larger plain El-Mukhna. "The well is deep," upwards of 100 feet, and was perfectly dry when we examined it, in June. Its mouth is seen by descending into a dark chamber through a hole in the earth, usually closed with a large stone, to be rolled away with much difficulty. This chamber is, apparently, a crypt of the church formerly built over the well, of which very few traces remain. Of its identity with the well of Scripture interest there can be no reasonable doubt ; for although we find no mention of the digging of the well by the patriarch, and no notice

whatever of its existence in the interval of eighteen centuries that elapsed between him and the earliest written record of it, yet, such is the authority of that record, that no Christian will dispute its authority or authenticity. The tradition from that time may be said to be continuous, for the longest break in the chain is absolutely insignificant compared with the long silence preceding; and from the period of our Saviour's visit, Christians were yet more interested than the Samaritans in preserving the memorial of the well. Accordingly, we find a church built over it in the fourth century, if not by St. Helena, at least very shortly after; doubtless the same cruciform structure which Arculfus described and delineated in the seventh century, probably replaced in the time of the Frank domination by a more magnificent erection, which shared the sack and pillage of the Saracenic conquerors under Saladin, from which time it has been abandoned to the veneration of the Samaritans, or the devotions of the casual pilgrim. And it is better so. For though my friend Nozrani suggests that all the kings and commonwealths of Christendom should combine "to rear over this spring and upon this rock the loftiest and noblest temple ever made with hands," wherein "all people, nations, and languages should bow down and worship," yet, to my feeling, the present temple, so beautifully described by himself, "whose floor is the earth of Palestine, and whose roof is the canopy of heaven," where the pilgrim "worships leaning on his staff," is a more appropriate sanctuary than any material building in which to enshrine the sublime truth here once enunciated by the Great Teacher, that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

The antiquity and traditions of the well are further confirmed by the structures which we examined by letting fall lighted paper, which, as it floated slowly down, enabled us to survey the masonry in a very satisfactory manner. It is admirably built; precisely similar in character to the noble wells of Beersheba, and other ancient wells in the south of Judæa, which we afterwards visited. But there is difficulty in accounting for the existence of such a well within five minutes' walk of three most copious fountains of never-failing water, two in the middle of the Nablûs valley—Bellâka, a little to the west of the well, and Daphne, farther up the valley; the third near the village Akxa, which stands opposite to the well at the foot of Mount Ebal—the tomb of Joseph, a wely similar to those already noticed lying half-way between. The fountains have no communication one with another, but are all distinct springs. What need of a deep well so close to such an abundance of excellent water? Two solutions suggested themselves at the time. The more probable is, that the fountains did not exist either at the time of Jacob or at the period of our Lord's visit, but have been since opened by some convulsions of nature, to which this land is subject; or, that the fountains were without the boundary of the field which Jacob had purchased, and he did not choose to be dependent upon the neighbours for his supply of water. The former is the most natural conclusion; and the traveller in Palestine will consider it easily admissible when he sees in so many



parts evident marks of the opposite effects which the course of ages and the curse of God have wrought, in districts which once answered to the description of "a good land, a land of brooks of water, of fountains and depths that spring out of valley and hills;" but where now the curse of God has "turned rivers into a wilderness, and the water-springs into dry ground, a fruitful land into barrenness, for the wickedness of them that dwell therein."

Another difficulty which the first supposition would and the second would not remove, is, that the woman of Samaria should come to the well to draw, when she could have filled her pitcher without trouble at the neighbouring fountains; for I cannot think that the sanctity of the patriarchal well offered any attraction to the woman, being such as she was, who would gladly have been spared the trouble of coming thither to draw. The difficulty is increased if we imagine that the town of Nablûs, which was in St. Jerome's time and still is rich in water—being permeated by streams from three copious springs—occupies the site of the ancient Sychar, a position, which on other grounds seems scarcely tenable. For it is inconceivable that the inhabitants of this town should have been dependent for their supply of water, on a deep well half an hour distant. Some writers, staggered by these facts, have placed Sychar on Mount Gerizim, a little above the well, and have fancied they have discovered ruins there; and it is, perhaps, from Frank travellers that the Samaritans have learned to speak of a Sykar at the base of Gerizim; but the name of the village on the opposite side of the valley so nearly corresponds to the city of the Samaritans, both in name and relative situation, that I am disposed to believe that it represents the site. Aska is little else than an anagrammatical form of Sychar, and is "close to the parcel of ground that Jacob gave to his son Joseph;" supposing the tomb and the well to have preserved faithfully the memorial of that spot,—a fact which the known antiquity of one at least of the traditions will not allow me to question.

The situation of Nablûs, and the appearance of its two mountains, is very accurately described by Benjamin of Tudela. "Mount Gerizim is rich in wells and orchards, whereas Mount Ebal is dry like stone and rock. The city of Nablûs lies in the valley between these two hills." Its streets are narrow; but it appears to boast a larger proportion of respectable houses than Jerusalem, as far as we could judge from their exterior appearance.

The population, which can scarcely be estimated at less than 10,000, consists principally of Mohammedans; but there is a small community of Christians, reckoning 104 taxable males, all of the Greek rite, under the spiritual charge of two priests. They have a small and poor church, dedicated to St. George, their ancient edifices having been converted into mosques; among which is one old church exhibiting towards the street some traces of ornamental architecture well executed—probably the remains of one of Justinian's buildings celebrated by Procopius. This church, the priest informed us, was dedicated to St. John the Baptist. There are also twenty-five Jewish males who pay the capitation tax, and thirty Samaritans.

It would be impossible to add anything to Dr. Robinson's exhaustive summary of the fate and fortunes of this city, and the history of the most interesting section of its inhabitants, as also the most ancient. Nor can I do more than allude to the interesting and important questions opened by St. Jerome, as to the identity of its neighbouring mountains with the Ebal and Gerizim of the book of Joshua. That most learned of the Latin Fathers does not hesitate positively to deny the authority of a tradition which he admits had long been established in his day, staggered apparently by the sudden and abrupt transition in the sacred narrative, from 'Ai to a place so distant as this. He would, therefore, fix the site of the two mountains of blessing and cursing to the neighbourhood of Jericho; and I could well believe that Quarantania is his Gerizim. But in answer to this objection, it may be maintained that even if it were manifest, which it is not, that exact chronological order is observed in the book of Joshua, yet it may be that the conquest of 'Ai opened the whole of central Canaan to the Israelites,—a theory which receives strong confirmation, from the fact that the subjugation of the south and north, Judæa and Galilee, are subsequently detailed, while we have no further notice of the reduction of the intermediate districts. In any case, Mount Gerizim is brought into such immediate juxtaposition with Shechem in the history of Jotham, that the authority of St. Jerome, great as it undoubtedly is, cannot invalidate the long-established prescription of this noble mountain of Samaritan veneration, unless we are prepared to transfer Shechem also to the neighbourhood of Jericho, which St. Jerome himself would not venture to do. But to proceed with our narrative and our journey.

On arriving at our encampment, we found our baggage ready to start, and directed our muleteers to proceed to Baca, on the direct road to Mount Carmel, intending ourselves to make a detour, in order to visit Samaria, after we had dined with a native Christian in the town. We happily retained one servant.

As we proceeded to his house, we encountered, outside the gate of the city, a company of loathsome lepers, stretching forth their withered stumps to solicit alms of the passengers: for this city shares with Jerusalem the unenviable notoriety of perpetuating this disgusting disease, which is rendered hereditary by intermarriage. Familiarity with the wretched objects about the gates of Jerusalem, had in no way diminished the loathing with which we shrank from their touch.

Our host was one Serjus (*i. e.* George), to whom I had been recommended by one Tamûs of Jerusalem, with an assurance that we should find him a rare exception to the rest of his countrymen for disinterested generosity and hospitality. But he plagued us during our whole visit with intimations of his desire to be appointed British Consular Agent, and earnest entreaties that we would forward his object; and at our departure he made no scruple to accept a very liberal *backsheesh* in return for his meagre fare; for, it must be added, the best part of the dinner was furnished from our own stores! Such is the disinterested hospitality of the natives of the East!

## Colonial, Foreign, and Home News.

## SUMMARY.

THE Bishop of NEWFOUNDLAND has lately visited the northern part of his extensive Diocese. We hope before long to place before our readers a journal of his proceedings.

We are happy to announce that the health of the Bishop of QUEBEC is completely restored.

The decline of Popery in the United States is shown by the following extract from the Romish paper, the *Tablet*, which appears in the October Number of the *American Church Review*,—

“ Few Insurance Companies, we venture to assert, would take a risk on the national life of a Creed which puts 500 daily into the grave for one it wins over to its Communion. And yet this is what Catholicity is doing in these States while we write.”

The Right Rev. Bishop Scott, of OREGON, was requested by the late Bishop of LONDON to visit Vancouver's Island. He has lately done so : and in a letter to the Secretary of the American Board of Missions, he says :—

“ My visit to Vancouver's Island was a very interesting one. I found the Rev. Edward Cridge, an excellent and devoted clergyman, and the parish church at Victoria a very neat and appropriate building. I had the privilege of officiating on the Second and Third Sundays after Trinity, as well as daily on the intervening days, Saturday excepted. On the latter Sunday, nineteen were presented for ‘ the Laying on of Hands,’ one other being too unwell to attend. Their pastor had spared no pains to prepare them for this solemn rite, and their whole deportment indicated a deep seriousness on their part. As it was the first time most of the congregation had witnessed that service, the impression appeared to be every way favourable ; and we trust the whole was accompanied by the Divine blessing.”

At the late Convention of the Diocese of TEXAS, May 24, at Austin, a letter was read from the Rev. A. C. Coxe, D.D. pledging \$1,500 a-year, for three years, and \$1,000 a-year, for two years more, towards the support of a Bishop, on condition that the Diocese shall make up the salary to the amount of \$2,500, and that the Bishop shall be elected unanimously, or his election unanimously concurred in. The following clergymen are pledged with Dr. Coxe to the above contribution : Drs. Hawks, Hobart and Bedell, of New York ; Drs. Morton, Stevens, Howe and Wilmer, of Philadelphia ; and Dr. Wyatt, of Baltimore.

A majority of the Bishops and Standing Committees of the Church in the United States have signified their assent to the election of the Right Rev. W. J. Kip, D.D., Missionary Bishop, as Bishop of the Diocese of CALIFORNIA.

The Diocese of MINNESOTA has been fully organized, at a Convention which met at Christ Church, St. Paul, on Wednesday, September

16. The Sermon before the Convention was preached by the Bishop of RUPERT'S LAND, who was on his return from England to his own Diocese. The new Diocese now waits to be received into union with the General Convention. This is the *fifth* Diocese organized by Bishop KEMPER out of the vast Missionary territory committed to his charge by the General Convention of 1836. We have not heard of the election of a Bishop to the new Diocese.

The Rev. Stephen J. Rigaud, D.D., Master of the Grammar School, Ipswich, and formerly Fellow of Exeter College, Oxford, has been nominated to the Bishopric of ANTIGUA.

A sum of money, upwards of 25,000 dollars, has been placed in the hands of the Committee for Foreign Missions of the American Church, to be appropriated to the opening of a new Station in the interior of Africa. It has been given by Mr. John Bohlen and Miss Bohlen, of Philadelphia. Their mother died in February last, and a few hours before her death she expressed a wish that part of her estate should go "to the cause of the Bible and the Gospel." Bishop Payne, the Missionary Bishop at CAPE PALMAS, Western Africa, has suggested a place on the Cavalla River, called *Nitie Lee*, for the Mission. The Mission will be known as the Bohlen Mission.

The College of St. Thomas, COLOMBO, prospers. At the end of Michaelmas term there were 210 in residence in the Collegiate School, and fourteen in the higher branch of the Institution. New Schools have been erected since the Bishop's return to the Diocese. The Female School for the higher classes of native children is also very prosperous. There are about forty girls under daily Christian instruction.

In our October Summary (p. 398) we mentioned the Sermon which Bishop Burgess, of MAINE, had preached at the Consecration of the Chapel of Lennoxville College. Some copies have been sent to Messrs. Rivington, to be sold for the benefit of the College.

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, November 3d, 1857.*—The Bishop of MONTREAL in the chair. The Bishops of NOVA SCOTIA and HURON were present. The sum of 500*l.* was granted towards the College at Grahamstown, and sum of 100*l.*, in addition to 650*l.* before given, towards the Cathedral of Natal.

The following are extracts from a letter of the Bishop of Natal :—

"I am sorry to say there is a very great deal of actual slavery going on among the boers, both without, and, I fear, within the colony. While I was at Ladismith, three young female slaves, their backs all scored with beating, ran away from their Dutch masters, and sought for refuge among some poor Kafir families under the instruction of our catechist there, Mr. Barker. Of course I readily took charge of them, and had them brought to the station, where they arrived safely last night. We have now in our institution thirty-four boys and five girls. Two other of these children, a little boy and girl, were slaves, and came to us in the following manner :—

A respectable Dutch farmer, near Ladismith, sent his Kafir servants, about eight or ten months ago, with six dogs to a Kafir chief, living out of the colony, to buy three children. The chief said, six dogs would only buy two children, and they

must wait a month while he got them. They did wait while he sent out, or went himself, killed the father and mother of these children, and brought them (the little girl has lost the sight of one eye, apparently from a blow), and delivered them to the Kafirs, who brought them to their master. He said they were not worth the price, and would not have them, but his son took them.

These facts came out in the magistrates' office at Ladismith, when the man was arrested, and held in heavy bail to meet his trial. Unhappily the Crown prosecutor, for reasons which do not appear, stopped the case; but the children are now with us."

A letter was received from the Bishop of Colombo, dated Tangalle, Ceylon, August 18, 1857. The following are extracts :—

"Having just left Matūra in my southern visitation, I gladly mention to you the very satisfactory progress of the Singhalese Mission church at that station, towards the erection of which the Colonial Government generously contributed 150*l*. To this I have myself added 20*l*. The station is in the charge of a Native Missionary of the *Society for the Propagation of the Gospel*, the Rev. S. D. Ondaatje, who ministers among the people in the Singhalese and Portuguese as well as the English languages . . . The new church, however, is well situated in the town of Matūra, and quite among the Singhalese people, who have contributed liberally towards it, as well as having given the site."

The Board voted 20*l*. towards the building, and a set of Service Books.

The Bishop, in a letter dated Colombo, September 14, 1857, wrote as follows :—

"I have sincere pleasure in transmitting by this month's mail, for the information of the Board, the promised specimen of our new and revised version of the Singhalese Liturgy. It has been printed at the press of St. Thomas's College, under the direct personal supervision of the Rev. Canon Dias, to whom the work was confided by me, in conjunction with the Maha Modeliar (the most qualified and influential Singhalese layman, a member of our Communion, and chief interpreter to His Excellency the Governor), and the Rev. Brooke Baily (Inspector of Schools, both English and Vernacular), as a committee of revision. To these I have lately added the Rev. C. Jayasinhe, a native pastor of the *Church Missionary Society*, and I sincerely hope the result will be one which we all desire—the adoption of one version of our Prayer-book, in the use of which all will be happily united. The accompanying specimen was prepared by Canon Dias, and has been circulated very freely among the best educated Singhalese in every part of the diocese, in order to collect the frank and full opinion of the laity, both as to the fidelity and acceptableness of the translation: and I am happy to learn from several different quarters, with the very best success."

In another letter the Bishop said,—

"The principle of translation which Mr. Dias laid down for himself at first was so sound and unobjectionable, that I do not wonder at his having won over those who stood aloof. His object is to combine fidelity of rendering with simplicity of expression, avoiding only such colloquial familiarity of language as borders on irreverence, in the estimate of minds constituted as the native mind is, and therefore unfit for use in holy service to a degree, which we Europeans have hitherto insufficiently appreciated. But in this respect the dawn, we trust, of a better day is at hand; and it will be a subject of rejoicing to many, if it is completed in the same good spirit in which it has been begun."

An application was made by the Bishop of Huron. The following are extracts from his letter, dated Woolwich :—

"The Bishop of Toronto had for many years been desirous of dividing his diocese, but for want of an endowment he had not been able, until lately, to carry his purpose into effect. In 1854, at the suggestion of his Lordship, a subscription

was commenced in the western section of the Diocese of Toronto, which, it was hoped, would produce the minimum sum stated by the Bishop of Toronto to be necessary (viz. 10,000*l.* sterling). After much delay, and with great labour, the sum of 8,400*l.* sterling, or 10,000*l.* Halifax currency, had been subscribed as an endowment for the new see, to be called the Diocese of Huron. This fund is not deemed sufficient by the Bishop of Toronto, and by the Governor-General of Canada, and a promise has been exacted from the Committee appointed to manage the fund, that every effort will be made to obtain 1,600*l.* additional, that so the 10,000*l.* sterling, originally fixed by the Bishop of Toronto as the minimum for the endowment, may be forthcoming. It is now apprehended that the Committee will find it impossible to accomplish this.

Another want of the diocese is a fund to assist in the erection of churches in new parts of the diocese. Large numbers of emigrants yearly flock to the western parts of Canada, and some pecuniary assistance is necessary to enable them to erect simple houses of worship in remote parts of the country. The new settler cannot, for several years, assist (except with his labour) in this work, therefore a small fund in the diocese for this purpose would be most desirable.

Books, too, more particularly Bibles and Prayer-books, are much needed in the newer settlements, and a grant of these from the Society would be most acceptable."

The Board granted—

Towards the endowment of the Bishopric . . .	£200
“ church-building in the Diocese . . .	300
For Books and Tracts . . . . .	30
Six sets of Service Books.	

The sum of 40*l.* was granted towards a new chapel at Bridgetown, Barbados.

A letter from the Bishop of Labuan, dated Penang Hill, July 23, 1857, was laid before the Meeting. The following are extracts :—

"I enclose for your inspection a proof-sheet of the translation of the Common Prayer Book into Malay, which I have at last completed; it has been a work of no small difficulty and labour, delayed by many interruptions, but chiefly so by the loss of my MSS. in the Chinese revolt at Sarawak. Some of my papers were subsequently recovered, and I have been enabled to commit the work to the printer at Singapore.

In the revolt at Sarawak, our school materials were lost; so that we are in great distress for school books and apparatus of all kinds: if the Society would now make us a fresh grant, similar to that made in 1854, it would be a great assistance to us. There is, indeed, a very wide sphere for the Society's benevolent assistance in Borneo; and I pray God to give you the means of still furthering the work you have so materially aided from its very commencement."

The Board granted Books, Tracts, Prints, &c., to the value of 20*l.*

Books were granted for Simon's Town to the value of 10*l.*; for George, 5*l.* in the Diocese of Capetown.

The sum of 20*l.* was voted for a church at Blankenburgh, Guiana, and for a chapel at Enmore, Demerara.

Books for the performance of Divine Service in the chapel of St. Laurence, Trinity parish, Demerara, were granted, on the application of the Rev. W. H. Brett, recommended by the Bishop of Guiana.

The following grant of Books was made :—

For use in Caffraria, on the application of the Ven. J. Hardie, Archdeacon of Caffraria, Theological Books to the value of 3*l.*; Prints, &c., from the Supplemental Catalogue, 5*l.*; six sets of Books for the performance of Divine Service.

**MEMORIAL CHURCHES AT CAWNPORE AND DELHI.**—At a Meeting of the Standing Committee of the *Society for the Propagation of the Gospel in Foreign Parts*, held October 29th, 1857, it having come to the knowledge of the Society, through the medium of various communications, both public and private, that many persons were desirous to promote the erection of Churches as memorials of our countrymen who have fallen in battle, or have been treacherously murdered in the cities of Delhi and Cawnpore; it was resolved:—"That the *Society for the Propagation of the Gospel*, which has for some years past maintained Missions in both these cities,—Missions which have recently been quenched in the blood of their Clergy and Catechists, is ready to receive and apply any funds which may be contributed for the erection of Memorial Churches at Delhi and Cawnpore—Churches which, while they will serve as monuments or those who have fallen, may become temples of worship for all who, in the present or future generations, may be moved by the Holy Spirit to turn from dumb idols to serve the living God."

Subscriptions will be received for Delhi and Cawnpore, jointly or separately, at the Office of the *Society for the Propagation of the Gospel in Foreign Parts*, 79, Pall Mall, London, S.W.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—Nov. 20.—The Bishop of LONDON in the chair. The Bishop of NOVA SCOTIA was present. A letter to the Secretary from the Earl of Shaftesbury was read, offering to contribute to the Memorial Church, provided the appointment of the Incumbent be vested in the Archbishops of Canterbury and York and the Bishop of London. The resolutions proposed at the meeting on the 26th were agreed on, and it was resolved to send a copy of them to the *Church Missionary Society*, requesting them to co-operate in the erection of the Cawnpore Church, and proposing a conference. A very valuable letter was read from the Rev. G. H. Anson, of Manchester, suggesting the united action in India of the two Societies.

It was resolved that the Mission of Puthiampoor should be divided into two parts. A grant was made to Erungalore. As it appears that there are in Madras many Hindoos who have been educated in European schools, and that no effort has been since made for their conversion, and as they are quite accessible, and free from many Hindoo notions, it was resolved that 600*l.* a-year be set apart for a Mission among the educated natives in Madras, and that the Rev. Dr. Caldwell be requested to accept the appointment, and that others should be associated with him, who might afterwards establish Missions in other towns.

It was agreed to allow the Rev. Mr. Bower 200*l.* a-year for two years, while employed by the *Madras Bible Society* in the work of translating the Holy Scriptures into the Tamil language. At the suggestion of the Rev. Dr. Kay, a Mission has been established at Maulmain.

As the Society is about to withdraw from the Mission at Bangaloré,  
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it was resolved, that the Mission premises should not be sold, but made over to the Bishop and Archdeacon for the purposes of the Mission, so long as it is connected with the church of St. Paul, Bangalore.

It was stated that the total sum for the Memorial Church at Constantinople amounted to 19,652*l.* after the payment of expenses, including the Missionary stipend. A site more suitable than that which was at first granted has been promised by the Sultan. It gives complete satisfaction to Mr. Burges, the architect. Mr. Burges is now in England, but he has left agents in Constantinople to measure and survey the ground.

### INDIAN MISSIONS' EXTENSION.

A MEETING was held at Willis's Rooms, on Thursday, November 26, to promote the Extension of Missions in India. The large room was full to overflowing, and many persons were obliged to leave without being able to obtain admission. The Secretary, the Rev. E. Hawkins, announced in the course of the proceedings, that the Meeting would be adjourned, to be held in, perhaps, a larger room; and that information of the time and place of the adjourned Meeting would be given in the newspapers. The following resolutions were carried:—

"I. That the Church of England is called, by the late calamitous events in INDIA, to adopt more energetic measures for the diffusion of the Gospel in that benighted land; and that this Meeting will give its hearty support to the *Society for the Propagation of the Gospel* in its efforts to strengthen and extend its Missions among the Hindús and Mahometans.

II. That the proposal of the Society to establish Missions in the Presidential and other principal cities, with a view to bring the truths of Christianity before the minds of the upper as well as the lower classes of INDIA, is deserving of the most cordial approbation and encouragement; and that it is desirable to promote, by every available means, the education, training, and ordination of the more advanced native candidates for the work of the Ministry among their own countrymen."

After Prayers had been read by the Rev. J. E. Kempe, the Rector of St. James's, the Archbishop of CANTERBURY, who was in the chair, said that the slightest allusion to the disasters which had fallen upon us in India was all that was necessary for him in opening the business of the Meeting, especially as a statement had been prepared by the Secretary of the Society, which set forth clearly the need of the enlargement of the Missions which was now proposed. He hoped that the Meeting, and the Church generally, would support the attempt to propagate the Gospel with more earnestness and success than before, throughout the vast peninsula of India.



The statement on "Indian Missions' Extension" was then read by the Rev. E. Hawkins. It is circulated with the present Number of the *Colonial Church Chronicle*, and we recommend our readers to preserve it for binding with the volume.

In moving Resolution I. the Bishop of LONDON said that he presented himself very unwillingly to the Meeting. He had thought it was a privilege that on the Day of Humiliation he was, from circumstances, not called on to express any opinion on these melancholy events, and especially when he thought how manifestly these events were God's dealing with us, and how little we know of the real cause and the ultimate issue of them; he thought it would be presumptuous to pretend to determine the causes and the consequences of the Mutiny. It seemed to him that no text was more suitable to us in our present position than the verse of the Psalm—"I was dumb, and opened not my mouth, for it was Thy doing." The Bishop said that we should not look on the past history of our rule in India, during the last hundred years, in order to find fault with our rulers. It was always a melancholy sight when in disturbed times, from whatever causes the disturbances arise, men are ready to throw the blame on their rulers. Nothing is more painful than the tendency to heap abuse on those who, in such circumstances, are in the most difficult post, instead of advancing to meet the difficulty. And in speaking of the neglect of past times, people talk as if we had been able to christianize India; but 100 years is a short time to influence a race of men; it is a short time in the purposes of Him with whom 1000 years are as one day. Our rulers in India have had to take possession of this vast continent, not with an overwhelming army which could spread civilisation by force, but by means of the inhabitants themselves of that land. We have governed Heathens by Heathens themselves. He said that we knew very little of this great subject. He did not suppose that his own ignorance was greater than that of others, but it was profound. He should be glad if they had there the advice of some person who had himself been present on the spot, who had watched events, and to whom India was familiar.

The resolution was such as he, and he believed the whole Meeting, would heartily assent to. An impression had gone abroad that this Meeting was to be held to advance the erection of, he believed, eight new bishoprics in India; but this resolution pledged no one to this point. Any Christian, whether a Churchman or not, might assent to it. As to the first part of the resolution, there was no Christian but he might assent to it; and if the *Society for the Propagation of the Gospel* were thoroughly understood, then few would be found who would not assent to the second part. For the Society is intimately connected with the Church of England. It represents no narrow or exclusive section of that Church, but it speaks with the same width of charity as the Church itself. He spoke of the proposed Memorial Church at Cawnpore. It showed forth our desire to express our admiration of those who died as Christians should die in an awful emergency, our thankfulness that the evil had not spread further than

it had. But this was no sooner proposed, in order to dispel the feeling which had, however unreasonable, arisen, and had led to reports of some party design, than a negotiation was opened with the other great Missionary Society of the Church. There could not be a shadow of difficulty as to the Christian and catholic spirit in which the work was undertaken.

He said that one great lesson which we might learn from the Indian Mutiny, was the dependence of all things on Almighty God. In 1848, that year when the thrones of Europe were shaken to their foundation, he had been afflicted with a serious illness ; and, for two weeks, knew nothing of what was passing beyond the limits of his own room. When he lay down, Europe was in perfect tranquillity ; there was as little thought of the outbreak which took place, as there was a few months ago of the outbreak in India,—when he awoke, many kings were overthrown. How insecure is the world except as it depends on God ! We may learn, too, from the events in India, to value our Christianity more. What has nerved the few Europeans there to such extraordinary acts of daring, of self-sacrifice and endurance ? Boldness may account for much, but it could not account for endurance such as had been manifested in the midst of such terrors. Instead of speaking of Roman matrons and Roman maidens, we may point to British matrons and British maidens in circumstances of honour as had never before been known, who had risen superior to degradation, and had resisted every attempt to terrify them.

And God called us to show our value for Christianity by readiness to help those in need, and by endeavouring to extend the blessings of the Gospel throughout the world.

The resolution was seconded by C. W. Puller, Esq., M.P. He said, he would not discuss the question whether or not the dealings of Almighty God were a punishment for past omissions ; far be it from him to be so presumptuous. Our duty was not more urgent now than before ; but that duty for 100 years had been, in a great degree, neglected, and the events which had happened, seemed, among other purposes, to have had the object of drawing their attention to their neglect of these duties. They have led the people, and the Churchmen, of the land, to ask themselves the question, "Have I been doing what my duty calls me to do, to that portion of my fellow-subjects ?" Mr. Puller then reviewed the past attempts recorded in history, to evangelize India. First, the Portuguese had made attempts which were in unison with the whole character of the Church in that land ; they had brought in the Inquisition, and had attempted to convert the people by persecution, and they had miserably failed. Then the Dutch had tried to bribe the people into Christianity, by appointing to government offices none but Christians ; this made many nominal Christians, but when this system went, these Christians fell away. What had been the conduct of the English government ? They had not attempted either to compel or to bribe the people into Christianity. He wished he could say that they had shown themselves neutral and impartial, that they had not placed obstacles and impediments in the

way of Missionary work. Of late years there had been a great improvement—the system no longer prevailed, which had prevented the Baptist Missionaries, Carey and Marshman, from landing in Calcutta, and had driven them for refuge to the Danish settlement of Serampore; but there was still a hesitation, a coldness and reluctance, and a subserviency to Heathen prejudices, which was anything but creditable to the English. We had done something. There were about 400 Protestant Missionaries, and of them 180 or 190 were of the Church of England. But is that an adequate force? We should not consider only the absolute numbers of the Missionaries, but what proportions they bear to their work;—these 180 Missionaries had to act on 180,000,000. Would it be reasonable to expect any great success? And these 180 were not so many centres of light; between fifty and sixty of them were in Ceylon and Tinnevely, in the south of India, where there were not 3,000,000 souls—a district which was least of all calculated to tell on the general population of India. In Bengal, our position was melancholy in the extreme. The Society had not, in Bengal, including the professors at Bishop's College, more than fourteen Missionaries—and this included the Punjab and the North-West Provinces, and Oude. Of the large funds which had been given at the Jubilee of the Society, £8000 had been set apart to originate a Mission in Delhi, the ancient seat of Heathen dominion, which had been left with 150,000 inhabitants, without one Missionary of the Church of England. That Mission was founded by that noble man, Mr. Jennings, about three years ago; and two excellent men, Mr. Jackson and Mr. Hubbard, had been sent to it: one of them, Mr. Jackson, had been compelled to return to England, by the illness of his wife; and the other, Mr. Hubbard, and the catechist, Mr. Sandys, the son of a Missionary of the *Church Missionary Society*, with a very distinguished Native convert, had fallen in the massacre. Our first efforts must be to revive this Mission. We did not ask that which had been suggested, that the city should be destroyed, so that one stone should not be left upon another. Mr. Puller spoke of the proposed increase of 30,000*l.* a year; we should remember that this would be all dross, unless we had the blessing of God, and men of an earnest spirit. He had faith that God would hear us, if the Church would offer prayers for His blessing, and that men prepared for the work would offer themselves.

The Bishop of OXFORD moved Resolution II. He said it was not the business of that Meeting to express any opinion as to the mode of government which should be adopted in India, to offer even the slightest opinion on one of the most difficult and embarrassing questions which was ever proposed to a Christian government. Such opinions would be out of time and out of place. No man ought to express a decided opinion unless he had before him such a knowledge of facts, which he believed that no man had, either in England or in India. Neither should they blame any power, or party, or any officials of past governments. But we should look back to the past in a calm

and Christian spirit, to see in what way the nation and the Church have, as a nation and Church, discharged their trust. This is our first and bounden duty. Nothing would be more offensive to Almighty God than to refuse to take His rebuke, and to remember with deep contrition the offences which deserve His wrath. This is the office which the Church should exercise for the dull and insensate world. While the wise men of the world are puzzled at the enigma which they cannot solve, the Church should have a calm faith in the guidance and love of God, and should read His handwriting in these events, and interpret to the world His behests. And, like the prophet of old, we should prepare ourselves for the light of the grace of God by confessing *our* own sins and the sins of the people. He felt thankful that Mr. Puller had directed our thoughts to that channel in which they ought to be if we would hope to awaken the Christian heart of England. We should go from that room all centres of different circles to influence those around us, and to awaken one determined resolution in the heart of Christian England.

The Bishop then showed that whoever may be the immediate governors of India, and however they may be appointed, yet, from the freedom of this country, we exercise an influence on all national arrangements ; so that those who administer the government represent us ; and this makes the errors of government the offences of the people, and not of any particular agents. He had no doubt that it was not intended to encourage heathenism in India ; but we had been afraid and ashamed of the Gospel of Christ. We had, practically, built our administration of India on the tolerance of Heathenism, rather than on the belief that God had given to us that charge to be administered for Him. The very greatest crime that had ever been committed in this world was justified and brought about by the same sort of reasons which had been used to justify our timid Christian rule in India—"If we let Him thus alone, the Romans will come and take away both our place and nation,"—so we have said, If we do these things, the Brahmins and the Mahometans will come and take away our dominion. We should remember the contrary writing : "He that is ashamed of Me and of My words in this adulterous and sinful generation, of him shall the Son of Man be ashamed." If we have been ashamed of Christ, is not that which we now suffer the very aspect of the judgment which we should expect to come on a Christian people ? God thus forces us to contemplate our position in India, and the means by which it was assumed. First, we were barely tolerated there ; we had merely a commercial deposit on the coast ; but, day by day, and grain by grain, our possessions increased and grew into a mighty empire. But the old spirit and the old traditions had continued—the old commercial spirit of timidity remained now, when we are not merely tolerated merchants, but are the administrators of this empire. From this dream they had been awakened by these very judgments, which had not come out of the earth, but from the hand of God ; and we may hear in them a mighty call to the people. Perhaps the change in our way of administering India would not have been

possible but by some mighty convulsion. We were now pledged to a new line—we should now assault heathenism in its strongholds. The Bishop then spoke of the theories of education, as reforming the Hindú and the Mahometan, which had prevailed in India. They were now swept away—we now know what the polished Brahmin and the polished Mahometan are—they know not Christ, the real Ruler of men's hearts, and at any moment their vile nature may break forth with nothing to withhold it. He spoke of a gentleman who had spent some days with Nana Sahib, who had all that sort of education; and when he left him he said of him, "What a polished gentleman that is!"

He told of a gentleman who had formerly been resident at Gwalior. The Rajah,—the ancestor of that Rajah who has been faithful to us in these disasters,—once asked him how it was that the English had obtained such power in that land. In answer, he applied the prophecy of Isaiah, where he describes the folly of idolatry.—"You cut down a tree, and with one part you make a vessel for household use; and with another part, which is not so good, you make a god, and put a piece of gold on it, and worship it as your god. How can you prosper? We worship God through His Son, Jesus Christ, and He hears our prayers." The Rajah, after a short silence, said he believed he was right.

Some time after, the Resident refused 400,000*l.* as a reward for serving the Rajah. When, after thirty years' residence, he left Gwalior, he told the Rajah that troublesome days might come; the people might rise, and the Company's power might seem to be failing; but it would not, and he must remain faithful. The Bishop believed that this was the history of the loyalty of the present Rajah of Gwalior. The Bishop spoke very strongly of the necessity of a large increase in the number of bishops in India. Bishops are as necessary as generals. He read a letter, which had just been put into his hand, from the Bishop of Madras, in which he spoke of the Mission at Delhi as one of large promise, and of his joy that the Society intended to restore it.

If God gives us a mind to undertake the work He has set us, there is a bright and glorious future for England in India; for God does not act like unfaithful man. He never casts away an instrument which has faithfully done its duty.

The resolution was seconded by Vice-Chancellor Sir W. Page Wood. He wished, as a layman, to join in the confession of our shortcomings, and in the testification of our repentance—a repentance which we must evince by great and earnest efforts; which, if they could not atone for the past, might in some measure redeem the time which had been misspent. Christianity had been kept in abeyance in India, owing to our cowardly fear of losing commercial advantages. We had bartered our highest privileges for political and commercial advantages. He believed, also, that that very suppression of Christian truth had brought upon us the fearful calamity of the present mutinies. The natives, being told that we were Christians, and finding the Government doing nothing openly to advance the cause of Christ,

naturally came to the conclusion that we intended to proceed by craft, and that suspicion led to the disastrous events which we now deplored. He trusted the time had passed when it could be gravely advanced as a charge against a Governor-General that he had subscribed to a Missionary Society. The policy implied in that accusation was neither understood nor approved by the natives themselves, who maintained that a man should never be ashamed of his faith, and who had always refused to believe that it was not our design to convert them, not openly indeed, but in an insidious and underhand manner. Between liberality and indifference there was a wide gulf. The one was the essence of Christian love; the other the grossest selfishness. Without exercising the smallest compulsion, the Christians in India might, by the examples of their lives and professions, have great effect in the evangelization of India; for none knew better than the Indian, "By their fruits ye shall know them." Much might be done, too, by bringing the English and native minds as much as possible in contact. This was comparatively easy, for the Government might require that no native should take an office unless he could speak the English tongue; and that no Englishman, in turn, should be placed in a position of authority unless he were well acquainted with the native languages. Great good must undoubtedly arise from such a regulation. It had been said very lately, by an influential portion of the press, that it would be better at first not to turn men's minds from the duty of providing for the widows and orphans of those who had fallen; that after that duty had been discharged, it would be time enough to talk about the extension of missionary efforts; but all these arguments proceeded upon the gross fallacy of supposing that Christian charity would be limited to any one channel. He agreed with the Member for Hertford, that we must not be discouraged by the magnitude of the task. Thirty or forty Missionaries might be a small number to send among so large a population as that of India, but it was the duty of Christian men to do what they could, even though that might be little; and to trust in God's Providence, that two, three, or four Missionaries would be sufficient to leaven the mighty mass of heathendom. He was glad that it was proposed to send out more bishops. The result of the establishment of Colonial bishoprics had been most successful wherever it had been tried, and it had been found that the combined and organized efforts of Missionaries, working under one head, had been productive of far more good than the scattered efforts of independent Missions. In conclusion, the learned Vice-Chancellor exhorted his hearers to give liberally in proportion to their means, in the full confidence that a blessing would attend their devotion to so holy a cause.

The Bishop of MORAY and Ross, in supporting a vote of thanks to the Archbishop, suggested that an agent of the Society should be sent to the Dioceses of Scotland, which would gladly help in this work. In this case, the contributions to the Society would be very greatly increased.











